The Skeptic's Annotated Bible

Corrected and Explained

by Jason Gastrich

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Genesis

Chapter 1

1:1-2:3 - The first of two contradictory creation accounts. Compare with Gen.2:4-25 in which the order of events is entirely different.

The Genesis 1 account also conflicts with the order of events that are known to science. In this account the earth is created before light and stars, birds and whales before reptiles and insects, and flowering plants before any animals. From science, we know the true order of events was just the opposite.

*** Genesis 1 and 2 are complementary accounts of creation. Genesis 1 is a detailed account of the entire creation week. Genesis 2 is a more detailed account of creation on the 6th day. Further, the Hebrew word for "formed" in Genesis 2:19 could also be translated "had formed." This clarifies the assertion of two, contradictory creation accounts.**

*** Science has not proven any order of events nor has science proven how matter was created. The Bible gives the only logical explanation for the creation of matter.**

1:3-5 - God creates light and separates light from darkness, and day from night, on the first day. Yet he didn't make the light producing objects (the sun and the stars) until the fourth day (1:14-19).

*** This is correct, but poses no problem. The God who created all things was the light. This is further evidenced in Revelation, where God will be the light (Revelation 21:23 and 22:5).**

1:6-8 - God spends one-sixth of his entire creative effort (the second day) working on a solid firmament. This strange structure, which God calls heaven, is intended to separate the higher waters from the lower waters. This firmament, if it existed, would have been quite an obstacle to our space program.

*** The word firmament is used to designate the atmosphere. The higher waters were released with the Great Flood (Genesis 7:11).**

1:11 - In chapter 1 plants are created on the third day before humans are created on the sixth day. But in chapter 2 the order is reversed. (2:4-7)

Plants are made on the third day before there was a sun to drive their photosynthetic processes (1:14-19).

*** The plants in 1:11 were plants in the Garden of Eden. The plants in 2:5 and 6 are "of the field." These plants were clearly different and even required a human to tend to them.**

*** God was the light (see above).**

1:14 - In an apparent endorsement of astrology, God places the sun, moon, and stars in the firmament so that they can be used "for signs". This, of course, is exactly what astrologers do: read "the signs" in the Zodiac in an effort to predict what will happen on Earth.

*** Genesis 1:14 reads, "Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;'" The stars were primarily for a calendar system. The "signs" in the stars were signs that winter was coming, spring had ended, summertime was coming, etc. There is no allusion to astrology. Astrology involves manipulating God by predicting things without His supervision or blessing.**

1:16 - God makes two lights: "the greater light [the sun] to rule the day, and the lesser light [the moon] to rule the night." But if God made the moon to "rule the night", then why does it spend half of its time moving through the daytime sky? "He made the stars also." God spends a day making light (before making the stars) and separating light from darkness; then, at the end of a hard day's work, and almost as an afterthought, he makes the trillions of stars.

*** Before there were city lights and such, the moon was a bright light in the nighttime sky. It spends half of its time moving through the daytime sky because it revolves around the Earth. It would be a larger, scientific miracle if the moon stood still and did not revolve around the Earth. Plus, this would cause other problems.**

*** The stars were not an afterthought. One reason God made the stars is so we could have a calendar system.**

1:17 - "And God set them in the firmament of the heaven to give light upon the earth." Really? Then why are only a tiny fraction of stars visible from earth? Under the best conditions, no more than five thousand stars are visible from earth with the unaided eye, yet there are hundreds of billions of stars in our galaxy and a hundred billion or so galaxies. Yet this verse says that God put the stars in the firmament "to give light" to the earth.

*** The light was given by the stars for our calendar system (and there are several other reasons for starlight). Only a tiny fraction of the existing stars are visible from Earth because the rest are too far away to see.**

1:20-21, 2:19 - From what were the fowls created?

*** Fowls were created out of the ground. This is stated in Genesis 2:19 and is not contradicted.**

*** Genesis 1:20 doesn't indicate that God made the fowls from the water. It indicates He made the water animals, then He made the fowls of the air.**

1:24 - In verse 11, God "let the earth bring forth" the plants. Now he has the earth "bring forth" the animals as well. So maybe the creationists have it all wrong. Maybe God created livings things through the process of evolution.

*** Verse 25 indicates exactly how God made these things. It reads, "And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good." They were all made "according to its kind," so they didn't evolve into existence.**

1:25-26 - In the first creation story, God makes humans (male and female) after the other animals; in the second, God makes a man first, then the other animals, and then a woman.

*** Genesis one is the entire six-day creation. Genesis two is an overview, with a specific look at the sixth day of creation. This has been mentioned above.**

1:26 - The use of the plural (us, our) implies that there is more than one god, contrary to many monotheistic biblical statements.

*** God the Father, God the Son and God the Holy Spirit constitute the trinity (also called the triune God). There is one God in three persons. This is the earliest reference to the trinity.**

1:27 - When was Eve created? At the same time as Adam.

*** God created Adam, then Eve in the same day. This happened after the animals were created.**

1:28 - God commands us to "be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over ... every living thing that moveth upon the earth." This verse is used to justify Christian opposition to birth control, to concern for the environment, and to animal rights. The earth was made for humans, and they can do as they damn well please with it.

*** I've never heard this verse used in defense of the opposition to birth control, abusing the earth or the animals in it. Contrarily, this verse is used to indicate that we are responsible for how we treat God's creation. We have been put in**

charge of it and we must take care of it.

1:29 - God tells Adam that he may eat from "every tree," but in 2:17 he contradicts himself by saying there is one tree that he may not eat from.

* There are two reasons why this isn't a contradiction. First, God tells Adam that he may eat from every "seed bearing tree." Did the forbidden tree have seeds? Next, these two statements from God are spoken and written in the same way a father tells a child that they can do various things, but they can't do one thing in particular.

Is it okay to eat meat?

* At this point, God did not give Adam permission to eat meat.

1:30 - All animals were originally herbivores. Tapeworms, vampire bats, mosquitoes, and barracudas -- all were strict vegetarians, as they were created by God. But, of course, we now know that there were carnivorous animals millions of years before humans existed.

* The evolution of species, from microbe to man, is an unproven theory primarily believed by atheistic evolutionists. Therefore, we do not "know" that things took millions of years to evolve. Radiometric dating, evolutionary bias and changing scientific theories can't be assumed to be correct and elevated over the Word of God. Evolutionary science is on the same level as forensic science, creation science, etc. Nobody living can use the scientific method to determine anything about the fossils that are dig out of the ground. All we can tell is that something died. To say that we "know" more is a lie.

1:31- In Genesis 1 the entire creation takes 6 days, but we know from modern science that the universe is at least 15 billion years old.

* Modern science has not proven this number. Incidentally, secular scientists cannot agree on a date of the universe. God could easily make all things in 6 days.

Chapter 2

2:4-25 - The second creation account. Notice that the order of creation is entirely different from the account given in 1:1-2:3.

* This isn't a different creation account. This is an elaboration of the sixth day of creation.

2:4-7 - In chapter 1 plants are created on the third day before humans are created

on the sixth day. But in chapter 2 the order is reversed. (1:11-13, 27-31)

*** Chapter two isn't a chronology of events. It is an overview of the creation week and an emphasis on the sixth day of creation.**

*** God had already created fully grown plants on the third day. The phrases "in the field" and "before any herb of the field had grown" should be noted. God created plants, shown in Genesis 1, that were fully grown - they weren't seedlings or seeds. In Genesis 2:5, plants and herbs of the field, that required human help, had not grown, yet. This verse is clearly talking about a different area and type of vegetation.**

2:7, 18-22 - In the first creation story, God makes humans (male and female) after the other animals; in the second, God makes a man first, then the other animals, and then a woman.

But humans were not created instantaneously from dust and breath as in the Gen.2:7, but evolved over millions of years from simpler life forms.

*** The Hebrew word for "formed" could also be translated "had formed." "God had formed man from the dust of the ground." The second chapter of Genesis isn't a chronology of events. It is a highlighting of certain events from the creation week.**

*** The evolution of species has not been proven. Even Charles Darwin said, "Millions of intermediary fossils need to be found in order for my theory of the evolution of species to have legitimacy" (paraphrase). This was spoken in the 1800's and in 2002, we still haven't found anywhere close to this number of fossils that could be even remotely considered "intermediary fossils." Once again, even from the few, potential, intermediary fossils, the only thing scientists can tell is that the animal died - not that it had kids and surely not that its descendants were of a different species.**

2:17 - In verse 1:29 God told Adam that he could eat from "every tree," but now he changes his mind and tells him not to eat from the tree of the knowledge of good and evil.

God says that if Adam eats from the tree of the knowledge of good and evil, then the day that he does so, he will die. But later Adam eats the forbidden fruit (3:6) and yet lives for another 930 years (5:5).

*** See above. This is nothing more than a father telling his child, "You may have all of these things, but not this one thing."**

*** The death Adam suffered was separation from God and imputed sin to his descendants. This Hebrew word for death can be used figuratively, so literal**

death was not the punishment for his sin.

2:18 - God creates a woman to keep Adam company saying; "It is not good that man should be alone." Paul offers a dissenting opinion in 1 Cor.7:1.

*** 1 Corinthians 7:1 reads, "It is good for a man to avoid touching a woman." Paul makes it clear that it is not easy to choose a life of chastity, but if one can bear it and devote his or her life to God, then one could do it. However, marriage was never forbidden or even frowned upon by Paul or any other Bible writer.**

2:18-22 - God makes the animals and parades them before Adam to see if any would strike his fancy. But none seem to have what it takes to please him. (Although he was tempted to go for the sheep.) Note that in these verses, God makes the animals after making Adam, whereas in the first creation story (1:25-27) the order is reversed. After making the animals, God has Adam name them all. The naming of several million species must have kept Adam busy for a while.

But we know that the animals were not created instantaneously from the ground, but rather that they evolved over millions of years. And we still don't have names for all of them. Ten thousand new species of insects are discovered and named each year.

*** God did not show Adam the animals for him to choose a bride.**

*** Adam named the animals that were before him. We surely didn't have all of the "species" of animals that we have, today. Incidentally, scientists cannot agree on where the species line is drawn. At any rate, Adam named the animals that were before him; which surely didn't include any of the genetically challenged offspring that we see, today.**

*** We surely do not know that animals evolved. There are more gaps in this theory than there are in Swiss cheese. This is precisely why the theory of punctuated equilibrium was suggested (large jumps from one kind to another). The fossils and other evidence simply don't support the evolution of species.**

*** The scriptures say that Adam named the "beasts of the field and the birds of the air." He did not necessarily name the insects and the beasts of the sea.**

2:20-22 - God fashions a woman out of one of Adam's ribs. This was necessary since Adam couldn't find a "help meet" in any of the animals that God made for him.

*** This is an inappropriate suggestion.**

2:20-22 - When was Eve created? After Adam and all the animals were created.

*** God created Adam, then Eve in the same day. This happened after the animals were created. The only difference in chapter 2 is there are more details regarding the creation of Eve.**

Chapter 3

3:1-5 - A clever serpent (God's most "subtil beast") talks to Eve about trees, death, and the knowledge of good and evil. He persuades her to eat the forbidden fruit. She takes the first bite and gets the full blame (3:12, 16).

*** This is what the scriptures say.**

3:6 - In 2:17 God said that if Adam eats from the tree of the knowledge of good and evil, then the day that he does so, he will die. But in this verse Adam eats the forbidden fruit and yet lives for another 930 years (5:5).

*** This was answered above.**

3:8-11 - God walks and talks (to himself?) in the garden, and plays a little hide and seek with Adam and Eve. God's inability to find Adam shows that, contrary to many Bible passages, he is neither omnipresent nor omniscient.

*** God's question, "Where are you?" was a rhetorical question. God had just created all things, so He surely knew where Adam and Eve were. This question has rang through the ages, to all people and generations, asking them a rhetorical question about their spiritual life, "Where are you?"**

3:12-13 - Adam blames Eve and Eve blames the serpent.

*** This typifies human thinking - passing the blame. One of the authenticators of the Bible is the honest evaluation of its characters. They were not perfect people and the scriptures attest to this. If a human hand wrote the Bible, it surely would have glorified its characters to the point where the account of their mistakes were unwritten, hidden and lost.**

3:14 - God curses the serpent. From now on the serpent will crawl on his belly and eat dust. One wonders how he got around before -- by hopping on his tail, perhaps? But snakes don't eat dust, do they?

*** This passage doesn't necessarily say the serpent became a snake. This serpent was likely a unique animal that the Devil left after this incident. Furthermore, if this serpent literally ate dust, it is likely that this is an extinct species. One of the fossils that evolutionists use to promote the evolution of species is likely this extinct animal (which did not evolve any further) or its offspring (if it had any).**

3:16 - God punishes Eve, and all women after her, with the pains of childbirth and

subjection to men.

*** Sin has its consequences. Some sins and punishments are generational and passed to descendants. Incidentally, women are to submit to their husbands and their husbands are to submit to them and love them like Christ loves His people. This is not a one-way submission for the woman (1 Peter 5:5 and Ephesians 5:25).**

3:17 - Adam is also punished, although less severely. He now will have to work for a living because he "hearkened unto the voice" of his wife.

*** Adam knowingly sinned and reaped the consequences.**

3:17-18 - But God is not done cursing yet. He curses the ground and causes thorns and thistles to grow.

*** The Creator of all things has the power and right to do this.**

3:20 - Is everyone descended from Adam and Eve?

*** Yes, every human is a descendant of Adam and Eve.**

*** Hebrews 7:3 refers to "Melchizedek." This mysterious person was a type of Christ and many believe He was a theophany - an Old Testament appearance of Jesus Christ.**

3:21 - God kills some animals and makes some skin coats for Adam and Eve.

*** This is true. This is an example of the animal sacrifice that was required for the forgiveness of sins. The fig leaf garments that they had made were inappropriate (this is typical of the person who tries to be good on their own). This is also a precursor for the "covering" or atoning that Jesus Christ would perform on the cross. "Without the shedding of blood, there is no remission of sins."**

3:22 - God expels Adam and Eve from the garden before they get a chance to eat from that other tree -- the tree of life. God knows that if they do that, they well become "like one of us" and live forever. A spooky thought indeed for an insecure god. Notice that God refers to himself (themselves?) in the first person plural, suggesting, contrary to many other Bible verses, that there are several gods.

Notice that although God told Adam not to eat from the Tree of the Knowledge of Good and Evil (2:16-17), he never told him not to eat from the Tree of Life. God said that Adam would die the day that he ate from the forbidden tree (2:17). Well, Adam ate from that tree (3:6), so why was God worried that Adam might eat from that other tree (the Tree of Life) and live forever.

* God removed Adam and Eve from the Garden because they had chosen to disobey Him. Their intimacy was compromised because of their poor decisions.

* Since there is a trinity, then God can refer to Himself in either the plural or the singular.

* God certainly wasn't worried about Adam doing something like eating from the Tree of Life. This was a real situation, but there is a symbolism here that shouldn't be missed. Adam and Eve's sin cost them their intimacy with God. Their sin required a punishment and God chose this punishment for them.

3:24 - Where are the cherubims, flaming sword moving back and forth, and the tree of life? Surely if they existed, we would have found them.

* These were removed at the Great Flood (if not before).

Chapter 4

4:1 - "And Adam knew his wife; and she conceived." This is the first sexual intercourse mentioned in the Bible. Of course it resulted in a baby boy.

* This isn't a contradiction or a problem.

4:3-5 - God likes Abel's dead animals better than Cain's fruits and vegetables. Why? Well, no reason is given, but it probably has something to do with the amount of pain, blood, and gore involved.

* Adam and Eve knew the correct sacrifice that God required. Cain and Abel knew it, too. This is precisely why Abel was a shepherd before they could eat meat.

* Cain's rejection of God's requirement was deliberate. This is further seen in his reaction to God's anger. Cain was not repentant, he did not care what God wanted and his sacrifice was not unlike Adam and Eve's effort to clothe themselves. It was their fleshly and human attempt to do what they thought was right and best, despite what God wanted.

4:4 - This verse tells us that God "had respect unto Abel," but this contradicts many Bible passages that claim that God doesn't respect anyone.

* God is not a respect of persons - which means earthly titles or wealth do not impress Him. Abel's obedience pleased God.

4:12 - As a punishment for killing Abel, God says Cain will be "a fugitive and a vagabond." Yet in just a few verses (4:16-17) Cain will settle down, marry, have a son, and build a city. This is not the activity one would expect from a fugitive and

a vagabond.

*** After this point, very little is said about Cain. The time between his punishment and his marriage is unknown. An argument from silence is a very weak argument.**

4:14 - Cain is worried after killing Abel and says, "Every one who finds me shall slay me." This is a strange concern since there were only two other humans alive at the time -- his parents!

*** Adam and Eve lived for hundreds of years. They surely had other children. Their other children also had children.**

4:15 - But God is worried, too. He says whoever kills Cain will be punished sevenfold (whatever that means). Just to make sure, though, God puts a mark on Cain so no one will kill him. Good idea. But it contradicts the law given in Gen.9:6 that says whoever kills shall be killed.

*** There are several things at work here. First, a punishment was pronounced on whomever would kill Cain. Next, God protects Cain. In Genesis 9:6, God gives a command to humans that a person should be put to death if they murder another human. Genesis 9:6 reads, "Whomever sheds mans blood, by man his blood should be shed." As we will see all throughout the Bible, simply because God commands people to do something, it doesn't mean they will do it. Nonetheless, this isn't a contradiction.**

4:16 - "And Cain went out from the presence of the LORD." So I guess it is possible to hide from God, which means that God doesn't know everything.

*** This Hebrew word for "presence" can be used figuratively. Cain left the blessings of God's intimacy. This is not unlike Adam and Eve's situation when they were expelled from the Garden of Eden.**

4:17 - "And Cain knew his wife." That's nice, but where the heck did she come from? The Bible doesn't mention any of Cain's sisters. Well, maybe he married his mom, or maybe God pulled another creation over in the next county. In any case, Cain and the mysterious Mrs. Cain have a son (another blue cigar!). His name is Enoch and he builds a city (population 3).

*** Adam and Eve had numerous children in their very long lives. These children also had children. Cain married a sister or another relative. Incidentally, the pure gene pool did not mind his intermarriage and it had not yet been forbidden by God.**

4:18 - Who was Methuselah's father?

* Methuselah isn't mentioned in this passage of scripture. Enoch was Methuselah's father (Genesis 5:22, 1 Chronicles 1:3, Luke 3:37).

4:19, 23 - Lamech is the first of a long line of biblical men with more than one wife. It seems that God approves of such marriages.

* Simply because Lamech took more than one wife, this doesn't not mean that God approved. There are different literary devices in the Bible. Some of it is poetry, some is historical narrative, etc. It is not simply a list of commands, it is also an account of human behavior.

4:23-24 - Lamech kills a man and claims that since Cain's murderer would be punished sevenfold, whoever murders him will be punished seventy-seven fold. That sounds fair.

* Once again, simply because his actions and words were written in the Bible, this does not mean his murder and his curse were justified.

4:25 - "And Adam knew his wife again; and she bare a son." Way to go Adam!

* This isn't a contradiction or problem.

Chapter 5

5:2 - God created a man and a woman, and he "called their name Adam." So the woman's name was Adam, too!

* Even in today's culture, we can see how the man's name is preferred. When a couple get married, the woman takes his name.

5:3-18 - Was Enoch the sixth or the seventh from Adam?

* In 1 Corinthians 15, Paul refers to the first Adam and the second Adam. The second Adam refers to Jesus Christ; the eternal Christ and second person of the Godhead. Therefore, since we see that Enoch is the sixth from the earthly Adam, we know that he was seventh from the heavenly, eternal Adam: Jesus Christ.

5:4 - Finally, sometime in the next 800 years, Adam begat some daughters. These nameless ones are the first (and nearly the last) girls to be born in the Bible. Maybe the rest of the women were made from male ribs.

* The Bible doesn't record every name or event. This doesn't necessarily make extra-biblical people and events unimportant.

5:5 - Adam finally dies -- 930 years after eating from the tree of knowledge, contrary to God's false prophecy that Adam would die the day that he ate the

forbidden fruit (2:17).

The first men had incredibly long lifespans.
5:5 - Adam 930
5:8 - Seth 912
5:11 - Enos 905
5:14 - Cainan 910
5:17 - Mahalaleel 895
5:20 - Jared 962
5:23 - Enoch 365 (didn't die; God just "took" him)
5:27 - Methusalah 969 (world record holder)
5:31 - Lamech 777 (Was his life shortened because he took two wives?) 4:19
9:29 - Noah 950

*** The ages of these people cannot be (and are not) proven to be false. Before the Great Flood, people lived much longer. This was due, in part, to the greenhouse effect that encompassed the Earth (from the water canopy, which blocked radiation). There is also evidence that suggests there was more oxygen to breathe (causing an effect we see in hydroponics and hyper baric chambers).**

5:21 - Who was Methuselah's father?

*** Methuselah isn't mentioned in this passage of scripture. Enoch was Methuselah's father (Genesis 5:22, 1 Chronicles 1:3, Luke 3:37).**

5:24 - Enoch ascends into heaven, contradicting Jn.3:13 which says, "no man hath ascended up to heaven."

*** This verse says "God took him." Therefore, Enoch did not ascend to Heaven (which implies he floated to Heaven by means of his own will). He was "assumed" or "raptured." The Hebrew word "taken" means "seized" and "taken up."**

Chapter 6

6:2, 4 - Do angels have sex? Yes, angels love sex (especially with pretty women).

*** The "sons of God" is a phrase that refers to the Nephilim (the fallen angels). This behavior was forbidden and condemned. In fact, this was a primary reason for the great flood.**

6:2-4 - "The sons of God saw the daughters of men ...." But according to John (Jn.3:16, 18, 1 Jn.4:9), God only has one son -- Jesus. Well, maybe they died before Jesus was born. Anyway, the "sons of God" copulated with the "daughters of men," and has sons who became "the mighty men of old, men of renown."

* The "sons of God" refers to fallen angels. The Hebrew word for "sons" includes a wide variety of figurative uses, such as "nation, grandson, quality, condition, subject," etc. God is not referring to Jesus Christ or a literal son.

6:3 - Here we are told that the human life span is 120 years, but Ps.90:10 says it is only 70 years, and many people in the Bible lived far beyond either of these limits [for example Abraham's father lived to be 205 (Gen.11:32)].

* This verse never says the human life span is 120 years. God says "I will not always strive with men, his days will be one hundred and twenty." God is saying that He will destroy the Earth and all humans, except Noah and his family, in one hundred and twenty years (which He does).

6:4 - "There were giants in the earth in those days." And they had sex with "the daughters of men." Well, I suppose it's good to know that. But why is there no archaeological evidence for the existence of these giants?

* These giants were pre-flood giants. They were killed in the Great Flood.

6:4 - Did everyone (except for Noah and his family) die in the flood?

* These giants were killed in the flood. These were the Nephilim that were the offspring of demons; resulting in giants.

6:5 - God decides to kill all living things because the human imagination is evil. Later (8:21), after he kills everything, he promises never to do it again because the human imagination is evil. Go figure.

* "Every thought and imagination of the heart was evil, continually" is what Genesis 6:5 says. In order to give humans comfort and security, God promises not to destroy the Earth with a Great Flood, again. In Genesis 8:21, God says that "the imagination of man's heart is evil from his youth," but He will still not destroy all the Earth with a Great Flood, again. This is a great synopsis of humanity and the need for redemption. From the youngest ages, humans have evil thoughts and they need God.

6:6-7 - God "repented ... that he had made man." But elsewhere the Bible tells us that God does not repent.

* This Hebrew word also means "to be sorry." God did not repent from a sin. God saw their huge and continual sin and was upset. In that moment, He was sorry that He had made these people who wanted nothing to do with Him.

6:7, 17 - God is angry. He decides to destroy all humans, beasts, creeping things, fowls, and "all flesh wherein there is breath of life." He plans to drown them all.

*** God's judgment was on hold for one hundred and twenty years. Was this long enough for the sinners to repent? When they saw Noah building the ark, wasn't this a prime time to believe God and turn from their sins?**

6:9 - Noah is called a "just man and perfect," but according to several other Bible passages such a man has never existed. I bet he didn't seem so perfect when he was drunk and naked in front of his sons (9:20-21).

*** Genesis 6:9 says, "Noah was a just man and perfect in his generations." This simply means he loved God and his bloodline had not been contaminated by the "sons of God" that had slept with the human women. This does not say, mean or imply that Noah was a flawless person or that he would never sin.**

6:9 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

6:11-13 - Okay, I'm confused. God was angry because "the earth was filled with violence." But didn't God create the whole bloody system in the first place? Predator and prey, parasite and host -- weren't they all designed by God? Oh, it's true that according to 1:30 God originally intended the animals to be vegetarian. But later (3:18) he changed all that. Still, the violence that angered God was of his own making. So what was he upset about? And how would killing everything help to make the world less violent? Did he think the animals would behave better after he "destroys them with the earth"? I guess God works in mysterious ways.

*** God didn't make human violence. He created the Earth without sin. It was "very good." However, sin entered the world through Adam and Eve and every person has continued to sin. People decided to reject God and fill the Earth with violence. Therefore, God judged them for their wickedness.**

6:14-15 - Noah is told to make an ark that is 450 feet long. The largest wooden ships ever built were just over 300 feet, and they required diagonal iron strapping for support. Even so, they leaked so badly that they had to be pumped constantly. Are we to believe that Noah, with no shipbuilding knowledge and no shipbuilding tradition to rely upon, was able to construct a wooden ship that was longer than any that has been built since?
But not only was the ark too big to be seaworthy, it was far too small to be able to contain the earth's millions of plant and animals species.

*** Noah did not need to build a typical ship that would sail in the sea. He needed to build an ark that would simply float and house his family and the animals. John Woodmorappe's "Noah's Ark: A Feasibility Study" goes into great detail**

describing how Noah could have made this ark and how it could have housed all of the animals.

*** The millions of plants and animals that we see today are descendants of much more pure plant and animal species (that existed in fewer varieties). Small offspring were taken into the ark - not large parents. Lastly, Noah had a very long time to collect all of these animals and get them onto the ark.**

*** A common fallacy among atheists is to insert the word "species" into Genesis. In this context, the correct word is "kind" and not "species." Species is never used in the scriptures.**

6:16 - God tells Noah to make one small window (18 inches square) for ventilation.

*** This may be correct if your cubit was the same as Noah's cubit. Cubits were typically measured by the length of one's arm. Noah was likely a very large man and his cubit was likely much larger than this. Furthermore, simply because there are no other specific commands for ventilation, this doesn't mean there wasn't any. There was likely an area under the ark that was indented, causing it to stabilize and causing fresh air to be injected into the boat with each wave or surge.**

6:19-20 - Poor Noah must be confused. First God tells him to bring two of "every living thing of all flesh" onto the ark. Later (7:2-3) God says to bring seven pairs of some animals (the "clean beasts" and the fowls).

*** This is correct. This is so Noah could sacrifice some of them (which he did) without ending an entire kind's population. This was also so they could eat some of them after the Great Flood.**

Chapter 7

7:1 - God calls Noah "righteous." but this contradicts several other verses that say there never has been such a person. And he just doesn't seem too darned righteous in 9:20-21. (Where he gets drunk and lies around naked in front of God and everybody.)

*** Noah's righteousness was a state of being. His righteousness was partial and temporary. If "contradicting" verses were given, they would be explained.**

7:2 - "The male and his female ..." Notice that in the Bible female animals are the property of male animals, as women are the property of men.

*** In this verse, this is phrase is used to designate that each male animal had an appropriate partner that could produce offspring. Even though a possessive**

pronoun is used, it doesn't say that the female animal belonged to the male one and it surely doesn't mention a woman being the property of a man.

7:2-3 - In these verses the "clean beasts" and fowls go into the ark by sevens, but 6:20 and 7:8-9 say that only two of the fowls and "clean beasts" entered the ark.

*** Noah was instructed to bring additional clean animals for the post-flood food and sacrifice.**

7:4 - God repeats his intention to kill "every living substance ... from off the face of the earth." But why does God kill all the innocent animals? What had they done to deserve his wrath? It seems God never gets his fill of tormenting animals.

*** God commanded humans to rule over the animal kingdom. The animals are subject to humans and the humans are subject to God. The Creator of all things may end the lives of the animals that He created.**

*** Next time you fill up your car with gas, think about the animals that were killed in the Great Flood and remember that they are the reason you're able to drive that car (their death and decay made the Earth's crude oil deposits, which are turned into gasoline and many other, useful products).**

7:8-9 - Here Noah is explicitly told that both clean and unclean animals are to go into the ark in pairs. This is in direct contradiction with the instructions God gave Noah in 7:2-3.

Whether by twos or by sevens, Noah takes male and female representatives from each species of "every thing that creepeth upon the earth." Now this must have taken some time, along with expert knowledge of taxonomy, genetics, biogeography, and anatomy. How did Noah manage to collect the endemic species from the New World, Australia, Polynesia, and other remote regions entirely unknown to him? How, once he found them, did he transport them back to his Near Eastern home? How could he tell the male and female beetles (there are more than 500,000 species) apart? How did he know how to care for these new and unfamiliar animals? How did he find the space on the ark? How did he manage to find and care for the hundreds of thousands of parasitic species? How did Noah obtain and care for the hundreds of thousands of species of plants? (Plants are ignored in the Genesis account, but the animals wouldn't last long after if the plants died in the flood.) No, wait, don't tell me. A miracle happened. Millions of them.

*** Noah was instructed to bring additional clean animals for the post-flood food and sacrifice.**

*** The Bible never uses the word "species." The Bible uses the word "kind." This**

is different and part of the interpretation problem at hand.

*** Undoubtedly, God caused the animals to come to Noah. This was not a huge miracle since the Earth was in its pre-flood state and didn't contain the vast oceans or freezing poles. The Earth was relatively flat before the Great Flood.**

*** The animals that he put on the ark were not like the animals we see, today. These animals had few genetic defects, therefore they were more hardy and their diets were not as regimented as some of the animals, today.**

*** The ark was very large and large enough to house all of the types of animal "kinds" that are listed in Genesis.**

*** The animals in the New World, Australia and Polynesia were largely absent from those places before the Great Flood. Their migration occurred after the flood waters receded.**

7:11 - God opens the "windows of heaven." He does this every time it rains.

*** God is the one who allows rain to fall. However, the "windows of heaven," in this context, are referring to the water canopy that was mentioned earlier.**

7:13-14 - All of the animals boarded the ark "in the selfsame day." Since there were several million species involved, they must have boarded at a rate of at least 100/second. How did poor Noah and his family make sure that the correct number of each species entered through the door and then get them all settled into their proper living quarters so efficiently? I wish the airline companies could do as well!

*** Once again, the Bible doesn't use the word "species." The animals boarded the ark in denominations of their "kinds." Therefore, there were not millions of species boarding the ark. The varieties of animals that we see today could have easily varied from the parents of these "kinds" of animals.**

7:15 - "And they went ... into the ark, two and two of all flesh, wherein there is breath of life." This contradicts 7:2-3 where seven pairs of some species entered the ark.

*** Noah was instructed to bring additional clean animals for the post-flood food and sacrifice.**

7:17 - This verse says the flood lasted for 40 days, but 7:24 and 8:3 say 150 days.

*** This verse says the flood lasted forty days. Genesis 7:24 and Genesis 8:3 say the waters "prevailed on the Earth" one hundred and fifty days.**

7:20 - The flood covered the highest mountain tops (Mount Everest?) with fifteen cubits to spare. Where did all the water come from? Where did it all go? Why is there no evidence of such a massive flood in the geological record?

*** Before the Great Flood, the Earth was relatively flat. The water came from the water in the water canopy. This water is in our oceans, today. The pre-flood world didn't have these oceans.**

*** Even evolutionary theories teach that there were numerous local floods throughout the Earth's history. This is how they explain sea shells and aquatic fossils at the tops of the highest mountains.**

7:21-23 - God drowns everything that breathes air. From newborn babies to koala bears -- all creatures great and small, the Lord God drowned them all.

*** This is correct. The Creator God had given people the recipe for righteousness and they didn't care. He also gave them 150 years to repent (while Noah built the ark and preached to them). God deemed it time for a fresh start.**

7:21-23 - Did everyone (except for Noah and his family) die in the flood?

*** Yes, this passage is correct. The only humans that lived were Noah and his family.**

7:24 - This verse says the flood lasted for 150 days, but 7:17 says 40 days.

*** Genesis 7:17 says the flood lasted forty days. Genesis 7:24 says the waters "prevailed on the Earth" one hundred and fifty days.**

Chapter 8

8:3 - Did the flood last for 40 (7:17) or 150 days?

*** Genesis 7:17 says the flood lasted forty days. Genesis 8:3 says the waters "prevailed on the Earth" one hundred and fifty days.**

8:4 - The ark came to rest on the mountains of Ararat in the seventh month. But how could this be since the mountain tops weren't visible until the tenth month (8:5)?

*** The ark was very large and it was able to rest on the mountains of Ararat without allowing the people in it to see the tops of the mountains. There are also several factors (besides water) that could have obstructed the tops of the mountains.**

8:8-11 - Noah sends a dove out to see if there was any dry land. But the dove

returns without finding any. Then, just seven days later, the dove goes out again and returns with an olive leaf. But how could an olive tree survive the flood? And if any seeds happened to survive, they certainly wouldn't germinate and grow leaves within a seven day period.

*** The Bible doesn't say the bird plucked the olive leaf from a tree that had grown after the flood waters receded. This was likely an olive leaf from a dead olive tree that was recently exposed.**

8:13 - This verse says the earth was dry on the first day of the month. The next verse (8:14) says it wasn't until the 27th day of the second month.

*** Genesis 8:13 says "the surface of the Earth" was dry on the first day of first the month. Genesis 8:14 says "the earth was dried" on the twenty-seventh day of the second month. Therefore, the surface of the Earth was dry enough to exit the ark on the first day of the first month, but it took about eight weeks for the dry parts of the Earth to become completely dry.**

8:19 - When the animals left the ark, what would they have eaten? There would have been no plants after the ground had been submerged for nearly a year. What would the carnivores have eaten? Whatever prey they ate would have gone extinct. And how did the New World primates or the Australian marsupials find their way back after the flood subisided?

*** Noah brought plenty of food for these animals to eat. He even brought extra animals, so he could offer an animal sacrifice to God without making some "kind" of animal go extinct.**

*** After the Great Flood, there was an ice age where many things became frozen and subsequently defrosted. Therefore, there was a point, after the Great Flood, where places like the Bering Straight and the path to Australia were not covered with water. The animals crossed these paths (and some were chased, like the weak marsupials in Australia) and went in all directions.**

8:20-21 - Noah kills the "clean beasts" and burns their dead bodies for God. According to 7:8 this would have caused the extinction of all "clean" animals since only two of each were taken onto the ark. "And the Lord smelled a sweet savor." After this God "said in his heart" that he'd never do it again because "man's heart is evil from his youth." So God killed all living things (6:5) because humans are evil, and then promises not to do it again (8:21) because humans are evil. The mind of God is a frightening thing.

*** Both of these things were addressed. Read above.**

8:21 - God promises to never again curse the earth, yet in the very last verse of

the Old Testament (Mal.4:6), he threatens to do it again.

*** In Genesis 8:21, God says "While the Earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease." In Malachi, God never threatens to destroy the Earth with a Great Flood or stop any of these things.**

Chapter 9

9:1 - "Be fruitful, and multiply, and replenish the earth." Although this would have been good advice for the mythical Noah, it is deadly advice for humankind as a whole. Overpopulation is one of our greatest problems, yet there is nothing in the bible to address it.

*** These words of God were spoken to Noah. These were very appropriate words for him and his family.**

9:2 - According to this verse, all animals fear humans. Although it is true that many do, it is also true that some do not. Sharks and grizzly bears, for example, are generally much less afraid of us than we are of them. "Into your hand are they (the animals) delivered." God gave the animals to humans, and they can do whatever they please with them. This verse has been used by bible believers to justify all kinds of cruelty to anmials and environmental destruction.

*** God spoke to Noah and his sons. He told them that all of the animals would dread them and be given into their hands. God didn't necessarily say that all animals would fear all of their descendants.**

*** This was the first command for humans to eat animals. Therefore, animals would surely be unprepared and unable to protect themselves adequately. Incidentally, since they lived in the post-flood world, Noah and his sons were likely large people and much larger than people are, today. This would help intimidate the animals, too; especially the small animals that were exiting the Ark.**

9:3 - Which animals may we eat?

*** At this point, God allows people to eat all living things (after they have been killed).**

9:5 - All animals have hands.

*** This Hebrew word for "hand" has a variety of meanings, including "power, charge, custody, debt," etc. This verse never explicitly says animals have hands. God is saying that even animals will be responsible for murder.**

9:6 - God says: "Whoso sheddeth man's blood, by man shall his blood be shed."

If so, then why did God put a mark on Cain (after he murdered Abel) so that others wouldn't kill him? (Gen.4:15).

*** There are many reasons why God said and did these things. First, God had many plans for Cain and his offspring. Next, at this point, God felt it appropriate to make a specific law about murder. This is quite reasonable when we consider the wickedness of the pre-flood people. Lastly, simply because we read God's specific commandment involving murder, at this point, this doesn't mean that murder wasn't punishable or wrong before now. The two who walked with God, in the Garden of Eden, surely knew that murder was inappropriate and they passed this knowledge to their offspring.**

9:7 - "Be ye fruitful, and multiply." With 6 billion people on this planet, we need to disobey God on this one.

*** This was a commandment to the first, post-flood generation. When we read the Bible, we must take it in context and consider whether or not a specific command was for a specific people or for everyone. For instance, you wouldn't apply the laws for Old Testament priests to New Testament teachers. This wouldn't make sense. In the same way, consider the audience and the circumstances in Genesis 9:7.**

9:9-13 - God is rightly filled with remorse for having killed his creatures. He makes a deal with the animals, promising never to drown them all again. He even puts the rainbow in the sky so that whenever he sees it, it will remind him of his promise so that he won't be tempted to do it again. (Every time God sees the rainbow he says to himself: "Oh, yeah.... That's right. I promised not to drown the animals again. I guess I'll have to find something else to do.").

But rainbows are caused by the nature of light, the refractive index of water, and the shape of raindrops. There were rainbows billions of years before humans existed.

*** The promise and the rainbow were given to "every living thing," which specifically included Noah, his sons and their descendants (vs. 9).**

*** This is a partial and scientific reason why rainbows occur. However, they weren't here millions of years ago because nothing was created, yet. Disease, suffering and death clearly began when Adam and Eve sinned. Before this, there was no disease, suffering or death. Therefore, for this reason and countless others, there cannot be millions of years of these things. The fossil record clearly shows them and the fossil record also shows a record of the animals that died during the Great Flood and the immediate pre-flood world (like in the ice age, which was much shorter than evolutionists think).**

9:20-25 - The "just and righteous" Noah (6:9, 7:1) plants a vineyard, gets drunk,

and lies around naked in his tent. His son, Ham, happens to see his father in this condition. When Noah sobers up and hears "what his young son had done unto him" (what did he do besides look at him?), he curses not Ham, who "saw the nakedness of his father," but Ham's son, Canaan. "A servant of servants shall he [Canaan] be unto his brethren." This is a typical case of biblical justice, and is one of many Bible passages that have been used to justify slavery. But there are other verses that say that children are not to be punished for the sins of their fathers.

*** Noah prophesies about the future of his sons (which includes all people, tribes and nations). We have seen this prophecy come true, but since the prophecy isn't in question or even mentioned, then I will not mention it either.**

*** If verses were given that were allegedly contrary to this passage of scripture, then they would be addressed, too.**

9:24 - What did Ham do? Did he just look at his naked father or was there something more to it than that? Some commentators have suggested that Ham committed homosexual rape on his drunken father, and that this was why Ham's descendants were eternally punished with slavery.

*** This verse doesn't seem to imply any such thing. Hebrew words for sex or sexual misconduct are not used.**

Chapter 10

10:1-32 - The entire tenth chapter is the first of many boring genealogies (see 1 Chr.1-9, Mt.1:1-17, Lk.3:23-28 for other examples) that we are told to avoid in 1 Tim.1:4 and Tit.3:9 ("Avoid foolish questions and genealogies.")

*** It was important that Jesus Christ come from the line of Abraham, Joseph, Jacob, David, etc. These genealogies were intact and traceable until 70 A.D. However, the New Testament epistles rightly told people that genealogies were no longer important. The Messiah had come and it had been proven that He was from the correct lineage - fulfilling numerous prophecies. Now, in the New Testament times, throughout human history, it would be pointless to brag about genealogical relationships to the Patriarchs and such.**

10:5, 20, 31 - These verses show that, contrary to 11:1, many languages existed before construction began on the tower of Babel.

*** The word in these verses is "tongue." They were divided by many ways and one way was according to their "tongues." This Hebrew word for "tongues" has a variety of meanings. In this context, it likely refers to dialect. For example, the English spoken on the West Coast is somewhat different than the English spoken in the South. If you've visited these areas and spoken to people in them, you will**

understand what I'm saying.

*** Since Adam and Eve were the first people on the Earth and obviously spoke the same language, how or why would these other people invent totally different languages?**

10:24 - says that the father of Salah was Arphaxad, but Luke (Lk.3:35-36) says Salah's father was Cainan.

*** Arphaxad begat Cainan and Cainan begat Salah. Genesis 10:24 simply omits one man (Cainan), however the fact that Salah was from Arphaxad is not lost. Incidentally, the Masoretic text, the Targum, the Latin Vulgate and the Greek Septuagint support the passage in Luke.**

*** The word "begat" doesn't specifically mean "fathered." This word has been used, in lineage purposes, to designate family lines. Occasionally, it designates a line and omits a person.**

10:25 - Some creationists believe that this verse refers to continental drift, which, they say, began to occur during the days of Pelag (which means "division"), about 100 or so years after the flood. But many other creationists disagree.

*** There is no contradiction here. Yes, some creation scientists and apologists are divided on their interpretation of this verse.**

Chapter 11

11:1, 6 - "The whole earth was of one language." But this could not be true, since by this time (around 2400 BCE) there were already many languages, each unintelligible to the others. This is even admitted earlier in Genesis (10:5, 10:20, 10:31) where other languages are mentioned before the tower of Babel was supposedly constructed.

*** There is no evidence and surely no proof that there were other languages before this time. The other verses have been properly interpreted. See above.**

11:4 - God worries that people could actually build a tower high enough to reach him (them?) in heaven.

*** Babel was the place where idolatry began. Human pride "let us make a name for ourselves" and fleshy desires were running rampant. God was not worrying about the efforts of man reaching Him. They couldn't. This is precisely why God sent Jesus Christ to Earth and has been reaching to man with His plan of redemption since the first sin in the Garden of Eden**

11:5 - "And the Lord came down to see the city and the tower." Couldn't he see it

from where he was sitting? Apparently not. So contrary to many biblical claims, God doesn't know and see everything.

*** This verse never says the God couldn't see them from Heaven.**

11:6 - God is worried again. He remembers how humans nearly became gods by finding and eating from the tree of life (Gen.3:22). It was a close call, but now he faces a similar threat. He begins talking to himself again saying, "Behold, the people is one, and they all have one language." He fears that "now nothing will be restrained from them, which they have imagined to do."

*** There is no contradiction here; only a misinterpretation of God and His nature.**

11:7 - God says, "Let us go down ..." Maybe he hasn't been talking to himself; maybe there is more than one of them up there. Well, however many there may be, they all decide to come down to confuse the builders by confounding human language and scattering them [humans] abroad.

*** The triune God decides to change the languages of the people. God's nature has been explained. See above.**

11:9 - According to the Tower of Babel story, the many human languages were created instantaneously by God. But actually the various languages evolved gradually over long periods of time.

*** There is no proof for this. Making an unsubstantiated and biased statement like this is simply poor scholarship. Incidentally, even today, scientists cannot decide or prove whether human thought or language came first.**

11:12 - This verse tells us Salah's father was Arphaxad, while Luke (Lk.3:35-26) says his father was Cainan.

*** Arphaxad begat Cainan and Cainan begat Salah. Genesis 10:24 simply omits one man (Cainan), however the fact that Salah was from Arphaxad is not lost. Incidentally, the Masoretic text, the Targum, the Latin Vulgate and the Greek Septuagint support the passage in Luke.**

*** The word "begat" doesn't specifically mean "fathered." This word has been used, in lineage purposes, to designate family lines. Occasionally, it designates a line and omits a person.**

11:26, 32 - Acts7:4 says that Abram didn't leave Haran until after his father died. Verse 26 tells us that Abram's father was 70 years old when Abram was born, and Abram's father lived to be 205 (11:32). Clearly, then, Abram was at least 135 when he left Haran. Yet Gen.12:4 says he left Haran when he was only 75.

*** Genesis 11:28 says "Haran died before (his father) Terah in Ur of the Chaldeans." There was clearly a person named Haran and a place called Haran because they later travel to and from a place called Haran. Abram left the dead Haran, in Ur, when he was seventy five years old. From this place he traveled to the place they called Haran. Terah died here and Abraham left him.**

*** Genesis 11:31 states they "went out from Ur of the Chaldeans and dwelt in Haran." Verse 32 states that Terah died (after the person of Haran had died) and he died "in" (the land) of Haran. Therefore, the last verses in Genesis 11 and the first verses in Genesis 12 overlap. Abram left the body of Haran at age seventy-five and he left the place of Haran once his father died there.**

*** In Genesis 12:4, the phrase "departed from Haran" is not so in the Hebrew. This word "from" is implied by modern translations. This phrase is the same one used later (vs. 5 - "went forth") and should be translated "departed for Haran." It is clear from Acts 7:2-4 that Abram was called in Genesis 12:1-3, while he was in Mesopotamia (specifically, Ur) and not yet in the land of Haran. Genesis 12:5 is correct in implying that they gathered all of their people and things from Haran, then continued to Canaan.**

*** This overlap is further seen by the fact that God called Abram in Ur, like it is stated in Acts 7:3, which is before he went to the place called Haran (also like it says in Acts 7:3). Chronologically, God visited Abram between Genesis 11:29 and 31. This account is revealed, in detail, in Genesis 12:1-3. These situations and sequences are not unlike the telling of the creation account in Genesis 1 and 2.**

1. If you're lost, here is a timetable of events:

2. Genesis 11:26 - Terah is 70 years old and has Abram and Haran.

3. Genesis 11:28 - Haran dies in Ur.

4. Genesis 12:1-3 and Acts 7:2, 3 - God calls Abram while he is in Mesopotamia (specifically, Ur) and tells him to leave home.

5. Genesis 11:31, Genesis 12:4 and Acts 7:4 - Abram leaves Ur at age 75 and comes to the land of Haran (this is where the modern translation, in Genesis 12:4, of the word "from" is wrong and "for" should be used, making this correlate with Genesis 11:31, Acts 7:4 and other usages of this term).

6. Genesis 11:32 - Terah dies in the land of Haran at 205 years of age.

7. Genesis 12:5 and Acts 7:3, 4 - Abram leaves the land of Haran after Terah dies.

11:27 - Was Lot Abraham's brother or nephew?

*** Lot was Abram's nephew - Haran's (Abram's brother) son.**

Chapter 12

12:4 - Acts7:4 says that Abram didn't leave Haran until after his father died. Verse 26 tells us that Abram's father was 70 years old when Abram was born, and Abram's father lived to be 205 (11:32). Clearly, then, Abram was at least 135 when he left Haran. Yet Gen.12:4 says he left Haran when he was only 75.

*** This has already been explained. See above (11:26, 32).**

12:7 - God appears to Abram contrary to those verses that say that God is invisible and cannot be seen.

*** Genesis 12:7 reads, "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." There are few details about this "appearance." It was likely Jesus Christ appearing to Him, though.**

12:13 - Abram makes his wife lie for him, by telling the Egyptians that she is his sister. But at least it was half-true, since she was his half-sister. Such incestuous marriages are condemned elsewhere in the Bible, but god makes an exception for Abram and Sarai. (See Gen.17:15-16 where God blesses their marriage.)

*** At this point, marrying a close relative was not forbidden.**

12:15 - Poor Pharaoh couldn't resist the "very fair" Sarai, and he takes her into his harem. (She must have been well preserved, since she was about seventy years old at the time.)

*** There is no contradiction or problem here.**

12:17 - God sends a plague on the Pharaoh and his household because the Pharaoh believed Abram's lie.

*** Believing a lie can get a person into trouble. This should be obvious and will surely be obvious one day.**

Chapter 13

13:13 - "The men of Sodom were wicked and sinners before the Lord exceedingly." (Gee, I guess they must have been gay -- at least that is what the Christian Right believes.)

*** By definition, the word "sodomy" means homosexual.**

13:15 - God promises Abram and his descendants all of the land of Canaan. But according to Acts 7:5 and Heb.11:13, God's promise to Abram was not fulfilled.

*** God gave all of this land to Abram and his descendants. It was their spiritual inheritance and gift. Simply because they haven't always occupied every inch of it doesn't mean it isn't theirs.**

Chapter 14

14:7 - The Amalekites were smitten before Amalek (from whom they descended) was born. Amalek was the grandson of Esau (Gen.36:12).

*** At this point in time, there were probably millions of people living on the Earth. There were surely many large cities filled with people. Therefore, the Amalekites in this passage were from a different Amalek than the one in Genesis 36:12. Once again, an argument from silence isn't an argument at all.**

14:12, 14, 16 - Is Lot Abram's nephew as it says in verse 12 or brother as in verse 14 and 16.

*** Lot is Abram's nephew. This much is very clear in Genesis 14:12 and even in Genesis 11:27. Apply the "law of first mention," here. Simply because Lot's relational title was abbreviated in Genesis 14:14 and 16, it does not change or confuse their relationship. This same rhetorical device would be used if you called your "brother-in-law" your "brother." Technically, you aren't correct, but figuratively, you're getting your point across; especially after it has been made explicitly known that this person is your brother-in-law, or in this case Abram's nephew.**

Chapter 15

15:9-10 - God tells Abram to kill some animals for him. The needless slaughter makes God feel better.

*** God required an animal sacrifice to be made for the remission of sins. The command to take these animals and sacrifice them to God was in concert with God's character and previous commands.**

15:13 - How long was the Egyptian captivity? This verse says 400 years, but Ex.12:40 and Gal.3:17 say 430 years.

* First, this verse isn't referring to the Egyptian captivity. Genesis 15:13 reads, "Then He said to Abram: 'Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.'" This indicated that from the time when Isaac was

first afflicted (which began at the time of his weaning in Genesis 21), to the time when the Israelites left Egypt, there would be four hundred years. This was fulfilled and can be verified. Click here for a timeline of these events.

* In Exodus 12:40, it reads "Now the sojourn for the children of Israel, who lived in Egypt, was four hundred and thirty years." This began when Abraham left Haran. He left Haran 25 years before Isaac was born (see Genesis 16:16). Click here for a timeline of these events.

* The entire sojourn was four hundred and thirty years and their affliction lasted four hundred years. Galatians 3:17 correlates with Exodus 12:40. Click here for a timeline of these events.

15:16 - "In the fourth generation they [Abraham's descendants] shall come hither again." But, if we count Abraham, then their return occurred after seven generations: Abraham, Issac (Gen.21:1-3), Jacob (Gen.25:19-26), Levi (Gen.35:22-23), Kohath (Ex.6:16), Amramn (Ex.6:18), and Moses (Ex.6:20).

*** This Hebrew word for "generation" means "a revelation of time or an age." This doesn't simply mean four children. The phrase used here is "after four generations they will return here" and this clearly means after 400 years and before 500 years - some time after four generations - which happened.**

15:18 - God promises Abram's descendants the land of Canaan from the Nile to the Euphrates. But according to Acts 7:5 and Heb.11:13 God's promise to Abram was not fulfilled.

*** Hebrews 11:9 states that Abraham dwelled in the promised land. The promise that they had not received, which is mentioned in Hebrews 11:13, is the promise of eternal life, in Heaven, with God. Acts 7:4 says that Abraham "lived in the land which you now dwell." This was written to the Jews in Israel. The inheritance that Abraham hadn't been given was the one I just mentioned. He wasn't in his true home, yet.**

*** Under King David's rule, they occupied the land of Canaan, from the Nile to the Euphrates, the same land that was promised to Abraham's descendants. Furthermore, this land will always belong to Israel. This is their home, even though other nations have taken parts of it and even though fearful, unwise leaders trade their land for peace. Their possession has been taken and given away because of their sin.**

Chapter 16

16:1-4 - Sarai is the first of a long line of barren women who were desperate for children. (In the Bible, it is the women who are barren, never the men.) She sends

Abram into her handmaid, Hagar, so that she can "obtain children by her." Abram gladly complies.

*** This is an account of a sinful plan. The Bible never claims to contain perfect individuals. Only God is perfect.**

16:6 - Hagar conceives, making Sarai jealous. Abram tells Sarai to do to Hagar whatever she wants. "And when Sarai dealt hardly with her, she fled."

*** Once again, the truthfulness of the Bible is confirmed when it gives accounts like these. A fictional book surely would have deified its heroes.**

16:8-9 - The angel tells Hagar to return and submit to her abusive owner,Sarai.

*** We read that Sarai "dealt harshly" with Hagar. We don't know if this was abuse or not, though.**

16:15 - Ishmael was Abraham's first son, and Isaac was his second. Yet Gen.22:2 and Heb.11:17 claim that he had only one son.

*** In Genesis 21, Ishmael and Hagar leave Abraham and Isaac. They enter the wilderness and do not return to Abraham's family. We do not see or hear about Ishmael again until Abraham dies.**

*** Isaac was the child of promise. Simply because his mother and father were impatient, this didn't make Ishmael the child of promise or Abraham's legitimate son.**

*** In Hebrews 11:17, we see the phrase "only begotten son" used to describe Isaac. This phrase has also described Jesus Christ. Both of these were prophesied children of promise. Therefore, they had a very special designation on them. Although they technically had other brothers and sisters, as far as God's plan of redemption was concerned, they were their father's only begotten sons.**

Chapter 17

17:8 - God gives Abraham and his descendants all the land of Canaan "for an everlasting possession." But history and the Bible (Acts 7:5, Heb.11:13) show that this promise was not kept.

*** God gave all of this land to Abram and his descendants. It was their spiritual inheritance and gift. Simply because they haven't always occupied every inch of it doesn't mean it isn't theirs.**

17:10-11 - God establishes his covenant with Abram: "This is my covenant ...

every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin." It seems that penises are supremely important to god. Consequently, God's covenant is for men only, and women have no way to be consecrated to God, or to take part in religious ceremonies. Note that while God requires circumcision, Paul says (Gal.5:2) that it is completely unnecessary.

*** Circumcision was part of the Old Covenant with God. Paul was correct in saying that circumcision was no longer necessary. After Jesus Christ came, the New Covenant was in place and the Old one was gone (Hebrews 8:8-13).**

17:12-13, 23 - God tells Abram that all males must be circumcised, even those whom Abram had bought with money. There isn't the slightest evidence in this passage, or in any other in the Bible, that the biblical God disapproves of slavery.

*** Here is another "argument from silence." Much of the Bible is historical narrative. Simply because God doesn't strike someone down, it doesn't mean He is pleased with their behavior. However, in most cases, we see the punishment for sin in the subsequent chapters of the Bible.**

17:14 - An uncircumcised boy is to be abandoned by his parents and community.

*** This is written in the scriptures. If God's children did not want to obey Him and sanctify themselves to Him, then they were to leave the presence of the ones who loved God.**

17:16 - God blesses the union between Abraham and his sister (Gen.20:12), though he condemns such incestuous marriages in Lev.18:9, Lev.20:17, and Dt.27:22.

*** This is correct. At this point, intermarriages were all right and later they became forbidden.**

17:24 - Abram was 99 years old when he was circumcised. To commemorate this important event, God changes his name to Abraham.

*** Abraham's name was changed in Genesis 17:5. His name was changed because he was to be a father of many nations. This prophecy was fulfilled.**

17:25 - From this verse and Gen.21:5-8, it is clear that Ishmael was nearly a grown man (at least 16 years old) when he and his mother were abandoned by Abraham. Yet according to Gen.21:14-18, he was only an infant at the time.

*** Genesis 17:25 says Ishmael was 13 years old. Therefore, he is not much older than this in Genesis 21.**

*** Genesis 21:18 uses a Hebrew word for "lad" that can mean several things. Here**

are some translations of this word: "young man" and "servant," etc.

*** Another translation, based on the Hebrew text in Genesis 21:18 reads, "Arise, encourage the young man and confirm his power. I will make him a great nation."**

*** 2 Kings 4:12 calls Gehazi a "servant" and uses this same word that was translated into "lad." It is quite apparent that he isn't a young child.**

Chapter 18

18:1 - God appears to Abraham, contrary to several Bible passages that say no one has ever seen God.

*** Genesis 18:1 reads, "And the Lord appeared unto him in the plains of Mamre." God is seen in the person of Jesus Christ. God the Father was in Heaven. However, Jesus spoke to Abraham in the form of an angel. This is consistent with several other passages that contain a pre-Christ appearance of Jesus Christ. In the Old Testament, He is often called "the angel of the Lord." See Genesis 16:7.**

18:11-14 - Sarah, who is about 90 years old and has gone through menopause, laughs at God when he tells her that she will have a son. She asks God if she will "have pleasure" with her "Lord" [Abraham], when both are so very old. God assures her that he will return and impregnate her at the appointed time.

*** Sarah did laugh and God did reassure her. It did happen, too.**

18:17 - God, who is planning another mass murder, is worried that Abraham might try to stop him. so he asks himself if he should hide his intentions from Abraham.

*** God was considering invoking righteous judgment on the unrepentant sinners of Sodom and Gomorrah. Abraham cared for those people and knew he had relatives there.**

18:20-21 - "And the Lord said ... I will go down now, and see." Is it necessary for God to leave heaven and come down to earth to see what is going on in Sodom and Gomorrah? Doesn't he already know? Apparently not, contrary to many other Bible verses.

*** Verse 21 is obviously a figurative statement by God. Not only did He make and know everything, He didn't have to literally "go down" (it isn't that he actually did) and He still knew what was happening and discussed it with Abraham.**

18:23-25 - Abraham begs God not to kill everyone in Sodom and Gomorrah. [Which is odd, since later (Gen.22:2-10) Abraham doesn't even question God's

request that he kill his own son.] asks God two good questions: "Wilt thou destroy the righteous with the wicked?" and "Shall not the Judge of all the earth do right?"

*** Yes, Abraham was trying to convince to use His perfect mercy instead of His perfect justice. Christians pray for these kinds of things all the time - even in America.**

18:33 - "And the Lord went his way." Now where might that be?

*** There is no contradiction here. At this time, He simply stopped talking to Abraham.**

Chapter 19

19:1-4 - Do angels have sex? Yes, angels love sex (especially with pretty women).

*** These verses are the beginning of a passage that indicates how the wicked men of Sodom wanted to have sex with these angels.**

19:4-5, 24-25 - God kills everyone in Sodom and Gomorrah. This was because, so say the Christian Right, some homosexuals lived there.

*** Don't forget what sodomy means. Plus, God had said (much earlier in Genesis 13:13) that these people were very wicked and unrepentant. It seems that God gave them plenty of time to repent, but they didn't. How much time should people get to repent? How long should they hurt themselves and others before God says "enough"?**

19:5 - Two angels are staying at Lot's house when all the men of Sodom come to visit. They ask Lot to "bring them out unto us that we might know them."

*** This is correct. The men of Sodom want to have sex with the angels. If this doesn't epitomize their depravity, I'm not sure what can.**

19:8 - Lot refuses to give up his angels to the perverted mob, offering his two "virgin daughters" instead. He tells the bunch of angel rapers to "do unto them [his daughters] as is good in your eyes." This is the same man that is called "just" and "righteous" in 2 Pet.2:7-8.

*** In 2 Peter 2:7 and 8, Lot wasn't called just and righteous for this action. Offering his daughters to these people was a very poor idea. It is no surprise that shortly thereafter, Lot is restricted to living in a cave. After the incident with his daughters, there are no more details about the rest of his life.**

19:8 - Lot lied about his daughters being "virgins" in v. 8. But it was a "just and

righteous" lie, intended to make them more attractive to the sex-crazed mob.

*** Lot's righteousness was not an eternal quality. He had periods of righteousness and some times when he sinned. No human being has ever been eternally righteous because all have sinned and fallen short of the glory of God.**

*** Lot was not praised for his sin. He was praised for his righteousness.**

19:13 - Who destroyed Sodom and Gomorrah? The angels.

*** This verse says God sent the angels to destroy Sodom and Gomorrah. Either God and the angels destroyed the city or the angels were the executor of God's will. When God commands something to be done and it is done, it could be said that God did it, even though someone else did it by God's command.**

19:21-22, 30 - Did Lot's daughters think God had killed every man except Lot? No, they knew that God spared the town of Zoar.

*** No, they did not think that God destroyed every man. They also knew the town of Zoar was saved.**

19:24 - God kills everyone (men, women, children, infants, newborns) in Sodom and Gomorrah by raining "fire and brimstone from the Lord out of heaven." Well, almost everyone -- he spares the "just and righteous" Lot and his family. Although many Christians consider this story to be a condemnation of homosexuality, others disagree. See The story of Sodom at ReligiousTolerance.org for an excellent discussion of this topic.

God kills all of the children in Sodom and Gomorrah, yet Jesus in Mt.18:14 says that God doesn't want any child to die.

*** God's desire is for all to live eternally by loving and trusting Jesus Christ as their personal Lord and Savior. However, not everyone does this. Read above to see the length of time God gave the people of Sodom and Gomorrah to repent. According to God's perfect will, it was ample time.**

19:24 - Who destroyed Sodom and Gomorrah? God.

*** This verse says God rained fire and brimstone from Heaven. Either God and the angels destroyed the city or the angels were the executor of God's will. When God commands something to be done and it is done, it could be said that God did it, even though someone else did it by God's command.**

19:26 - Lot's nameless wife looks back, and God turns her into a pillar of salt.

*** This is true. Lot and his family were commanded to avoid looking back.**

19:30-38 - Lot and his daughters camp out in a cave for a while. The daughters get their "just and righteous" father drunk, and have sexual intercourse with him, and each conceives and bears a son (wouldn't you know it!). Just another wholesome family values Bible story.

*** The Bible is an account of actual events. They aren't always perfect events. Every human is flawed.**

19:31 - Did Lot's daughters think God had killed every man except Lot? Yes.

*** This verse doesn't say that the daughters that every man was dead. However, it does say that there was no other man acceptable to procreate with them. They were obviously using a certain standard and criteria.**

Chapter 20

20:2 - Honest Abe does the same "she's my sister" routine again, for the same cowardly reason. And once again, the king just couldn't resist Sarah -- even though by now she is over 90 years old. (See Gen.12:13-20 for the first, nearly identical, episode.)

*** This is right and this isn't a contradiction.**

20:3-18 - God gets angry with king Abimelech, though the king hasn't even touched Sarah. He says to the king, "Behold, thou art but a dead man," and threatens to kill him and all of his people. To compensate for the crime he never committed, Abimelech gives Abraham sheep, oxen, slaves, silver, and land. Finally, after Abraham "prayed unto God," God lifts his punishment to Abimelech, "for the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah."

*** This is true and it isn't a contradiction.**

20:12 - Abraham married his sister, and God blessed their marriage (Gen.17:15-16). But such incestuous marriages are condemned in Lev.18:9, 20:17, Dt.27:22.

*** This is correct. At this point, intermarriages were all right and later they became forbidden.**

Chapter 21

21:1-2 - "The Lord visited Sarah" and he "did unto Sarah as he had spoken." And "Sarah conceived and bare Abraham a son." (God-assisted conceptions never result in daughters.) It is strange that the 100 year old Abraham required God's help in fathering Isaac (See Rom.4:19 and Heb.11:12), yet later (Gen.25:1-2) he

marries again and has six more children without any help from God.

*** God did give Sarah a son.**

*** If Sarah was the barren one, then even with earthly reasoning, we could see how Abraham could have more children.**

*** If something is strange, it isn't necessarily untrue. Strange things happen every day.**

21:9-10 - What did Sarah see that disturbed her so much? Jonathan Kirsch suggests in The Harlot by the Side of the Road that the "play" between Isaac and Ishmael may have been of a sexual nature, noting that the same word is used to describe the behaviour of Ishamel and Isaac as is used in Gen.26:8 to describe Isaac's fondling of Rebekah.

*** This Hebrew word means a variety of things. It could mean mocking, playing, sporting, showing endearment, etc. Therefore, the exact offense is unclear.**

21:10-14 - Sarah, after giving birth to Isaac, gets angry again at Hagar (see Gen.16:5-6) and tells Abraham to 'cast out this bondwoman and her son." God commands Abraham to "hearken unto her voice." So Abraham abandons Hagar and Ishmael, casting them out into the wilderness to die.

*** God's plan was not for Ishmael and Hagar to die. This is shown by the prophecy that He gives to them; which later comes true.**

21:14-18 - These verses suggest that Ishmael was an infant when his father abandoned him, yet according to Gen.17:25 and Gen.21:5-8 he must have been about 16 years old. It must have been tough for poor Hagar to carry Ishmael on her shoulder and to then "cast him under one of the shrubs."

*** An alternate translation of Genesis 21:15 is this: "And the water was gone from the bottle and she left her son under one of the bushes." The Greek word "shalak" doesn't necessarily mean "thrown" (literally). It can also mean cast or left and it can also be figurative. In the same manner, "child" is better translated "son" or "boy."**

*** The New American Standard Bible says, ". . . she left the boy under one of the bushes."**

21:23-24 - Abraham swears to God, apparently with God's approval. Yet such oaths are condemned in Mt.5:34-37 and Jas.5:12.

*** This Hebrew word for "swear" means "to take an oath." In other words, Abraham made a promise. Don't confuse this with swearing (like using**

profanity), cursing or taking God's name in vain.

* In Matthew 5:34-37 and James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No' is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.

21:31 - says that Beersheba was named by Abraham, though Gen.26:33 says that Beersheba was named after Abraham's death by his son Isaac.

* Genesis 26:23 also calls this location Beersheba. This place wasn't named Beersheba by Isaac for the first time. Water was found there, so they continued to call this place Beersheba. Even more so than now, ancient names used to change. If this well had been dry, Isaac would have called the place by a new name. However, there was water here, so they kept the old name that was given by Abraham (and actually, he was simply calling it what it was "The Well of the Oath").

21:32 - "And they returned to the land of the Philistines." But the Philistines didn't arrive in the region of Canaan until around 1200 BCE -- 800 years after Abraham's supposed migration from Ur.

* There are no scriptures to support this alternative interpretation or alleged inaccuracy. As far as I can tell, you're considering modern science to be correct on dating the Philistines to this region circa 1200 B.C. Therefore, your error is apparently not a biblical one (this time), but a scientific one.

Chapter 22

22:1 - " God did tempt Abraham." But Jas.1:13 says that God has never tempted anyone.

* God "tested" Abraham is a better translation. James 1:13 says God does not "tempt" or "entice" any person with evil. With Abraham, God was testing his faith and refining him through this trial. In the passage in James, it is stated that God does not tempt or entice people to do evil. God leaves this to the fallen angels and powers of darkness. Furthermore, God's power and refinement are seen through Christians who overcome the temptation to do evil.

22:2, 12 - God refers to Isaac as Abraham's "only son," yet Abraham had two sons at the time (Gen.16:15).

* In Genesis 21, Ishmael and Hagar leave Abraham and Isaac. They enter the wilderness and do not return to Abraham's family. We do not see or hear about Ishmael again until Abraham dies.

*** Isaac was the child of promise. Simply because his mother and father were impatient, this didn't make Ishmael the child of promise or Abraham's legitimate son.**

*** In Hebrews 11:17, we see the phrase "only begotten son" used to describe Isaac. This phrase has also described Jesus Christ. Both of these were prophesied children of promise. Therefore, they had a very special designation on them. Although they technically had other brothers and sisters, as far as God's plan of redemption was concerned, they were their father's only begotten sons.**

22:2-13 - God orders Abraham to kill Isaac as a burnt offering. Abraham shows his love for God by his willingness to murder his son. But finally, just before Isaac's throat is slit, God provides a goat to kill instead.

In Mt.18:14, Jesus said that God doesn't want any child to die. Could this be the same God who orders Abraham to kill his own son?

*** This command was given to Abraham as a test of his faith. God never wanted Isaac to die and this is why Isaac did not die.**

*** See "Special Questions" for more on this.**

22:12 - If God knows the mind and heart of all humans, then why did he have to test Abraham to find out what was in his heart?

*** During Abraham's test, he was refined and prepared for ministry. God, of course, knew what was in Abraham's heart, but He wanted this to be revealed to him and to others.**

22:14 - Abraham names the place where he nearly kills Isaac after Jehovah. But according to Ex.6:3, Abraham couldn't have known that God's name was Jehovah.

*** According to Genesis 22:14, Abraham called this place Jehovahjireh, which means "God will provide." This was simply a name that described God and what happened here. Exodus 6:3 says God came to Abraham and Isaac as God Almighty ("El Shadai") and not Jehovah. Consequently, God's name is most commonly "El Ohim" (in the Hebrew) when it is used in Genesis with Abraham. This is an extension of "El Shadai" and also means mighty God (in the plural tense, designating the trinity).**

*** According to the scriptures, Abraham never used the name "Jehovah" for God, but he always called Him "Elohim." In only one situation was "Jehovah" used with Abraham and this was when it was spoken by two pagans. Incidentally, Abraham also calls God "Adonai," but he never calls Him Jehovah. "Jehovah"**

was a term that God called Himself and one that Abraham surely recognized, but didn't use.

* The name "Jehovah" is used in Genesis 2. Therefore, it was surely known to Abraham.

Chapter 24

24:2, 9 - Abraham makes his servant put his hand under his thigh while swearing to God. Weird. Of course "putting his hand under his thigh" is just a polite euphemism for "holding his testicles in his hand." Come to think of it, maybe it isn't so weird at all -- coming as it does from a god that is completely obsessed with male genitalia. (See Ex.4:25, Lev.15:16-18,32, and Dt.23:1) for just a few examples.) I guess it's sort of like swearing on the bible. But all forms of swearing are forbidden in Mt.5:34-37 and Jas.5:12.

* This ancient custom for securing an oath may or may not be what you mentioned. Some scholars think Abraham's servant put his hand on the circumcised part of his body - representing an important covenant.

* This Hebrew word for "swear" means "to take an oath." In other words, Abraham made a promise. Don't confuse this with swearing (like using profanity), cursing, or taking God's name in vain.

* In Matthew 5:34-37 and James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No,'" is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.

24:3 - Abraham makes his servant swear that he won't let Isaac marry a Canaanite.

* This was an excellent promise for Abraham to require from his servant. Canaanites were pagans.

24:16 - "And the damsel was fair to look upon, a virgin, neither had any man known her." (Oh boy!)

* This is not a contradiction or problem.

24:35 - God blessed Abraham by giving him lots of slaves.

* This verse doesn't mention anything about slaves. The words menservants and maidservants are used. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's

will regarding the ethical treatment of other humans.

Chapter 25

25:1 - "Then again Abraham took a wife [1 Chr.1:32 says she was his concubine], and her name was Keturah."

*** Most of the people who took more than one wife suffered major problems afterwards. Even though, at this time, we do not read God specifically and personally telling each person to take one wife, this was the best plan, evidenced by Adam and Eve and other passages of the Old and New Testament scriptures.**

25:2 - Abraham needed God's help to father Isaac when he was 100 years old (Gen.21:1-2, Rom.4:19, Heb.11:12). But here, when he is even older, he manages to have six more children without any help from God.

Since Abraham had so many sons, why does the bible say that he had only one son?

*** Abraham needed God's help to have a child with the barren Sarah. He didn't need His help, per se, with Keturah.**

*** Isaac was the son of promise, a type of Jesus Christ and this was mentioned and explained above. This gave Isaac a special designation.**

25:6 - Abraham had several concubines.

*** This is a mere statement of fact; not an error or contradiction. Concubines weren't recommended or even permitted by God in the Bible. Those that had them reaped the consequences of their sin. For instance, look at what happened to Solomon.**

25:21 - Isaac's wife (Rebekah), like his mother (Sarah), was also barren.

*** This is another statement of fact. Incidentally, science has shown that these kinds of problems can be hereditary.**

Chapter 26

26:1,8,14,15,18 - In these verses the Philistines are said to have lived in Canaan at the time of Abraham, yet the Philistines did not live in the region until the period of the Judges, well after the time of Abraham. (See Britannica.com, Philistine)

*** The Encyclopedia Britannica is obviously wrong. If there was a quote or a citation here (not just a web site), I would address it.**

26:2 - God appears to Isaac contrary to those verses that say that God is invisible

and cannot be seen.

*** Genesis 26:2 reads, "And the LORD appeared unto him, and said, 'Go not down into Egypt; dwell in the land which I shall tell thee of.'" This passage simply says that God appeared to Isaac. It doesn't specify how or say that He had a body that Isaac saw. For instance, God has appeared as a burning bush and as a cloud, so God could have appeared and He still would have remained consistent with His revealed nature.**

26:7 - Isaac uses the same "she's my sister" lie that his father used so effectively (see Gen.12:13, 20:2).

*** Lying is never condoned. It is only recorded in the Bible.**

26:8 - Unfortunately the king "looked out a window, and saw, behold, Isaac was sporting with Rebekah his wife." But Isaac grew rich from the lie anyway, just as his father had.

*** There is no contradiction here - only a historical account of what happened.**

26:12-14 - God blessed Isaac (like his father Abraham before him) with many slaves.

*** This verse doesn't mention anything about slaves; only servants. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

26:33 - Who named Beersheba? Isaac as this verse says, or Abraham as is said in 21:31?

*** Genesis 26:23 also calls this location Beersheba. This place wasn't named Beersheba by Isaac for the first time. Water was found there, so they continued to call this place Beersheba. Even more so than now, ancient names used to change. If this well had been dry, Isaac would have called the place by a new name. However, there was water here, so they kept the old name that was given by Abraham (and actually, he was simply calling it what it was "The Well of the Oath").**

26:34 - One of the wives of Esau was Bashemath, the daughter of Elon the Hittite. But 36:2 says her name was Adah, the daughter of Elon the Hittite, and 36:3 says Bashemath was the daughter of Ishmael.

*** Genesis 36:2 states that Esau took many wives. In Genesis 26:34, it lists some of them: Judith and Bashemath. In Genesis 36:2 it lists some more: Adah, Aholibamah, and Bashemath. One passage says she is Elon's daughter and one**

says she is Ishmael's daughter. This Hebrew term for "daughter" can be used figuratively. Therefore, Bashemath was likely Elon's daughter and Ishmael's servant or step-daughter.

Chapter 27

27:19 - Jacob, with coaching from his mother, obtains Isaac's blessing by lying. God seems to have been fooled as well.

*** No, God wasn't fooled. In fact, Jacob receives quite a punishment for this when he learns the patience he would not learn here. He had to work fourteen years for the wife of his choice.**

Chapter 28

28:1 - Isaac tells Jacob not to marry a Canaanite.

*** This is correct. Canaanites were pagans.**

28:5 - Who was Laban's father? Behuel or Nahor (29:5)?

*** Laban's father was Bethuel (see Genesis 25:20). Nahor was the grandfather and brother of Abraham.**

*** Incidentally, the Hebrew word for "son" in Genesis 28:5 and Genesis 29:5 can have several meanings, such as "grandson, subject, nation," etc. Laban wasn't Nahor's literal son. Genesis 29:5 is designating a relationship between Nahor and Laban, but not a father and son relationship.**

28:13-14 - God repeats the same (land/progeny) promise that he previously made to Abraham (13:15, 15:18, 17:8). Once again, the promise wasn't kept. The descendents of Jacob (the Jews) are not particularly numerous, have seldom possessed much of the land in question, and the nations on earth haven't been blessed by them.

*** The descendants that are promised refer to spiritual descendants that trust God (and later, Jesus Christ) for their salvation. There is a very large number of people who fit into this category.**

*** This land will always belong to Israel. Under King David's rule, they possessed all of the earthly, promised land.**

*** All of the nations of the Earth have been blessed through Jesus Christ - the person of this seed and the prime reason the genealogies and prophetic statements regarding lineage matter.**

28:19 - Jacob names Bethel for the first time, before meeting Rachel. Later in

35:15, just before Rachel dies, he names Bethel again. (I guess the name didn't take the first time.)

*** There is no contradiction or problem here. Jacob simply names this place Bethel in Genesis 28:19 and recognizes this place as Bethel in Genesis 35:15.**

Chapter 29

29:21-30 - Jacob is tricked by Laban, the father of Rachel and Leah. Jacob asks for Rachel so that he can "go in unto her." But Laban gives him Leah instead, and Jacob "went in unto her [Leah]" by mistake. Jacob was fooled until morning -- apparently he didn't know who he was going in unto. Finally they worked things out and Jacob got to "go in unto" Rachel, too.

*** There is no hint that Jacob mistakenly "goes in unto Leah." At any rate, there is no contradiction here.**

29:31 - Once again, like Sarah and Rebekah before her, Rachel is barren.

*** This is from the Bible.**

Chapter 30

30:1 - "Give me children or else I die." Rachel considers herself worthless if she cannot produce children for her husband.

*** Rachel's statement was likely an exaggeration. People make exaggerated and emotional statements all the time. However, she could have been talking about her offspring and lineage. If she didn't have a child, then her lineage would end (or die).**

30:3 - But luckily she has an idea. She says to Jacob, "Behold my maid Bilhah, go in unto her." She solved the problem the same way as did Sarah (16:2).

*** This isn't a contradiction.**

30:4 - "And Jacob went in unto her. And Bilhah coneived, and bare Jacob a son." (These arrangements never seem to produce daughters.)

*** This isn't a contradiction.**

30:9 - Leah, not to be outdone, gives Jacob her maid (Zilpah) "to wife." And Zilpah "bare Jacob a son."

*** This isn't a contradiction.**

30:15-16 - Rachel trades her husband's favors for some mandrakes. And so, when

Jacob cam home, Leah said: "Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night." Presumably God, by telling us this edifying story, is teaching us something about sexual ethics.

*** Once again, the Bible is a book of imperfect people who have times of righteousness. They even manage to complete God's purpose through their mistakes! God surely is huge for being able to use their mistakes for His perfect will.**

30:22 - And finally, "God remembered Rachel ... and opened her womb. And she conceived and bare a son [surprise, surprise]."

*** This isn't a contradiction.**

30:37-39 - Jacob displays his (and God's) knowledge of biology by having goats copulate while looking at streaked rods. The result is streaked baby goats.

*** This is a miracle from God that science may or may not be able to explain.**

Chapter 31

31:17 - "Then Jacob ... set his ... wives upon camels." Jacob had four wives (or two wives and two concubines -- this distinction is not clear in the Bible): Rachel, Leah, Billah, and Zilpah. There is no indication that God disapproves of this arrangement. (See also Gen.32:22)

*** This is another argument from silence. However, in many passages of the Bible, it states that men should have one wife. In most cases, we see polygamy (directly or indirectly) punished.**

31:34-35 - Laban, Rachel's father, is hunting for the "images" that Rachel had stolen from him. Rachel sits on the "images" and says to her father, "Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me." She knows that no man will come near her when she is menstruating.

*** She is hiding her father's divination idols and lies to her father (assuming she isn't menstruating).**

31:53 - Jacob swears. God doesn't seem to mind. but swearing is forbidden in Mt.5:34-37 and Jas.5:12.

*** This Hebrew word that was translated "swear," in the KJV, can also be translated "declare."**

Chapter 32

32:22 - Jacob has two wives and two concubines, continuing the biblical tradition

of polygamy.

*** This is another argument from silence. However, in many passages of the Bible, it states that men should have one wife. In most cases, we see polygamy (directly or indirectly) punished.**

32:24-30 - Jacob wrestles with god and wins. God changes Jacob's name to Israel to signify that he wrestled with God and "prevailed."

*** This is what the Bible has recorded.**

32:28 - God renames Jacob for the first time (See 35:10 for the first renaming).God says that Jacob will henceforth be called Israel, but the Bible continues to call him Jacob anyway. And even God himself calls him Jacob in 46:2.

*** God changes Jacob's name to Israel. However, he was still called Jacob, sometimes. This is common among places and people that have changed their names.**

32:30 Jacob saw God face to face and survived. Yet according to several Bible passages no one can see God and live.

*** In Genesis 32:30, Jacob wrestles with Jesus. This is a theophany - a pre-Christ appearance of Jesus Christ. This isn't a face to face meeting with God the Father.**

Chapter 34

34:1-31 - Dinah, the daughter of Jacob, is "defiled" by a man who seems to love her dearly. Her brothers trick all of the men of the town and kill them (after first having them all circumcised), and then take their wives and children captive.

*** This is recorded in the Bible. It surely wasn't the best course of events, though.**

34:30 - Jacob complains that his sons' actions have caused him "to stink among the inhabitants of the land."

*** This Hebrew word for "stink" also means "morally reprehensible." However, in 1611, "stink" was probably a suitable word.**

34:31 - Dinah's brothers, to justify the massacre of a town for the rape of their sister, say: "Should he deal with our sister as with a harlot?" To the author of Genesis, rape is clearly a crime against the honor of men rather than against a woman.

*** It is twisted logic to say the author of a book condones any of the historical**

facts in the book. This is like blaming the historian for history.

Chapter 35

35:5 - "The terror of God was upon the cities that were round about them." I don't know what the "terror of God" is, but I'll bet it isn't pleasant.

*** This isn't a contradiction.**

35:10 - God names Jacob Israel for the second time (see 32:28 for the first naming). He says that Jacob will no longer be called Jacob. Yet Jacob is still called Jacob in the Bible, and even God calls him Jacob in 46:2.

*** The repetition is for emphasis. Has anyone ever repeated something to you?**

35:15 - Jacob names Bethel again. The first time 28:19 the name didn't stick.

*** There is no contradiction or problem here. Jacob simply names this place Bethel in Genesis 28:19 and recognizes this place as Bethel in Genesis 35:15.**

35:17-18 - Rachel dies in childbirth; but at least she had another son. And in the Bible, a woman is expected to die happily as long as she has a son.

*** After a long life, Rachel dies in childbirth.**

35:22 - "Reuben went and lay with his father's concubine." I wonder why God wants to tell us about it. Maybe he figures that "inquiring minds want to know."

*** The details of the Bible lend to its credibility and authenticity. Even so, there are reasons for even the smallest details.**

Chapter 36

36:2 - Was Zibeon a Hivite or a Horite?

*** The Hivites were a branch of the Hittites. The word "Horite" meant "cave dweller" and was a specific name for a Hittite and Hivite. Therefore, Zibeon was both a Hivite and a Horite. This would be akin to saying someone is both an American and a Californian.**

36:2-3 - Esau (Isaac's son) had several wives (continuing the tradition of polygamy, with no editorial comment from the Bible). One of his wives, according to 36:2, was Adah the daughter of Elon, but in 26:34 her name is given as Bashemath the daughter of Elon. Yet verse 3 says Bashemath is the daughter of Ishmael.

*** Genesis 36:2 states that Esau took many wives. In Genesis 26:34, it lists some**

of them: Judith and Bashemath. In Genesis 36:2 it lists some more: Adah, Aholibamah, and Bashemath. One passage says she is Elon's daughter and one says she is Ishmael's daughter. This Hebrew term for "daughter" can be used figuratively. Therefore, Bashemath was likely Elon's daughter and Ishmael's servant or step-daughter.

* In the book of Leviticus, God forbids polygamy. However, early in history, while the gene pool was relatively clean and while the Earth was becoming populated, God allowed polygamy.

36:2, 14 - Who was Anah? The daughter of Zibeon.

* Adah (not Anah) was the daughter of Zibeon the Hivite.

36:12 - Amalek was born many years after his ancestors were "smitten." (14:7)

* Genesis 14:7 says the Amalekites were attacked and not that they were eradicated.

36:14 - Who was Korah's father? Esau.

* This verse says that Esau's wife bore him some children and one was named Korah.

36:15-16 - Who was Korah's father? Eliphaz.

* These verses tell us that one of Esau's sons named Eliphaz also had a son named Korah. He was called Chief Korah.

36:20 - Was Zibeon a Hivite or a Horite?

* The Hivites were a branch of the Hittites. The word "Horite" meant "cave dweller" and was a specific name for a Hittite and Hivite. Therefore, Zibeon was both a Hivite and a Horite. This would be akin to saying someone is both an American and a Californian.

36:20 - Who was Anah? The brother of Zibeon.

* Anah was a descendant (not necessarily a literal son) of Seir the Horite. This Hebrew word for the English word "son" has a variety of meanings and generally designates lineages; not necessarily fatherhood. This verse also shows that Anah and Zibeon were both descendants of Seir the Horite; not that they were necessarily brothers.

36:24 - Who was Anah? The son of Zibeon.

* This verse gives us a more specific lineage than Genesis 36:20 and 1 Chronicles 1:38. In those verses, we find that Anah and Zibeon are both descendants of Seir the Horite. However, in Genesis 36:24, we read that Anah was either a son or a descendant of Zibeon.

Chapter 37

37:3-4 - Jacob loved Joseph more than his other children, and he made it pretty obvious. So the other kids in the family hated Joseph. (God didn't seem to mind; he liked Joseph best, too.)

* It's natural for a human father to have a favorite son. Incidentally, the scriptures don't necessarily condone favoritism, but these verses do report it.

* God blesses people as He sees fit. Some are blessed more than others.

37:12 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

37:28 - The verse says the Ishmaelites sold Joseph into Egypt, but 37:36 says that the Midianites sold him.

* According to Genesis 37:27, 28, and 36 (and 39:1), there were Ishmaelites and Midianites with the band of traders that bought and sold Joseph. They both bought and sold him.

* Incidentally, these two tribes of Arabian traders are used interchangeably in places like Judges 8. They were difficult to distinguish and worked together.

* Midian and Ishmael were brothers and sons of Abraham.

Chapter 38

38:2-4 - "And Judah saw there a daughter of a certain Canaanite ... and he took her, and went in unto her. And she conceived, and bare a son; and she called his name Er. And she conceived again [I guess Judah must have went in unto her again] and bare a son; and she called hi name Onan." (It seems that the probability of having a biblical daughter is considerably less than 50%.)

* These conceptions are recorded in the Bible and there are no contradictions. However, the exegesis is awfully shaky.

38:7 - "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the

Lord slew him." What did Er do to elicit God's wrath? The Bible doesn't say. Maybe he picked up some sticks on Saturday.

*** Making mocking references isn't a way to expound the Bible. Nonetheless, his sin isn't mentioned.**

38:8-10 - After God killed Er, Judah tells Onan to "go in unto they brother's wife." But "Onan knew that the seed should not be his; and ... when he went in unto his brother's wife ... he spilled it on the ground.... And the thing which he did displeased the Lord; wherefore he slew him also." This lovely Bible story is seldom read in Sunday School, but it is the basis of many Christian doctrines, including the condemnation of both masturbation and birth control.

*** This passage of scripture is rarely (if ever) used to form any doctrine on masturbation or birth control. Incidentally, the passages about lusting in your heart are easily applicable to masturbation. This story about Onan is a historical story and it isn't wise to build doctrines from the flawed people in the historical accounts of the Bible.**

38:13-18 -Tamar (the widow of Er and Onan, who were killed by God) dresses up as a prostitute and Judah (her father-in-law) propositions her, saying: "Let me come in unto thee .... And he ... came in unto her, and she conceived by him." From this incestuous union, twins (38:27-28) were born (both were boys of course). One of these was Pharez -- an ancestor of Jesus (Lk.3:33).

*** These events were never condoned.**

38:24 - After Judah pays Tamar for her services, he is told that she "played the harlot" and "is with child by whoredom." When Judah hears this, he says, "Bring her forth, and let her be burnt."

*** This is recorded by the Bible.**

Chapter 39

39:1 - Joseph was sold into Egypt by Ishmaelites -- or was it the Midianites as is said in 37:36?

*** According to Genesis 37:27, 28, and 36 (and 39:1), there were Ishmaelites and Midianites with the band of traders that bought and sold Joseph. They both bought and sold him.**

*** Incidentally, these two tribes of Arabian traders are used interchangeably in places like Judges 8. They were difficult to distinguish and worked together.**

*** Midian and Ishmael were brothers and sons of Abraham.**

39:7-18 - Joseph is seduced by Potiphar's wife. He rejects her advances, but she claims he "came in unto" her.

*** This is correct.**

Chapter 40

40:19 - Joseph interprets the baker's dream. He says that the pharaoh will cut off the baker's head, and hang his headless body on a tree for the birds to eat.

*** This is correct.**

40:20 - The Pharaoh had a birthday party (and so did King Herod in Mt.14:6-10), therefore you shouldn't. (If you do you'll be destroyed at Armageddon.)

*** This isn't a contradiction, but it is an account of two pagan kings and their traditions.**

Chapter 42

42:27, 29 - Joseph's brothers find their money at an inn on their way home (see also 43:21). But according to 42:29, 35 they found their money after they got home.

*** Genesis 42:27 and 29 state that one of them finds his money in his sack when they arrive at the inn. Genesis 42:35 states that they all found their money in their sacks when they were home.**

Chapter 44

44:5, 15 - Joseph uses a divining cup.

*** Joseph possessed a cup that is used for divining.**

44:20, 22 - In these verses, Benjamin is an infant -- a "little one," a "lad, a "child." Yet just a little while later (46:8, 21) when Jacob's clan migrates to Egypt, Benjamin is a grown man with ten sons.

*** These Hebrew words were already discussed. They could easily have been interpreted "servant, short one, young man," etc.**

*** Genesis 46:8 - doesn't mention Benjamin. Genesis 46:21 only mentions he has ten sons. It doesn't say when they were conceived.**

Chapter 46

46:2 - God calls Jacob Jacob, though he said in Gen.32:28 and 35:10 that he

would no longer be called Jacob but Israel.

*** God changes Jacob's name to Israel. However, he was still called Jacob, sometimes. This is common among places and people that have changed their names.**

*** The multiple mentioning implies intended emphasis.**

46:3-4 - God promises to bring Jacob safely back from Egypt, but Jacob dies in Egypt (Gen.47:28-29)

*** Genesis 46:3 and 4 read, "And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." The English words "thee up again" could also be translated differently, making them refer to Jacob's descendants.**

*** This was a promise to bring Jacob's lineage and descendants out of Egypt; which He does.**

46:21 - Benjamin was a grown man with tens sons (at least according to this verse) when Jacob's clan migrated to Egypt. But just before they left, Benjamin was called a "little child," a "little one," a "lad" (44:20,22).

*** These Hebrew words were already discussed. They could easily have been interpreted "servant, short one, young man," etc.**

*** Genesis 46:8 - doesn't mention Benjamin. Genesis 46:21 only mentions he has ten sons. It doesn't say when they were conceived.**

46:11 - Was Mahli the son of Levi?

*** Mahli was Merari's son (Exodus 6:19). Merari was Levi's son.**

46:21 - There are four lists of Benjamin's sons in the Bible, and none of them agree. This one lists ten sons, Num.26:38-40, 1 Chr.7:6 lists three, and 1 Chr.8:1-2 lists five. Only one son (Bela) is found in all four lists.

*** None of these passages claims to have an exhaustive or exclusive list.**

46:21 - Were Naaman and Ard the sons or the grandsons of Benjamin?

*** They were the grandsons of Benjamin. The Hebrew word for "son" also means descendant. It is commonly used to designate a lineage and not always used to refer to a literal son.**

46:27 - Jacob's family is here said to include 70 people; but Acts 7:14 says there were 75.

*** Genesis 46:26 stated there were sixty-six of Jacob's relatives coming to Egypt. Genesis 46:27 included Jacob, Joseph and his two sons. Acts 7:14 includes five unnamed "kindred" of Joseph.**

Chapter 47

47:29 - God promised to bring Jacob safely back from Egypt (Gen.46:3-4), but God doesn't keep his promise and Jacob dies in Egypt.

*** Genesis 46:3 and 4 read, "And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." The English words "thee up again" could also be translated differently, making them refer to Jacob's descendants.**

*** This was a promise to bring Jacob's lineage and descendants out of Egypt; which He does.**

47:31 - Jacob swears, apparently with god's approval. But, later, in the New Testament swearing is forbidden (Mt.5:34-37, Jas.5:12). Jacob then dies in Egypt, contrary to God's promise in 46:3-4.

*** This Hebrew word for "swear" means "to take an oath." In other words, Jacob made a promise. Don't confuse this with swearing (like using profanity), cursing or taking God's name in vain.**

*** In Matthew 5:34-37 and James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No' is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.**

Chapter 48

48:21 - Contrary to the prophecy, Joseph died in Egypt, not Israel. (Gen.50:24)

*** Israel's prophecy wasn't about Joseph's death. It was about Joseph's descendants and how they would return to their land.**

Chapter 49

49:3-27 - Genesis 49 lists the twelve tribes of Israel with the verse number in parenthesis. Reuben (3) Simeon and Levi (5) Judah (8) Zebulun (13) Issachar (14) Dan (16) Gad (19) Asher (20) Naphtali (21) Joseph (22) Benjamin(27). Revelation (7:4-8) adds Manasses and omits Dan.

*** The tribe of Dan is likely omitted because they were severely addicted to idolatry. Dan was the Judas Iscariot to the tribes of Israel.**

49:4 - Jacob says that Reuben will "not excel" because he "went up to [his] father's couch [had sex with his father's wife]." (see Gen.35:22)

*** This is what the Bible says.**

49:10 - The tribe of Judah will reign "until Shiloh," but Israel's first king (Saul) was from the tribe of Benjamin (Acts 13:21), and most of the time after this prophecy there was no king at all.

*** First, this is a Messianic prophecy and "Shiloh" is referring to Christ.**

*** Next, Saul was not the king God wanted for Israel. He was a poor king, too.**

*** Lastly, Jesus Christ was from the line of Judah.**

Chapter 50

50:13 - Was Jacob buried at Machpelah or Shechem (Acts 7:15-16)?

*** Jacob was buried in Machpelah. With our present day knowledge, it appears that Stephen (who is in the middle of a fiery sermon in Acts 7:15-16) simply misspoke.**

Exodus

Chapter 1

1:5 - "And all the souls that came out of the loins of Jacob were seventy souls." But this contradicts Acts 7:14 which says there were 75.

*** This was addressed in Genesis. Acts 7:14 says that seventy-five of Jacob's kindred came to Egypt. There were five "kindred" that weren't mentioned by name. This Hebrew word refers to relatives and people with a familial relationship. This doesn't contradict the statement in Exodus 1:5 where it is said "all the souls that come out of the loins of Jacob were seventy souls."**

1:5, 7 - The Israelite population went from 70 (or 75) to several million (Ex.12:37) in a few hundred years.

*** Exodus 12:37 says there were six hundred thousand men at this time. If you count their wives and children and the several hundred years in Egypt, this isn't an unthinkable amount of people.**

1:18-20 - God rewarded the Hebrew midwives for lying to the Pharaoh, contrary to the verses in the Bible that forbid lying.

*** God "dealt well" with the midwives because they refused to kill the Jewish, male children. He didn't reward their lying.**

Chapter 2

2:11-12 - Moses murders an Egyptian after making sure that no one is looking.

*** This is written in the Bible. It was not condoned, though, and he was punished for it.**

2:14-15 "Moses feared" and "fled from the face of Pharaoh." But Heb.11:27 says that Moses did not fear the Pharaoh.

*** Hebrews 11:27 was referring to Moses' great faith in delivering the decrees of the plagues on Egypt to the Pharaoh.**

2:18 - Who was Moses' father-in-law?

*** Reuel, Jethro and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped**

Moses grow and mature for 40 years. Reul means "friend of God."

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-law called "Jethro," next. "Jethro" means "abundance."**

*** After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."**

2:25 - "God had respect unto them [the Israelites], contrary to the many Bible verses that say that God has respect for no one.

*** God respects people, but He doesn't respect earthly titles and names.**

Chapter 3

3:1 - Who was Moses' father-in-law?

*** Reuel, Jethro and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped Moses grow and mature for 40 years. Reul means "friend of God."**

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-law called "Jethro," next. "Jethro" means "abundance."**

*** After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."**

3:16 - Can God be seen?

*** These verses simply say that God appeared. God the Father has no body and has never been seen by human eyes. However, He has appeared to people as a cloud, a burning bush, etc.**

3:22 - God tells the Hebrew women to break the eighth commandment.

*** The Hebrews had been slaves of the Egyptians for many years. This command from God doesn't involve stealing, it involves retribution.**

*** This Hebrew word for "plunder" is also interpreted "recover." The Egyptians had taken what was not theirs - the Hebrews' time and possessions.**

Chapter 4

4:2-9 - God shows Moses some tricks that he says are sure to impress. First: Throw your rod on the ground; it will become a snake. Second: Make your hand

appear leprous, and then cure it. Then, if these two don't do the trick, pour water on the ground and it will turn into blood. (That ought to do it!)

*** These are the miraculous signs that God gave to Moses and they are recorded in the Word of God.**

4:5 - Can God be seen?

*** These verses simply say that God appeared. God the Father has no body and has never been seen by human eyes. However, He has appeared to people as a cloud, a burning bush, etc.**

4:11 - Why are some people born with disabilities? Because God deliberately makes them that way.

*** This verse says that God creates all people. It doesn't necessarily say that He causes all disabilities. Sin brought death and disease into the world (Genesis 1). Before sin, these things did not exist. Therefore, God isn't causing people to be this way, imputed sin is the cause.**

4:11 - Who makes people deaf and blind? God.

*** This verse shows that God makes people a variety of ways. He even allows people to be mute, deaf, and blind. God is so sovereign and in control that even when he allows something to happen it could be said that He made it happen. This is why there is some confusion here.**

*** Foul spirits are still under God's control. However, He allows them to do certain things for certain reasons.**

4:18 - Who was Moses' father-in-law?

*** Reuel, Jethro and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped Moses grow and mature for 40 years. Reul means "friend of God."**

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-law called "Jethro," next. "Jethro" means "abundance."**

*** After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."**

4:21 - God begins the process of "hardening Pharaoh's heart" (see also Ex.7:3, 13, 9:12, 10:1, 20, 27, 11:10, 14:4, 8), thus making it impossible for any of the

plagues that God sends to have any beneficial effect. But according to 1 Samuel 6:6, God didn't harden the Pharaoh's heart; the Pharaoh did it himself.

*** 1 Samuel 6:6 doesn't say that God did not harden Pharaoh's heart. The verses in Exodus say God hardened Pharaoh's heart and the verse in Samuel recognizes that Pharaoh played a part in hardening his own heart.**

4:23 - God threatens to kill the Pharaoh's firstborn son.

*** This is written in the Bible.**

4:24-26 - God decides to kill Moses because his son had not yet been circumcised. Luckily for Moses, his Egyptian wife Zipporah "took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he [God] let him go." This story shows the importance of penises to God, and his hatred of foreskins.

*** God wanted His people to be separate from the rest. He also wanted them to enter into a covenant with Him. This involved being obedient to Him and removing their foreskins.**

Chapter 6

6:3 - God says that Abraham didn't know that his name was Jehovah. Yet in Gen.22:14 Abraham names the place where he nearly kills Isaac after God's name, Jehovah.

*** This was answered in Genesis. All throughout Genesis, Abraham never calls God Jehovah. He calls God "Adonai" and "Yahweh." He names this place Jehovah Jireh.**

6:12, 30 - In complaining about his difficulty with public speaking, Moses says, "Behold I am of uncircumcised lips." Maybe he should join Toastmasters.

*** There is no contradiction here.**

6:16, 18, 20 - Levi, Kohath, and Amram join the long list of biblical characters with ridiculously long lives (137, 133, and 137 years, respectively).

*** We have seen a person named Jeanne Calment live 122 years. Therefore, it isn't unreasonable to believe that someone could live 10-15 years longer.**

6:20 - Moses was the product of an incestuous marriage. Such unions are condemned in Leviticus (Lev.18:12 and Lev.20:19).

*** At this point, these marriages had not been condemned.**

Chapter 7

7:3 - God hardens Pharaoh's heart for the second time. But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

*** 1 Samuel 6:6 doesn't say that God did not harden Pharaoh's heart. The verses in Exodus say God hardened Pharaoh's heart and the verse in Samuel recognizes that Pharaoh played a part in hardening his own heart.**

7:4 - God will make sure that Pharaoh does not listen to Moses, so that he can kill Egyptians with his armies.

*** This verse indicates God's desire to free His people. Incidentally, there are verses that indicate God hardened Pharaoh's heart and there are verses that say he hardened his own heart. Therefore, we know that he did the hardening, but God allowed it. As the biblical author wrote about a sovereign God, it was sometimes impossible to separate the fact that God could allow something without making it happen.**

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

7:5, 17 - "And the Egyptians shall know that I am the LORD." Who else could be so cruel and unjust?

*** The Egyptians had oppressed and mistreated the Israelites for many years. They refused to let them worship God and have the freedom they deserved. Therefore, God sent Moses to tell them to repent, He gave them time to repent, and when they didn't He deemed it time to judge them for their sins.**

7:8-13 - God tells Moses and Aaron that when Pharaoh asks for a miracle just throw your rod down and it will become a serpent. So when the time comes, Aaron throws down his rod and it becomes a serpent. But the Egyptian magicians duplicate this trick. Luckily, for Aaron, his snake swallows theirs. (Whew!) Immediately after the magic show, God hardens Pharaoh's heart again, (contradicting 1 Samuel 6:6, which says that the Pharaoh hardened his own heart).

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

7:17-24 - After the rod to serpent trick, God tells Moses and Aaron to smite the river and turn it into blood. This is the first of the famous 10 plagues of Egypt. Unfortunately, the magicians know this trick too, and they do so with their

enchantments. Shucks! Just how the river could be turned to blood by the Egyptian sorcerers after it had been turned to blood by Moses and Aaron is not explained.

*** Exodus 7:22 doesn't say the magicians turned the same water into blood. They turned different water into blood.**

Chapter 8

8:2-7 - The second plague is frogs. Frogs covered the land. They were all over the beds and filled the ovens. But the Egyptian magicians did this trick too. (Did they wait until the frogs cleared out from the last performance before doing it again?) After the frog making contest was declared a draw, all the frogs died and "they gathered them together upon heaps; and the land stank." I bet. but at least it was all for the greater glory of God.

*** The Bible doesn't specify if they waited or not.**

8:17-19 - Plague #3 is lice in man and beast. This is the first trick that the magicians couldn't do. After this the magicians were convinced that Moses and Aaron's plagues were done by "the finger of God," and they gave up trying to match the remaining seven plagues. I guess lice are harder to make than frogs.

*** This was recorded in the Bible.**

8:21 - The fourth plague is swarms of flies, continuing the frogs and lice theme.

*** This was written, too.**

Chapter 9

9:2-6 - The fifth plague: all cattle in Egypt die. But a little later, in the seventh plague, God kills them again Ex.9:19-20.

*** Between these two plagues, there was plenty of time for several things to happen. The evil Egyptians could have stolen the Hebrews' cattle, bought or stolen some from traders, or some of the generous Hebrews could have given some of their cattle to the Egyptians.**

9:9-12 - The sixth plague: boils and blains upon man and beast. After this plague "the Lord hardened the heart of Pharaoh" again, contradicting 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

9:14 - "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." Who else but the biblical god could be so cruel?

*** This was simply a warning that Moses was supposed to give to Pharaoh. God was angry that Pharaoh wasn't letting His people go. He was giving Pharaoh time to repent and obey God, but God was running out of patience and revealing a stern consequence to the offender.**

9:19-20 - God kills all Egyptian cattle with hail. But according to Ex.9:6 he had already killed them all with the murrain.

*** Between these two plagues, there was plenty of time for several things to happen. The evil Egyptians could have stolen the Hebrews' cattle, bought or stolen some from traders, or some of the generous Hebrews could have given some of their cattle to the Egyptians.**

9:22-25 - The seventh plague is hail. "And the hail smote throughout the land of Egypt all that was in the field, both man and beast."

*** This is recorded in the Bible.**

Chapter 10

10:1 - God hardens Pharaoh's heart for the fifth time. But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

10:4-5 - Eighth plague: locusts that are so thick that they "covered the face of the whose earth." (Even over Antarctica?)

*** Exodus 10:4-5 doesn't say locusts covered the "whole earth." It says they covered the earth.**

10:20 - God hardens Pharaoh's heart again (sixth time). But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

10:21 - Ninth plague: three days of darkness. The darkness was so this that the Egyptians couldn't even see each other. But the darkness knew how to avoid the

Israelites, and so "all the children of Israel had light in their dwellings."

* This is recorded in the Bible. The Creator of darkness and light could surely make it be dark and light where He wished.

10:27 - God hardens the Pharaoh's heart for the seventh time. But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

* The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.

Chapter 11

11:4-6 - These verses clearly show the mass murder of innocent children by God (see 12:29-30) was premeditated.

* This was recorded in the Bible. However, these children were not innocent and neither were their parents or their leaders. The Egyptians were pagan slave owners who wouldn't give the Hebrews their freedom. They had ample time to repent and plenty of warnings. Plus, they knew how to be "passed over," but they ignored the warnings.

11:9 - God explains to Moses that he has been hardening Pharaoh's heart so that Pharaoh will not let the Israelites go. God says that this way he'll be able to show off his latest signs and wonders (by murdering little children).

* Because of the sins of the Egyptians and because of their unrepentant hearts, God's glory and judgment was given to them.

11:10 - God hardens Pharaoh's heart one last time "so that the would not let the children of Israel go out of his land." But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

* The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.

Chapter 12

12:12 - God explains to Moses that he intends to "smite all the firstborn in the land of Egypt, both man and beast. God will execute judgment against all the gods of Egypt. So I guess there must be more than one god.

* God does tell Moses His plan of judgment.

* This Hebrew word for "god" is "Elohim." Not only is it used to designate the

Creator God, it also has the following definitions: "magistrates, judges, angels, gods," etc.

* There is one, true God. There are many "gods." Numerous things can be called gods. You could call television a god. You could call an idol a god. Something that takes your attention and worship away from God and puts it on them becomes a god.

12:15 - " Seven days shall ye eat unleaven bread [during the Passover]," but Dt.16:8 says six days.

* Deuteronomy 16:3 says they will eat unleavened bread for seven days. Deuteronomy 16:8 says they will eat unleavened bread in their homes for six days, then they will go to the assembly on the seventh day; where they would also eat unleavened bread.

12:29 - After God has sufficiently hardened the Pharaoh's heart, he kills all the firstborn Egyptian children. When he was finished "there was not a house where there was not one dead." Finally, he runs out of little babies to kill, so he slaughters the firstborn cattle, too. Of course there shouldn't have been any cattle since God already killed them with a "grievous murrain (Ex.9:6)." Well maybe he created some more so that he'd have some more to kill.

* Between these two plagues, there was plenty of time for several things to happen. The evil Egyptians could have stolen the Hebrews' cattle, bought or stolen some from traders, or some of the generous Hebrews could have given some of their cattle to the Egyptians.

12:35-36 - God encourages the Israelites to steal from the Egyptians. But stealing is forbidden in many Bible passages.

* The Hebrews had been slaves of the Egyptians for many years. This command from God doesn't involve stealing, it involves retribution.

* This Hebrew word for "plunder" is also interpreted "recover." The Egyptians had taken what was not theirs - the Hebrews' time and possessions.

12:37 - The Israelites went from a population of only seventy (Ex.1:5) to several million (600,000 men) in a few hundred years.

* Exodus 12:37 says there were six hundred thousand men at this time. If you count their wives and children and the several hundred years in Egypt, this isn't an unthinkable amount of people.

12:40 - This verse says the Egyptian captivity lasted 430 years, but Gen.15:13 and

Acts 7:6 say it lasted for only 400 years.

*** Their captivity lasted four hundred and thirty years and their affliction lasted four hundred years. If you read these verses closely, you'll see that none of them contradict. Click here for a timeline of these events.**

12:43, 45, 48 - No stranger, foreigner, slave, or uncircumcised person can eat the passover.

*** God's covenant was with the Israelites. They were His chosen people. Therefore, they were required to obey specific laws of God in the Old Testament.**

*** These verses actually explain how servants and strangers could partake in the Passover. They had to be circumcised. See verses 44 and 48.**

12:44 - "But every man's servant that is bought for money...." Once again, God shows his approval of slavery.

*** God never gives His approval of slavery. However, He did make laws that gave servants rights. In the rest of this verse, we see that God explains how a servant can partake of the Passover meal.**

Chapter 13

13:2, 12, 15 - To commemorate the divine massacre of the Egyptian children, Moses instructs the Israelites to "sacrifice to the Lord all that openeth the matrix" -- all the males, that is. God has no use for dead, burnt female bodies.

*** The animals mentioned here were for sacrificing to God. The people mentioned here are "consecrated" to God. These people are not killed (nor does this passage mention their death). They are consecrated (set apart) to God and given tabernacle duty and such.**

Chapter 14

14:4-28 - After hardening Pharaoh's heart a few more times, God drowns Pharaoh's army in the sea [after he takes off their chariot wheels (Ex.14:24-25)]. By so doing he claims to have gotten himself honor. But this contradicts 1 Samuel 6:6, which says that the Pharaoh hardened his own heart.

*** The Egyptians were unrepentant sinners. They had foreign gods and enslaved the Israelites. God hardened Pharaoh's heart, but he had hardened his own heart, too.**

*** Incidentally, one of these chariot wheels may have been found in the Red Sea. This was recorded and documented in "The Exodus Case" by Lennart Moller.**

14:23 - The Egyptians chased after the Israelites with "all Pharaoh's horses." But according to Ex.9:3-6 there wouldn't have been any horses, since God killed them all in "a very grievous murrain."

*** The Egyptians had plenty of time to buy, steal, and trade for more horses.**

Chapter 15

15:3 - "The Lord is a man of war." Indeed, judging from his acts in the Old Testament, he is a vicious warlike monster. But how can the same God be both a "man of war" and a "God of peace"?

*** There is a certain peace that we won't know until we are in Heaven. However, God does give His children times of peace and refreshment.**

*** Have you ever been angry? Have you also been at peace? It's not hard to see how one God can have a complete character.**

15:6 - God's right hand dashes people in pieces.

*** This is a poetic way to describe the things God had done.**

15:8 - God divided the sea with a "blast of [his] nostrils."

*** This is recorded in the Bible.**

15:11 - "Who is like unto thee, O Lord, among the gods?" Gee, I don't know. How many gods are there, anyway?

*** This Hebrew term for "god" is also used for "idols, gods, deities," etc.**

15:20-21 - Is dancing a sin?

*** In this passage, the women praised the Lord with a dance. He was pleased, so we know that this kind of dancing is acceptable.**

Chapter 16

16:29 - No one is to go outside of his house on the Sabbath. But Acts 1:12 implies that it's OK to go for a walk on the Sabbath. And other verses say it is not necessary to keep the Sabbath at all.

*** Exodus 16:29 says that "no man should go out of his place" on the Sabbath. This Hebrew word for "place" is also translated "country."**

*** In the Old Testament, the Israelites had to observe the Sabbath. God wanted**

them to dedicate that day to Him.

*** Jesus came and translated the commandment about the Sabbath. Incidentally, this is the only one of the ten commandments that wasn't repeated in the New Testament. Jesus and His disciples did things on the Sabbath, confirming that you could surely walk outside your house.**

Chapter 17

17:6 - God stands on a rock and tells Moses to hit the rock. Then water comes out of it for the people to drink. God's such a clever guy!

*** This was a miracle and it was recorded in the Bible.**

17:11-12 - As long as Moses the magician keeps his hand up, the Israelites are successful in battle, but the second his hand falls, they start getting beat.

*** This was recorded in the Bible, too. There are many reasons for this miracle and many applications we can draw from it. For instance, it is important to lift up our leaders while they work.**

17:13 - Joshua, with God's approval, kills the Amalekites "with the edge of the sword."

*** According to the text, Amalek and his army came to fight the Israelites. The Israelites had no choice. Nonetheless, they were a pagan and godless people that God had told to repent.**

17:14-16 - "The Lord has sworn [God swears!] that the Lord will have war with Amalek from generation to generation." So God is still fighting Amalek. I hope Moses can still keep his hand up.

*** God promises. This isn't a curse. This Hebrew word doesn't mean curse and it doesn't indicate profanity or an ungodly swear.**

Chapter 18

18:5 - Who was the Moses' father-in-law?

*** Reuel, Jethro, and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped Moses grow and mature for 40 years. Reul means "friend of God."**

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-**

law called "Jethro," next. "Jethro" means "abundance."

* After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."

18:11 - "Now I know that the LORD is greater than all gods." Gosh, I guess there must be more than one.

* God does tell Moses His plan of judgment.

* This Hebrew word for "god" is "Elohim." Not only is it used to designate the Creator God, it also has the following definitions: "magistrates, judges, angels, gods," etc.

* There is one, true God. There are many "gods." Numerous things can be called gods. You could call television a god. You could call an idol a god. Things that take your attention and worship away from God and put it on them become a god.

Chapter 19

19:5 - God favors Israelites "above all people."

* Jesus Christ came from Israel. Plus, Israel was the nation that God chose to bless. Incidentally, this covenant was a conditional one. God said, "if you will obey my voice and keep my covenant," then "you will be a special treasure to me above all other people."

19:12-13 - Any person or animal that touches Mt. Sinai shall be stoned to death or "shot through." Did Moses impose such severe penalties because he feared that someone might see him fake his meeting with God?

* God is holy and the people were not allowed to come near God. Only Moses was to meet with Him.

19:15 - Moses, like a coach giving instructions to the team before the big game, tells the men to "come not at your wives" before he goes up to Mt. Sinai.

* This is written in the Word. The New Testament confirms that times of chastity can be purifying and good.

Chapter 20

20:3 - The first commandment ("Thou shalt have no other gods before me.") condemns those who worship any other than the biblical god.

* This commandment forbids other gods. God condemns people when they never accept, believe and trust Jesus Christ as their Lord and Savior. In essence,

people condemn themselves.

20:4 - God forbids making any graven images. But later (Ex.25:18, Num.21:8) he provides instruction for the making of graven images.

*** This Hebrew word for "graven" is also translated "idol." God is telling the people to abstain from making idols (and worshiping them).**

*** Exodus 25:18 records God telling the Israelites to make two cherubim (angelic beings) to reside in their tabernacle as they worship God.**

*** In Numbers 21:7, the people seek forgiveness from God. God tells them the way to obtain forgiveness is to look upon the fiery snake that was raised off the ground. Incidentally, this is a foreshadowing of Jesus Christ's death on the cross and how sinners look to Him for forgiveness.**

*** This snake on the pole was never a graven image or an idol. Consequently, it was never worshiped.**

20:5 - "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." Any god that would make such a statement is worse than jealous, although that would be bad enough. He is cruel and unjust as well. This statement is repeated and contradicted in other parts of the Bible.

*** This is an incomplete account of Exodus 20:5. It omits the words "of them that hate me." Those that hate God are punished.**

*** God's desire to have us worship and love Him before any other is a legitimate desire. Interestingly, loving God and putting Him first helps our lives a lot. There is a huge, therapeutic value in praising and worshiping God. Therefore, His desire for us is best for us.**

*** Generational "curses" and diseases have been scientifically proven. These things include alcoholism, drug addiction, etc.**

20:8-10 - God forbids the breaking of the Sabbath. But elsewhere the Bible says it is not necessary to keep the Sabbath.

*** In the Old Testament, the Israelites had to observe the Sabbath. God wanted them to dedicate that day to Him.**

*** Jesus came and translated the commandment about the Sabbath. Incidentally, this is the only one of the ten commandments that wasn't repeated in the New Testament. Jesus and His disciples did things on the Sabbath, confirming that you could surely walk outside your house.**

20:12 - "Honor thy father and thy mother." But Jesus said we must hate our parents (Lk.14:26), refuse to call anyone father (Mt.23:9), and not bother to bury our parents when they die (Lk.9:59-60).

*** This Greek word in Luke 14:26 for "hate" is better translated "love less."**

*** In Matthew 23:9, it reads "And call no man your father upon the earth, for one is your Father which is in heaven." This verse is telling us to recognize God as our Heavenly Father and not to exalt our earthly father to this level.**

*** Luke 9:59-60 was never a command to abstain from burying your parents. The telling part of this passage reads "let the dead bury their own dead." These words were spoken by Jesus and to a person who was double-minded about following Jesus. Jesus told him that he should let the (spiritually) dead bury their own (literal) dead and he should preach the Kingdom of God.**

20:13 - "Thou shalt not kill." Really? Then why does God command others to kill in many other Bible verses?

*** This Hebrew word for "kill" is better translated "murder."**

*** God had specific reasons for the things He commanded people to do in the Bible. There are capital punishment laws and there are reasons to go to war. These deaths are not considered murders, though.**

20:14 - God forbids adultery. But later he promotes it (Hos.1:2, 3:1).

*** In Hosea 1:2, God tells Hosea to take a wife and her name was Gomer. This passage never tells anyone to commit adultery.**

*** This is a beautiful and awesome picture of God and His relationship with Israel. God is the Holy One and takes Israel as His bride (and later the church). Israel and the church have embraced God, but then they commit adultery by chasing other gods (like Gomer does before and after she marries Hosea).**

*** Hosea 3:1 is a continuation of this account. God doesn't encourage adultery here, either. In fact, in Hosea 3:3, Hosea tells Gomer that she will be monogamous and promises the same.**

20:15 - God forbids stealing. But sometimes he encourages it.

*** God forbids stealing. If there were alleged, contradictory passages of scripture, then I'd address them.**

20:16 - "Thou shalt not bear false witness." But Paul and others are willing to lie a

little to further God's truth (Rom.3:7, 2 Cor.12:16).

*** In Romans 3:7, Paul never lies or encourages lying. Paul offers a rhetorical statement to people who doubted. He says, "For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?" The truth of God couldn't be increased by a lie. This is precisely why this statement is rhetorical.**

*** In 2 Corinthians 12:16, Paul never lies, admits to lying, or promotes lying. In fact, he emphasizes how he was pure and did not sin against the Corinthians.**

20:17 - "Thou shalt not covet thy neighbor's wife, ... nor his ass, nor any thing that is thy neighbor's." In the Bible, women are the property of men; they are his possessions -- like an ox or an ass. But in other places the bible says that it is OK to covet.

*** The Bible is clear that husbands are to love their wives as Christ loved the church and gave Himself for it and wives are to submit to their husbands. See Ephesians 5:24 and 25. Remember, Christ died for His church.**

*** 1 Corinthians 12:31 uses the Greek word "dzaylo-o" and it means desire. In fact, only the KJV translates this word into covet. The following translations translate this Greek word into the English word desire (NKJV, YLT, NLT, and NIV) or strive for (NRSV).**

*** This same Greek word is used in 1 Corinthians 14:39. Similarly, only the KJV translates this word into covet. The following translations translate this Greek word into the English word desire (NKJV and YLT) or be eager (NIV, NLT, and NRSV).**

*** If there were references about "owning women," then I would address them, but there are none listed.**

20:17 - In the Bible, women and slaves (servants in the KJV) are the property of men; they are his possessions -- like an ox or an ass

*** This verse doesn't mention anything about slaves; just menservants and maidservants. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

20:24 - God gives instructions for killing and burning animals. He says that if we will make such "burnt offerings," he will bless us for it. What kind of mind would be pleased by the killing and burning of innocent animals?

*** God tells the Israelites to make animal sacrifices to Him for the forgiveness of**

their sins. God never told Gentiles or New Testament believers to do this. In fact, the New Testament writers made it clear that this was no longer necessary.

* God told all people that "without the shedding of blood, there is no remission of sins." Our sins require our death. However, if there is the death of a flawless person in our place (a shedding of blood to the point of death), then we would be forgiven. Before Jesus Christ, the death of a spotless lamb would temporarily take away the Israelites' sins. Since Jesus came, died and rose from the dead, He has been the sacrifice that removes our sins, forever.

20:26 - God tells the priests not to go up the steps to the altar "that thy nakedness not be discovered thereon." (Skirts on stairs are a problem.)

* There is no contradiction here.

Chapter 21

21:2-6 - God sets down the rules regarding Hebrew slaves. You can buy one, but you must set him free on the seventh year. But if you have "given" him a wife and she bears children, then you get to keep the wife and kids. If he refuses to leave his family when his seven years are up, then bore a hole though his ear and keep him forever. (That sounds fair!)

* The word "slave" is not used in this passage (or in any translation of this passage). The word here is "servant." Therefore, this passage is clearly referring to paid help (like a live-in servant).

* Verse 4 refers to a law regarding a female Canaanite having a child with a male, Hebrew servant. When an Israelite's servant has children and the servant decides to leave, then the master should keep the Canaanite wife and children.

21:7-8 - How to sell your daughter -- and what to do if she fails to please her new master.

* These passages of scripture are referring to giving an Israelite daughter away as a betrothed servant (like our present-day engagements) and receiving money from the family and the betrothed man. This is like our dowry system and has nothing to do with selling a daughter into painful and unwilling "slavery."

* Exodus 21:8 says that it is the Israelite man's fault if his wife-to-be is not pleasing to him and he has no right to get a dowry for her from another nation.

21:10 - God's instructions for taking a second wife.

* This passage is a classic example of God meeting people where they are and loving them. This is just like Jesus' answer to the Pharisees about divorce. God

never wanted men to have more than one wife or divorce his wife. This was clear from Genesis. However, God saw people doing these things, so He gave them laws trying to curb their sinful desires.

*** This kind of lawgiving has been seen in every country in the world. Many citizens commit immoral crimes, therefore laws are put in place to curb these crimes. However, when laws are suddenly in place that require people to completely abstain from something they're used to doing, then there is a large problem (we saw this in the U.S. when there were laws against alcohol called prohibition laws - there were riots, illegal alcohol sales, people getting sick and dying from homemade liquor, chaos, and even more depravity). The most effective way to deal with this problem was to pass laws to curb the poor habits and behaviors associated with drinking alcohol, like no drinking and driving, no drinking until 21 years of age, no getting drunk in public, no giving alcohol to minors, etc.**

*** Matthew 19:3-9 reads, "The Pharisees also came to Him, testing Him, and saying to Him, 'Is it lawful for a man to divorce his wife for just any reason? And He answered and said to them, 'Have you not read that He who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.' They said to Him, 'Why then did Moses command to give a certificate of divorce, and to put her away?' He said to them, 'Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.'"**

21:15, 17 - A child who hits or curses his parents must be executed.

*** This Hebrew word for "smite" is also translated "murder." "He that murders (smites) his father or mother should be put to death." Capital punishment was the penalty for child murderers.**

*** Exodus 21:17 reads, "And he who curses his father or mother shall surely be put to death." A law like this clearly shows several things: 1) the state of being of the children, 2) the authority of the parents and ultimately God, 3) God's holiness and intolerance of sin.**

21:16 - Slavery is fine, and those who steal slaves must be killed.

*** This passage never mentions slavery. When the phrase "steal a man" is used, it is referring to kidnapping an Israelite.**

21:20-21 - It's OK with God if you slowly beat your slaves to death. After all, they

are your money.

*** This passage of scripture proclaims that an Israelite master who murders a servant will be severely punished.**

*** Exodus 21:21 is referring to Israelite servants (not slaves) and this scenario was explained above with the parallels to the prohibition laws and divorce.**

21:22-23 - If two men fight and cause a woman to miscarry, but do not hurt her, then the one who hurt her shall pay her husband an amount determined by the judges. Only if the woman dies is the punishment to be death. Apparently, then, with respect to abortion, God is pro-choice since he considers a woman's life to be more important that that of the fetus.

*** The first part is written in the scriptures.**

*** God is plainly and clearly pro-life. There are countless scriptures that proclaim God to be the giver and taker of life, knowing us before our birth, predestining us before birth, etc. JCSM hosts an article with a great number of scriptures that relate to abortion at http://abortion.jcsm.org.**

21:24-25 - An eye for an eye and a tooth for a tooth.

*** This is not a contradiction.**

21:26-27 - It's okay to beat your slaves; even if they die you won't be punished, just as long as they survive a day or two after the beating (see verses 21:20-21). But avoid excessive damage to their eyes or teeth. Otherwise you may have to set them free. Oh well, it's a heck of a lot better than what would happen to you if you did it to a non-slave. (See verses 21:24-25)

*** These verses use the word "servants" and not "slaves." They simply indicate that the Israelites were to let their servants go if they did some damage to their eyes or teeth. These verses do not state that it was ok for the Israelites to beat their servants.**

21:28-29 - If an ox gores someone, then both the ox and its owner must die.

*** Exodus 21:28 requires that an Israelite's ox be killed if it kills a person.**

*** Exodus 21:29 states that when a man knows that his ox has killed people, does nothing about it and it kills again, then he will be responsible and suffer the death penalty (with his ox).**

21:32 - If an ox gores a slave, the owner of the ox must pay the owner of the slave

30 shekels of silver, and "the ox shall be stoned." Does God approve of slavery?

*** God doesn't approve of slavery. However, in Old Testament times, he knew the Israelites insisted on having slaves, so besides having laws against mistreating others in general, God added laws about the treatment of slaves. However, it was always His desire to have people abolish slavery.**

Chapter 22

22:3 - Selling a thief to pay for his theft.

*** If a thief cannot repay his debt, then he will essentially work it off.**

22:13 - If a thief is caught and is too poor to make a complete restitution, then he is to be sold to pay for his theft.

*** This was a way that a thief could work off his or her crime. This passage is about crime and restitution.**

22:16 - If you "entice" an "unmarried maid" to "lie" with you, then you must marry her, unless the father refuses to give her to you, in which case you must pay him the going price for virgins.

*** This "price" was a dowry.**

22:18 - "Thou shalt not suffer a witch to live." Thousands of innocent women have suffered excruciating deaths because of this verse.

*** This was an important command for the Israelites. If other people have assumed this commandment was for them, then they are mistaken. The context of this passage shows this commandment was given to the Israelites and for the Israelites.**

*** Witchcraft was strictly forbidden because the Israelites were to be set apart for God and weren't suppose to embrace other religions or philosophies. They were to remain as pure as possible because the Messiah was to come from their lineage.**

22:19 - "Whosoever lieth with a beast shall surely be put to death." Is it really necessary to kill such people? Couldn't we just send them to counseling or something?

*** This was recorded in the Bible. God is a holy and pure God and wanted His people to remain holy and pure, too. The Israelites were to bring the Messiah into the world and their lineage needed to be unpolluted and they needed to stay morally pure.**

22:20 - "He who sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." If this commandment is obeyed, then the four billion people who do not believe in the biblical god must be killed.

*** This commandment was for the ancient Israelites. There were many reasons for this command, too. A few of these reasons are: demons had interbred with the pagans (seen in Genesis 6 and after the flood, seen in the form of giants or "Nephilim"), there had to be a purified line of people to produce Jesus Christ, etc.**

22:21-22 - Be kind to strangers, widows, and fatherless children. Good advice. It's a shame that the bible doesn't teach this consistently. See Numbers (1:51, 3:10, 3:38, 18:7), where God orders the Israelites to kill strangers; Num.31:14-18, where Moses orders the murder of all non-virgin woman (I guess that'd include most widows); and 1 Sam.15:2-3, where God commands Saul to kill every "man and woman, infant and suckling" -- which would include fatherless children.

*** Numbers 1:51 includes instructions about the tabernacle. Only the High Priest was allowed to go into the Holy of Holies and this was only once a year. There isn't much surprise that "strangers" weren't allowed in the tabernacle and were given harsh punishment if they trespassed.**

*** God is a holy God and this is the place where He chose to dwell. He gave strict laws to His own people regarding purity and the tabernacle. Therefore, the strangers (pagans) who would be approaching the tabernacle with evil intentions would be punished severely.**

*** Numbers 3:10, 3:38, and 18:7 closely resembles Number 1:51.**

*** 1 Samuel 15:2 and 3 read, "Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This clearly reminds us how Amalek ambushed Israel as they left Egypt. Their punishment was to be utter destruction.**

*** Whenever Israel did not completely destroy a pagan people, they ended up mixing with them and injuring themselves. Sometimes, they would take pagan wives, pagan idols, etc. These things always led to sin and destruction. Therefore, the command to utterly destroy the Amalekites was not unfounded.**

22:24 - If you make God angry enough, he will kill you and your family with his own sword.

*** If you read verses 22 and 23, you'll see that God is clearly giving a warning to men who afflict Israelite widows and fatherless children. He is telling the Israelite**

widow and fatherless child that He will avenge them if another man treats them with contempt.

22:28 - "Thou shalt not revile the gods (is there more than one?), nor curse the ruler of thy people (even if the ruler is a tyrant?).

*** God is telling the Israelites not to revile any other gods (idols).**

*** The Israelites were commanded not to curse their rulers. Incidentally, they never had any tyrant rulers.**

22:29 - "The firstborn of thy sons thou shalt give unto me." (As a burnt offering?)

*** No. This verse doesn't imply child sacrifice (which was never practice by the Israelites). This command refers to dedicating the firstborn child to God's service and keeping.**

Chapter 23

23:9 - How should strangers be treated? Be kind to them.

*** This verse tells the Israelites to avoid oppressing strangers.**

23:13 - Don't even mention the names of the other gods.

*** This is what the scriptures say. How can a person begin worshiping an idol or god if they never talk about him/her/it? Answer: they can't.**

23:15 - How long are we supposed to eat unleavened bread on the Passover? Six or seven days?

*** This scripture says seven days and it correlates with other passages of scripture. When the Israelites left Egypt, they were told how to celebrate Passover. They eat unleavened bread, on their own, for six days. On the seventh day, they go to the assembly and eat it together.**

23:17 - Three times a year God wants to see all of the males. The females he never wants to see.

*** This passage says nothing about the women. Incidentally, God always sees all people. Men were simply accountable to God for their households.**

23:24 - Do not allow others to worship a different god. Conquer them and destroy their religious property.

*** God told the Israelites to conquer certain pagan people and destroy their evil**

idols. God had a plan to bring the Messiah through the Israelites and wanted them to be preserved and holy.

23:27 - God promises to "send his fear before the Israelites" and to kill everyone that they encounter when they enter the promised land.

* This is true. God had a plan to prosper the godly Israelites and destroy certain pagan people. There were many reasons for God's plan. Here are some: 1) He had given the pagans plenty of time to repent, 2) the Israelites were obedient to God and were consequently blessed by Him, 3) the Messiah was going to come from Israel, 4) fallen angels had bred with the pagan people and produced demonic, hybrid offspring that needed to be destroyed, etc.

23:28 - God has hornets that bite and kill people.

* This passage says nothing about biting and killing. It simply says that God will use hornets to "drive out" the Hittites, Canaanites, and Hivites.

23:32 - Stay away from those who worship a different god.

* In this verse, God commands the Israelites to avoid making covenants with godless people and to avoid making covenants with their gods. The Israelites were to be separated and consecrated to God. Becoming yoked with pagans and worshiping their gods was forbidden.

Chapter 24

24:5-8 - Moses has some animals killed and their dead bodies burned for God. Then he sprinkles their blood on the altar and on the people. This makes God happy.

* Ever since the beginning, God told people how their sins could be forgiven. "Without the shedding of blood, there is no remission of sins." Our sins earn us the death penalty. However, faith in Christ's sacrifice on the cross will give us eternal life. The Israelites did not have this covenant yet, so they sacrificed an animal and their sins were temporarily forgiven.

24:9-10 - Moses, Aaron, and seventy of their companions saw God. How could this have happened if no one has ever seen God?

* The word "saw" is used figuratively. God was only seen through a cloud and this is verified by the rest of the chapter (see verse 16).

* The word "saw" in verse 11 is explicitly used like this: "to mentally perceive, to have a vision." They did not literally see God.

24:10 - God has feet.

*** This verse figuratively uses the word "feet."**

Chapter 25

25-30 - Six chapters are wasted on divine instructions for making tables, candlesticks, snuffers, etc.

*** These details were important. If nothing else, their inclusion shows that God cares about details and the "small" elements of life.**

25:18 - God tells Moses to make some graven images for him, contrary to the commandment given in Ex.20:4 and Dt.5:8.

*** God told Moses to make cherubim (angelic creatures) to adorn the mercy seat. This was part of the ark of the covenant. This wasn't an idol or something to be worshiped.**

Chapter 28

28:2, 20, 40 - God decrees that priestly garments, girdles, and bonnets shall be made "for glory and beauty."

*** Yes, God designated his priests with special attire.**

28:34-35 - Aaron must where a bell whenever he enters "the holy place" or God will kill him.

*** These scriptures are telling Aaron to wear a bell when he enters the Holy of Holies. Nobody was allowed in there, so if he were to have a heart attack or die (somehow), then the bell would not ring and indicate his death. This is also why a rope was tied to him, with one end staying outside of the Holy of Holies.**

28:42 - God gives instructions for making priestly breeches. "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach."

*** Yes, they were to wear linen breeches.**

Chapter 29

29:11-37 - Get some animals, kill them, chop up their bodies, wave body parts in the air, burn the carcasses, and sprinkle the blood all around -- in precisely the way God tells you. It may well make you sick, but it makes God feel good. But keep those strangers away from these animal sacrifices. Because God hates strangers just as much as he loves blood and guts and gore.

*** This isn't exactly like it is written.**

*** God tells the Israelites to make animal sacrifices to Him for the forgiveness of their sins. God never told Gentiles or New Testament believers to do this. In fact, the New Testament writers made it clear that this was no longer necessary.**

*** God told all people that "without the shedding of blood, there is no remission of sins." Our sins require our death. However, if there is the death of a flawless person in our place (a shedding of blood to the point of death), then we would be forgiven. Before Jesus Christ, the death of a spotless lamb would temporarily take away the Israelites' sins. Since Jesus came, died and rose from the dead, He has been the sacrifice that removes our sins forever.**

*** Numbers 1:51 includes instructions about the tabernacle. Only the High Priest was allowed to go into the Holy of Holies and this was only once a year. There isn't much of a surprise that "strangers" weren't allowed in the tabernacle and were given harsh punishment if they trespassed.**

*** God is a holy God and this is the place where He chose to dwell. He gave strict laws to His own people regarding purity and the tabernacle. Therefore, the strangers (pagans) who would be approaching the tabernacle with evil intentions would be punished severely.**

29:14 - God instructs the priests to burn the dung of bullocks outside the camp as a sin offering.

*** This is what was written.**

29:20-21 - God tells Moses to kill a ram and put the blood on the tip of Aaron's right ear, and on his right thumb, and on his right big toe, and then sprinkle the blood around the altar. Finally, sprinkle some on Aaron and his sons and on their garments. This will make them "hallowed."

*** These are more instructions on the sacrifice ritual.**

29:22-24 - God tells Aaron and his sons to take the rump, fat, caul, kidneys, and right shoulder of the ram and add a loaf of bread or two, and a wafer of unleavened bread. Then they put the whole mess in the hands of Aaron and his sons and they wave them before the Lord. This is a wave offering.

*** God had specific commands for the offerings he desired.**

29:36, 38-39 - Have your killed and offered your bullock for a sin offering today? How about the two lambs you are supposed to offer each day?

*** These were laws for the pre-Christ Israelites, not for us.**

Chapter 30

30:20 - Wash up or die. This is a good verse to use when reminding the kiddies to wash their hands before supper.

*** This law was given for people going "into the tabernacle" or "near the altar." God wanted people to approach Him with clean hands (and a clean heart).**

30:33 - Whoever puts holy oil on a stranger shall be "cut off from his people."

*** Putting holy, anointing oil on a stranger wouldn't make sense. The strangers were pagan.**

30:37-38 - And whoever uses God's favorite perfume will be exiled.

*** Using the ritual perfume in a private manner would be evil.**

Chapter 31

31:14 - Those who break the Sabbath are to be executed. But this contradicts several other Bible verses.

*** The word here is "defile" or "profane" the Sabbath.**

*** The Old Testament Israelites were required to keep the Sabbath, but the New Testament saints were and are not.**

*** Isaiah 1:13 begins by saying, "Bring no more futile sacrifices." In this context, God is rebuking the Israelites for their sin. They were knowingly sinning and just offering sacrifices or keeping the Sabbath, hoping God would be pleased. They should have been actively obeying God because they were actually defiling the Sabbath by behaving this way.**

31:17 - God was tired after making heaven and earth. so he had to take a day off to rest up. But Is.40:28 says that God never tires.

*** This passage never says that God tired or was weakened after creating all things. This passage says that God rested on the seventh day.**

*** God set an example for humans to follow; working for six days and resting for one day. Incidentally, Jesus gave us an example of how to pray; even though He did not need to pray.**

31:18 - God's finger.

* In this passage, the word "finger" is used in a figurative manner.

31:18 - Where did Moses receive the Ten Commandments? On Mount Sinai.

* This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.

Chapter 32

32:1-35 - Aaron makes a golden calf and tells the people to take off their clothes and dance around naked. God then punishes them mercilessly for following their divinely appointed religious leader.

* Moses was their leader. Aaron was his assistant.

* Aaron sinned and allowed the people to sin, too.

32:10 - God asks to be left alone so that his "wrath may wax hot."

* God was upset at the Israelites for their idolatry.

32:14 - "And the Lord repented of the evil which he though to do unto his people." But how could a good God even consider doing evil to anyone? And how could an unchangeable God change his mind?

* God punishes sin because He is holy. He also punishes sin because righteous people learn from their punishment and they become more godly with discipline.

* God's character never changed. God is unchangeable. God chose to exercise His perfect mercy instead of His perfect judgment.

32:19-21, 31 - Is dancing a sin?

* The people in this passage danced naked while worshiping a golden calf. God was very angry at this. Therefore, we know God forbids this sort of dancing, but we don't know anything more about dancing from this passage.

32:27-28 - God orders the sons of Levi (Moses, Aaron, and the other members of their tribe that were "on the Lord's side") to kill "every man his neighbor." "And there fell of the people that day about 3000 men." Is this the same God who commanded "Thou shalt not kill" in Ex.20:13 and Dt.5:17? Well, maybe he changed his mind again. Maybe he just couldn't control himself then he saw that golden calf and all those naked bodies.

* In Exodus 32:25 and 26, Moses calls all of the people who loved God and they

came to Him. The other people stayed in their sins and were punished.

*** God told humans not to murder in Exodus 20:13 and Deuteronomy 5:17. However, God did command the Israelites to perform several military missions which included killing pagans and idolaters.**

*** These people weren't just dancing naked. They built an idol and they were worshiping it. They had been delivered from Egypt by God and now they were rejecting Him. Therefore, God judged them with their lives.**

*** God's command was against murder; against humans arbitrarily deciding to murder other humans. God is the rightful giver and taker of life. However, He has used humans to enact His judgment and this was one of those cases.**

32:35 - But God wasn't satisfied with the slaughter of the 3000, so he killed some more people with a plague.

*** Yes, God did punish the people with a plague.**

Chapter 33

33:2 - God promises to cast out many nations including the Canaanites and the Jebusites. But he was unable to fulfill his promise.

*** This was God's promise and God fulfilled this promise. Where are the Canaanites today? The Jebusites occupied "Jebus" and King David overthrew them and called the place "Jerusalem." See 1 Chronicles 11. It is called Jerusalem to this day.**

33:11 - "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." This verse directly contradicts several other verses which say that no one has ever seen God.

*** Exodus 33:11 reads, "And the Lord spake to Moses face to face, as a man speaketh to his friend." This passage simply describes the relationship Moses had with God. It has been shown that God revealed Himself to Moses by articulate sounds in his own language.**

33:20 - Immediately after being told about Moses' face to face encounter with God, we are told that it never could have happened, since, as God explains to Moses, "no man can see me, and live."

*** This passage is correct and so is Exodus 33:11. "Face to face" is a metaphor and the words were used figuratively.**

33:23 - Although God is too shy to let Moses see his face, he does permit a peek

at his "back parts." (The divine mooning)

*** This is partially correct. God didn't let Moses see His face. However, it has nothing to do with shyness.**

*** God let Moses see the back of His glory (see verse 22). This doesn't necessarily mean He mooned Moses.**

Chapter 34

34:1 - In this verse God says he will write on the stone tablets, but in 34:27 he tells Moses to do the writing.

*** God wrote on the tablets. However, He also told Moses to write them (or copy them). This practice was required of many Israelites. See Deuteronomy 17:18.**

*** In Exodus 34:27, God clearly states, "write these words," then He doesn't speak. It is obvious that God is referring to the words that were already written.**

34:1 - Who wrote the (second set of) ten commandments?

*** God wrote the second set of Ten Commandments. Moses wrote a copy. God's tablets were kept in the ark of the covenant as the originals. Moses' copy was for the people.**

34:4 - Where did Moses receive the Ten Commandments? On Mount Sinai.

*** This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.**

34:7 - God says that he visits "the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." But in Dt.24:16 and Ezek.18:20 he denies this and says that the sons are not punished for the sins of their fathers.

*** Exodus 34:7 states that the "iniquity of the fathers" will visit their children . . . to the fourth generation. Deuteronomy 24:16 states that the son shall not be put to death for the father's sin and the father shall not be put to death for the son's sin. The passage in Exodus warns about sin (like generational curses, such as alcoholism, addiction, etc.) and the passage in Deuteronomy is regarding the death penalty.**

*** Ezekiel 18:20 is better understood by reading verse 19, too. Ezekiel 18:19 and 20 read, "Yet you say, 'Why should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live. The soul who sins shall die. The son**

shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon him (the son), and the wickedness of the wicked shall be upon him (the father)." This passage is talking about a specific circumstance where the father is guilty of cruel oppression, violent robbery, etc., and he was to be punished. However, his son was righteous and he was not to be punished. Therefore, this passage isn't regarding the "iniquity of the fathers" that was mentioned in Exodus 34:7. This is an entirely different subject.

* How could these "generations" in Exodus 34:7 refer to the death penalty (like in Deuteronomy 24:16 and Ezekiel 28:20), when the death penalty of the male son (like in these situations) would obviously stop their generations?

34:11-14 - God drives out the pagan tribes and commands the Israelites to destroy their altars and places of worship.

* This is correct. Rejecting God will be punished. God is righteous and intolerant of sin.

34:14 - God, "whose name is Jealous", will not tolerate the worship of any other god.

* This is correct, too. God does not want His creation to worship false gods. He wants their undivided devotion. Incidentally, behind each heart devoted to God is a blessed and successful person.

34:16 - "Their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." God always blames the women; it is they who "go a whoring" and then "make" the men "go a whoring."

* Verse 15 and 16 (and the ones before it) describe the consequences of the Israelites intermingling with the pagans. They read, "lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and one of them invites you and you eat of his sacrifice, and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods."

34:20 - If you can't redeem him, then just "break his neck." Hey, it's all for the glory of God.

* God told the Israelites to redeem each firstborn donkey with a lamb. If they didn't do this, then they were to break the donkey's neck.

34:23 - "Thrice in the year shall all your men children appear before the Lord." But what about the "women children"? Don't they ever get to appear before the Lord?

*** The men were responsible for their families to God. Rest assured that all people are always in God's presence.**

34:27 - Moses, not God as is said in 34:1, writes the words on the stone tablets.

*** God wrote on the tablets. However, He also told Moses to write them (or copy them). This practice was required of many Israelites. See Deuteronomy 17:18.**

*** In Exodus 34:27, God clearly states, "write these words," then He doesn't speak. It is obvious that God is referring to the words that were already written.**

34:27 - Who wrote the (second set of) ten commandments?

*** God wrote the second set of Ten Commandments. Moses wrote a copy. God's tablets were kept in the ark of the covenant as the originals. Moses' copy was for the people.**

34:32 - Where did Moses receive the Ten Commandments? On Mount Sinai.

*** This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.**

Chapter 35

35:2-3 - Whoever works, or even kindles a fire, on the Sabbath "shall be put to death." But other verses say it is not necessary to keep the Sabbath.

*** In the Old Testament, God gave the Israelites a strict warning about defiling the Sabbath and breaking this law. This law was to them and for them and was not repeated in the New Testament. However, Christians still like to observe the Sabbath as they see fit and as they believe Jesus interpreted it (e.g. church and rest one day of the week, generally Sunday).**

Chapter 38

38:26 - Seventy people (Gen.46:27, Ex.1:5) became several million in just a few generations (Ex.6:18, 20, Ex.7:7).

*** There was plenty of time between the end of Genesis and the end of Exodus for this many people to be present.**

Chapter 40

40:17 - When was the tabernacle set up?

*** Exodus 40:17 reads, "And it came to pass in the first month of the second year, on the first *day* of the month, *that* the tabernacle was raised up." This doesn't**

conflict with Numbers 1:1. Numbers 1:1 reads, "Now the Lord spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first *day* of the second month, in the second year after they had come out of the land of Egypt, saying: Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male individually."

*** The passage in Exodus is telling us when the tabernacle was raised. The passage in Numbers is talking about the command from the Lord to take a census.**

Leviticus

Chapter 1

1-9 - God gives detailed instructions for performing ritualistic animal sacrifices. such bloody rituals must be important to God, judging from the number of times that he repeats their instructions. Indeed the entire first nine chapters of Leviticus can be summarized as follows: Get an animal, kill it, sprinkle the blood around, cut the dead animal into pieces, and burn it for a "sweet savor unto the Lord."

*** God had the Israelites offer Him an animal sacrifice for their sins. This was the way of atonement. Furthermore, God is orderly and wanted them to do it a specific way. Incidentally, there was foreshadowing and symbolism in this covenant.**

1:3, 10 - Only unblemished males are to be killed and offered to God. Females don't even make good burnt offerings.

*** In these verses, God doesn't mention anything about sacrificing a female. The male animal that dies for their sins foreshadows Jesus Christ's sacrifice.**

Chapter 3

3:16 - When you are making your animal sacrifices, be sure to remember that "all the fat is the Lord's." God loves blood and guts, but most especially fat. And he doesn't like to share!

*** God simply indicated that the fat wasn't to be eaten.**

Chapter 4

4:2, 13, 22, 27 - "If a soul shall sin through ignorance...." But how can someone "sin through ignorance?" Don't your have to at least know that an act is wrong before it can be sinful?

*** The phrase "sin through ignorance" can also be translated "sin unintentionally."**

4:20, 26, 31, 35 - In Leviticus we are repeatedly told that sins are forgiven by offering bloody sacrifices to God. But in Hebrews (10:4, 11) this is explicitly denied.

*** This entire chapter of Hebrews indicates how the animal sacrifices only temporarily removed sins. The author is indicating how Jesus Christ permanently takes away our sins. Hebrews 10:3 and 4 read, "But in those sacrifices there is a reminder of sins every year. For it is not possible that the**

blood of bulls and goats could take away sins."

4:22-28 - When a king sins only the best sacrifice will do -- he must offer a male goat to God. But if a commoner sins, a female will do.

*** This is correct. This is what God commanded. Incidentally, verse 22 indicates "when a ruler has sinned" and not simply a "king."**

Chapter 5

5:2-3 - If you touch any unclean thing (like a dead cow or a bug) or the "uncleanness of man" (?), then you'll be both unclean and guilty.

*** God is giving His people some guidelines for cleanliness.**

5:8-9 - Wringing off the heads of pigeons for God.

*** This was part of a sin sacrifice that pleased God.**

5:10, 16, 17 - These verses say that God will forgive our sins if we offer him bloody sacrifices. But this is denied in Heb.10:4, 11.

*** This entire chapter of Hebrews indicates how the animal sacrifices only temporarily removed sins. The author is indicating how Jesus Christ permanently takes away our sins. Hebrews 10:3 and 4 read, "But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."**

5:15, 17 - According to these verses it's possible to sin without even knowing that you've done something wrong.

*** The phrase "sin through ignorance" can also be translated "sin unintentionally."**

Chapter 6

6:7 - Does God forgive sins if he is offered the burnt bodies of dead animals? This verse says that he does: Hebrews (10:4, 11) says that he doesn't.

*** This entire chapter of Hebrews indicates how the animal sacrifices only temporarily removed sins. The author is indicating how Jesus Christ permanently takes away our sins. Hebrews 10:3 and 4 read, "But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."**

6:25-27 - Whatever touches the dead body of a burnt offering becomes holy.

*** These verses don't indicate that a person becomes holy by touching the burnt**

offering. They indicate that the one who touches the burnt offering should already be holy. One translation reads, "Everyone who touches its flesh must be holy."

Chapter 7

7:1-6 - The holy law of trespass offering: Find an animal; kill it; sprinkle the blood around; offer God the fat, rump, kidneys, and caul; burn and eat it in the holy place, for "it is most holy."

*** God gives instructions for the trespass offering.**

7:18-27 - Be careful what you eat during these animal sacrifices. Don't eat fat or blood -- these are for God. (And he doesn't like to share!)

*** God simply indicated that the fat and blood weren't to be eaten.**

7:30-36 - God gives instructions for "wave offerings" and "heave offerings." He says these offerings are to be made perpetually "by a statute for ever." Have you made your heave offering today?

*** This instructions were for the ancient Israelites and not for us. God instructed them about the wave and heave offerings.**

*** God indicated that Aaron and his descendants were responsible to give these offerings. This Hebrew word for "forever" is also translated "the vanishing point is concealed." God put an end to these sacrifices after Jesus came, died, and rose from the dead.**

Chapter 8

8:7-8 - Moses dresses up his brother Aaron with "the curious girdle of the ephod."

*** The phrase "curious girdle" can also be translated "intricate belt."**

8:14-32 - Moses does it all for God. First he kills an animal; wipes the blood on Aaron's ears, thumbs, and big toes. Then he sprinkles blood round about and waves the guts before the Lord. Finally he burns the whole mess for "a sweet savour before the Lord."

*** This is correct. Putting the sacrifice's blood on these body parts was surely symbolic. It indicated consecration to God. The ears were to hear Him. The hands were to do His work. The feet were to walk in His ways.**

Chapter 9

9:8-21 - More killing, sprinkling of blood, waiving animal parts, and burning

carcasses "before the Lord."

*** These verse refer to several, different sacrifices that are explained in detail.**

Chapter 10

10:1-3 - Two of the sons of Aaron "offered strange fire before the Lord" and "there went out fire from the Lord, and devoured them, and they died before the Lord.... And Aaron held his peace." So Aaron just watched as his sons were burnt to death by God.

*** Nadab and Abihu were disobeying God. They were trying to offer Him something different. God had already given them specific instructions on the offerings. God's fire would consume them. However, they offered their own fire and were judged for it. Although Aaron was surely sad, He knew and understood that they were guilty and Divine justice was the result.**

10:6 - If priests misbehave by uncovering their heads or tearing their clothes, then God will kill them and "all the people."

*** They were forbidden to perform these, symbolic acts of mourning.**

10:15 - God commands the Israelites to keep doing these wave and heave offerings "by a statute forever."

*** This Hebrew word for "forever" is also translated "the vanishing point is concealed." God put an end to these sacrifices after Jesus came, died, and rose from the dead.**

Chapter 11

11:2-4 - Which kind of animals may we eat?

*** New Testament believers can eat any meat they wish. The scriptures put no limits on them. Paul only mentions putting limits on the things you eat when you are making another brother or sister stumble and sin.**

*** In the Old Testament, there were two, general commands regarding eating meat. First, in Genesis 1:29, God told Adam and Eve to eat vegetables. They weren't supposed to kill and eat meat.**

*** After the flood, God told Noah and his descendants to eat meat. However, He did give His people specific instructions on which animals to eat and which animals not to eat. These are recorded in Leviticus and Deuteronomy.**

*** Isaiah 7:14 and 15 simply indicate the Messiah would eat butter and honey. No**

other foods, abstinences or commands are mentioned.

* Daniel 1:8 indicates that Daniel decided to abstain from the pagan king's food because it was too fatty and unhealthy for his diet.

11:5-6 - The bible says that hares and coneys are unclean because they "chew the cud" but do not part the hoof. But hares and coneys are not ruminants and they do not "chew the cud."

* In the 21st century, we consider "chewing the cud" regurgitating partially digested materials and chewing on it (like cows do). This is called "rumination." However, this isn't necessarily the same meaning and definition of this Hebrew word ("gerah") that the ancient Israelites had.

* Rabbits practice "refection." They chew on their dung which consists of partially digested food and partially undigested food. Therefore, there is a similarity even between our current understanding of "chewing the cud" and an ancient understanding of it. They both chew undigested food. At any rate, the Israelites didn't use different words for rumination and refection, so "cud" had to suffice.

11:10-12 - Clams, oysters, crabs and lobsters are abominations to God.

* The Israelites were forbidden to eat oysters, clams, crabs, and lobsters.

11:13, 19 - Bats are birds to the biblical God.

* As far as eating laws were concerned, the bat was considered an unclean bird.

11:21-23 - Which flying creeping things may we eat?

* Leviticus 11 corresponds with Deuteronomy 14. In both chapters, we see God giving the Israelites instructions regarding their diet. However, in Deuteronomy we have an omission regarding the provision to eat a couple of insects like grasshoppers. Since they are stated in Leviticus and since we know the Israelites followed this provision, we understand that these passages harmonize.

11:23 - Be sure to watch out for those "other flying creeping things which have four feet." (I wish God wouldn't get so technical!) I guess he must mean four-legged insects. You'd think that since God made the insects, and so many of them (at least several million species), that he would know how many legs they have!

* This is indicating that every creeping thing that flies was unclean for them. This would indicate some insects.

*** Leviticus 11:21 indicates that jumping insects, locusts, crickets and grasshoppers could be eaten. These are not swarming insects.**

Chapter 12

12:1-8 - Women are dirty and sinful after childbirth, so God prescribes rituals for their purification. If a boy is born, the mother is unclean for 7 days and must be purified for 33 days; but if a girl is born, the mother is unclean for 14 days and be purified for 66 days. This is because, in the eyes of God, girls are twice as dirty as boys.

*** God gave the ancient Israelites instructions regarding childbirth. He never indicated that girls were twice as dirty as boys.**

*** Since these laws are thousands of years old and directed to the ancient Israelites, we do not know or understand all of the reasons for them. However, there was surely some spiritual significance to God's laws.**

Chapter 14

14:2-32 - God's treatment for leprosy: Get two birds. Kill one. Dip the live bird in the blood of the dead one. Sprinkle the blood on the leper seven times, and then let the blood-soaked bird fly off. Next find a lamb and kill it. Wipe some of its blood on the patient's right ear, thumb, and big toe. Sprinkle seven times with oil and wipe some of the oil on his right ear, thumb and big toe. Repeat. Finally kill a couple doves and offer one for a sin offering and the other for a burnt offering.

*** God gave specific commands about leprosy. He didn't want His people to be destroyed by this fatal and contagious disease.**

Chapter 15

15:2-15 - Long, tiresome, and disgusting instructions regarding the treatment of men who have a "running issue" out of their "flesh." Very enlightening. "And if he that hath the issue spit upon him that is clean ..."

*** God gives instructions regarding contagious diseases.**

15:16-18, 32 - This passage tells you what to do if you get your "seed of copulation" on yourself, your clothes, or your partner. Thank God this is in the Bible.

*** God cared about every aspect of His people's lives (and He still cares, today).**

15:19-30, 33 - God lays down the law on menstruating women. Such women are to God both filthy and sinful, and anyone who comes near them is contaminated by them.

* God tells His people that menstruating women are unclean for one week. He also gives other details and laws such as their method of purification. Menstruating women were deemed ceremonially unclean.

15:24 - A man who has sex with a menstruating woman "shall be unclean seven days." But in Lev.20:18 God says that such a man and his menstruating partner "shall be cut off from among their people." Which of these nasty laws are we supposed to enforce?

* Leviticus 15:24 refers to accidentally having sexual intercourse with a menstruating woman. Leviticus 20:18 refers to deliberately doing it.

Chapter 16

16:6-28 - God explains the use of scapegoats. It goes like this: Get two goats. Kill one. Wipe, smear, and sprinkle the blood around seven times. Then take the other goat, give it the sins of all the people, and send it off into the wilderness.

* God gives instructions for Aaron to follow before entering the Holy Place.

Chapter 17

17:1-5 - Who may offer sacrifices to God?

* The Levites were commanded to offer the sacrifices to God. They were set apart for this reason.

* In 1 Samuel 7:9, Samuel offers the sacrifices because the Ark and the Tabernacle were not present. Incidentally, it is possible that Samuel ordered Eleazar the Priest to perform the sacrifice and the scriptures simply indicate Samuel did it because it was by his decree.

* 1 Chronicles 6:16-30 indicates that Samuel is a Levite and descended from Elkanah. In 1 Samuel 1, Elkanah is called an Ephraimite because his family lived in a Levitical city in the boundaries of Ephraim.

17:11 - According to this verse, God ordained animal sacrifice to atone for human sin. But Hebrews (10:4, 11) says "it is not possible that the blood of bulls and of goats should take away sins."

* This entire chapter of Hebrews indicates how the animal sacrifices only temporarily removed sins. The author is indicating how Jesus Christ permanently takes away our sins. Hebrews 10:3 and 4 read, "But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."

Chapter 18

18:6-18, 20 - Don't "uncover the nakedness" of any of your relatives or neighbors. Just ask them to keep their clothes on while you are around.

*** The phrase "uncover their nakedness" is also translated "have sexual relations." God is forbidding His people to have sexual relations with a list of different types of relatives.**

18:19 - "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is apart for her uncleanness," Don't even look at a menstruating woman.

*** This verse never indicates a person was forbidden to look at a menstruating woman. However, it does indicate that a man shouldn't have sex with one.**

18:21,23 - Don't let your "seed" pass through the fire or "lie with any beast." You probably weren't planning on doing these things, but now you know just in case you get the urge sometime.

*** These were some more, specific laws that helped God's people be successful.**

18:22 - Homosexual acts are an abomination to God.

*** This is absolutely true.**

18:25 - If you do any of these things, God will cause the land to vomit you out.

*** God is indicating they would be thrown out (vomited out) of the land.**

18:29, 19:8 - "Whosoever shall commit any of these abominations ... shall be cut off from among their people." I'm not sure what being "cut off" means exactly, but I bet it isn't any fun.

*** God expected His people to follow His rules.**

Chapter 19

19:11 - This verse says not to steal or lie. Elsewhere, however, the bible encourages stealing and lying.

*** God told His people not to steal from others. The scriptures in Exodus that show the Israelites plundering the Egyptians reveal that they simply retrieved their things. They had been enslaved and oppressed, so after God judged the Egyptians, they retrieved their things. This isn't stealing because it was Divine retribution.**

19:13 - In this verse God says: "Thou shalt not defraud your neighbor, neither rob

him." but in Exodus (Ex.3:22, 12:35-36) God encourages the Israelites to rob their neighbors.

*** God told His people not to steal from others. The scriptures in Exodus that show the Israelites plundering the Egyptians reveal that they simply retrieved their things. They had been enslaved and oppressed, so after God judged the Egyptians, they retrieved their things. This isn't stealing because it was Divine retribution.**

19:13 - And what about slaves? Must they also be paid their wages promptly, as this verse says?

*** This verse doesn't mention anything about slaves.**

19:14 - In this verse we are given the kind command: "Thou shalt not curse the deaf, nor put a stumblingblock before the blind." But later, God's hero, David, says that "whoever kills the lame and the blind "that are hated of David's soul" shall be made "chief and captain." (2 Sam.5:8)

*** 2 Samuel 5:8 reads, "Now David said on that day, 'Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, who are hated by David's soul), he shall be chief and captain.' Therefore they say, 'The blind and the lame shall not come into the house.'" David isn't referring to people that were literally blind and lame. He was referring to the Jebusite army.**

19:15 - Is it okay to judge others?

*** Yes, we are told to make wise judgments.**

*** In Matthew 7:1 and Luke 6:37, this word for "judge" is better translated "condemn." We are told to judge all things, but we are not to condemn people. God is the only one who can condemn.**

19:18 - "Love thy neighbor as thyself." This is by far the best verse in Leviticus, and one of the best in the entire bible. It seems out of place here, however, since in the next chapter God orders us to kill wizards (20:6), children who are disrespectful toward their parents (20:9), adulterers (20:10), and homosexuals (20:13). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See Numbers 31 and 1 Samuel 15 for just two of many examples.)

*** God told His people to love their neighbors. However, some sins still deserved capital punishment. Love doesn't mean injustice.**

*** God gave the Israelites some land. However, there were some pagans living on it. God chose to judge these unrepentant and wicked sinners with death. The**

Creator holds the right to judge His creation.

19:18 - And if we are to love out neighbor as ourselves, then is it okay to own slaves?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

19:19 - "Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with a mingled seed: neither shall a garment mingled of linen and woolen come upon thee." I'm glad God told me about this, I was just about to do some of these awful things.

*** Animals that plow are much happier and more efficient when they are yoked with the same kind of animal. Yoking a weak animal with a strong animal wasn't right.**

*** Linen represented man's deeds because it was a man-made material. Wool represented God's grace because He made it grow. Therefore, mixing the two would be mixing man's deeds and God's grace and confusing the picture of redemption and salvation. God wanted to keep these two, fabrics separate, so the Israelites would understand that His grace transcended their works.**

19:20-22 - Rape of a slave woman is to be punished by scourging the victim (the slave woman) -- but the rapist's sins "shall be forgiven him."

*** This Hebrew word for "scourged" can also be translated "examined." Her and the man will be examined in court. The man will have to make a trespass offering. Incidentally, rape is not mentioned or implied. The phrase "lieth carnally" refers to consensual sex.**

19:23 - God tells the Israelites that the fruit from fruit trees is "uncircumcised" for three years after the trees are planted.

*** This is correct. They are not to be eaten for three years.**

19:26 - Does the Bible condemn astrology?

*** Astrology involves manipulating God by predicting things without His supervision or blessing. We don't see this condoned anywhere in the Bible.**

*** In Leviticus 19:26, there is a warning about enchantment.**

19:26-28 - Don't eat anything with blood, observe times, round the corners of your head, mar the corners of your beard, make any cuttings in your flesh for the dead,

or print any marks on you.

*** The phrase "observe times" is referring to witchcraft and divination. God forbade the Israelites to participate in those things.**

*** In Genesis 1:14, this Hebrew word for "signs" is also translated "mark" or "signal." God is simply indicating that a calendar system could be developed from the stars. God surely never gave an indication that divination or witchcraft were approved.**

*** In Judges 5:20, this word for "stars" is referring to angels.**

*** Matthew 2:1 and 2 record an awesome event. The "Magi" that Daniel had installed many years ago, in a pagan nation, had passed on this tradition of watching and waiting for this sign of the Messiah's coming. This sign is very different than fortune telling or witchcraft, though.**

*** Luke 21:25 indicates that in the last days, there will be strange events in the skies. These things will be indicators of Christ's return. However, they are not for fortune telling or witchcraft.**

19:31 - Stay away from wizards and people with familiar spirits.

*** This is wise advice.**

19:33-34 - Be kind to strangers. But is it okay to enslave them?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

Chapter 20

20:2-5 - Kill anyone who "gives his seed" to Molech. If you refuse, God will cut you and your family off.

*** Molech was a false god and the Creator warned His people to stay away from him and the pagan practices of idol and deity worship.**

20:5 - And don't "go a whoring" after Molech or "commit adultery with him." (Don't you love it when God talks dirty?)

*** Since God deserves our full attention and devotion, chasing after other gods is akin to whoredom and adultery.**

20:6 - Stay away from people with familiar spirits and don't "go a whoring" after

them either.

*** This is excellent advice, too.**

20:9 - "For every one that curseth his father or his mother shall surely be put to death." Couldn't we try spanking first?

*** God decided that a child who curses his father of mother deserved capital punishment. He obviously valued obedience and had intolerance for sin.**

20:10 - Both parties in adultery shall be executed.

*** This was another sin that God decided to punish with capital punishment.**

20:11 - "And the man that lieth with his father's wife ... both of them shall be put to death." Which? The man and his father? The father and his wife? Or the man and his father's wife? Oh heck, just kill all three.

*** The man his father's wife were to be put to death.**

20:12 - If a man "lies" with his daughter-in-law, then both must be killed.

*** This is another act of wickedness that God decided to punish with capital punishment.**

20:13 - According to the Bible, all homosexuals must be executed.

*** According to this verse, if an ancient Israelite was a male homosexual who had sexual relations with another man, they were supposed to be put to death.**

20:14 - If you "lie" with your wife and your mother-in-law (now that sounds fun!), then all three of you must be burned to death.

*** This is another act of wickedness that God decided to punish with capital punishment.**

20:15-16 - If a man or woman "lie with a beast" both the person and the poor animal are to be killed.

*** This is another act of wickedness that God decided to punish with capital punishment.**

20:17, 19-21 - Don't have sex with your sister, uncle's wife, or your brother's wife -- and tell them to wear clothes whenever you're around.

*** Sex between these people was prohibited.**

20:18 - If a man has sex with a menstruating woman, they both "shall be cut off from among their people." But Lev.15:24 says that such a man "shall be unclear seven days." I wonder which is the correct punishment.

*** Leviticus 15:24 refers to accidentally having sexual intercourse with a menstruating woman. Leviticus 20:18 refers to deliberately doing it.**

*** God had spiritual and practical reasons for His commands. In this case, He wanted His people to stay away from blood. The ancient Israelites didn't have advanced medical knowledge, advanced medicine, immunization shots, etc. Therefore, it was simply easier to avoid blood.**

*** God's people were not to eat blood. They were also to respect animal sacrifices that were required by God. Therefore, we also see some more reasons why blood was to be avoided.**

*** God wanted His people to multiply and fill the Earth. It has been well documented that women do not get pregnant while having intercourse during menstruation. Therefore, this command was also, likely a way to get the Israelites to populate the Earth.**

20:23 - Does God love everyone?

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

20:27 - People with "familiar spirits" (witches, fortune tellers, etc.) are to be stoned to death.

*** This is another act of wickedness that God decided to punish with capital punishment.**

Chapter 21

21:5 - Priests must not "make baldness upon their head, neither shall they shave off the corner of their beard."

*** Ancient, pagan priests (like Egyptians, Babylonians, etc.) shaved their heads (and some shaved their entire bodies). God told His priests that they were not to emulate them.**

21:7 - Priests can't marry "whores", "profane", or divorced women. Why?

Because "he is holy unto his God" and they would defile him.

*** God had high and specific standards for His priests.**

21:9 - A priest's daughter who "plays the whore" is to be burned to death.

*** This is another act of wickedness that God decided to punish with capital punishment.**

21:11 - The high priest shall not "go in unto any dead body, nor defile himself for his father, or for his mother."

*** God's priests were not to approach dead bodies; not even his mother's or father's.**

21:13-14 - A priest can only marry a virgin. No harlots, widows, or divorced women will do. (God really likes virgins.)

*** God had high and specific standards for His priests.**

21:15 - "Neither shall he [the priest] profane his seed among his people." (His seed is holy.)

*** The word "seed" can also be translated "offspring." The priest was to avoid profaning his offspring by marrying a non-virgin.**

21:16 - Slavery is approved by God, and those who steal slaves must be killed.

*** This passage never mentions slavery. When the phrase "steal a man" is used, it is referring to kidnapping an Israelite.**

21:16-23 - Handicapped people cannot approach the altar of God. They would "profane" it.

*** God had high and specific standards for His priests.**

21:18 - Anyone with a "flat nose, or any thing superfluous" must stay away from the altar of God.

*** God had high and specific standards for His priests.**

21:20 - A man with damaged testicles must not "come nigh to offer the bread of his God."

*** God had high and specific standards for His priests.**

Chapter 22

22:3-5 - A man who is unclean, or is a leper, or has a "running issue", or "whose seed goeth from him", or who touches any dead or "creeping thing" ... "shall not eat of the holy things, until he be clean."

*** God wanted His people to choose purity and stay pure.**

22:11 - "But if the priest buy any soul with his money ..." It must be OK to buy slaves; even priests do it.

*** God didn't promote slavery. However, He did give rules regarding people who were bought by priests. They were allowed to eat the holy bread.**

Chapter 23

23:12-14, 18 - God gives us more instructions on killing and burning animals. I guess the first nine chapters of Leviticus wasn't enough. He says we must do this because he really likes the smell -- it is "a sweet savour unto the Lord."

*** These instructions were for the ancient Israelites and not for us.**

23:14, 21, 31, 41 - God tells Moses that his law shall be "a statute forever." But Rom.7:6 says that God's law is "dead."

*** This Hebrew word that is translated "forever" literally means "the vanishing point is concealed." The vanishing point was after Jesus Christ died and rose from the dead.**

23:29-30 - Don't do any work on the day of atonement or God will destroy you.

*** God took the Day of Atonement very seriously and had specific, non-negotiable rules for it.**

Chapter 24

24:14-23 - Anyone who blasphemes or curses shall be stoned to death by the entire community.

*** These are more acts of wickedness that God decided to punish with capital punishment.**

24:20 - An eye for an eye and a tooth for a tooth. If we apply this rule then we'll all wind up toothless and blind.

*** God installed the "like for like" law of retribution. Incidentally, this has been mimicked by many other nations and cultures.**

Chapter 25

25:10 - "Proclaim liberty throughout all the land unto all the inhabitants thereof." Even to the slaves?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

25:17 - Should we fear God?

*** Yes, we should fear God.**

*** 2 Timothy 2:17 states that God hasn't given us the spirit to fear other humans.**

*** 1 John 4:18 simply indicates that there is "no fear in love . . . he who fears has not been made perfect in love." This is also referring to fearing other humans.**

25:39 - God's instructions for buying your brother for a slave.

*** Leviticus 25:39 and 40 read, "And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee."**

25:44-46 - God tells the Israelites to make slaves out of their neighbors. The "heathens" and "strangers" are to be their possessions forever.

*** These verses use the words "bondmen" and "bondwomen." They are indicating how these pagans should be treated.**

Chapter 26

26:7-8 - God tells the Israelites to "chase" their enemies and make them "fall before you by the sword." He figures five of the Israelites will be able to "chase" a hundred of their enemies, and a hundred will be able to "put ten thousand to flight."

*** God is telling them that they will be going to war, soon. He also indicates that there will be times when they are severely outnumbered, but will win, anyway.**

26:9 - God says he "will have respect unto you." But this contradicts many Bible verses claiming that God has respect for no one.

*** God is not a "respecter of persons." This means that He isn't impressed by earthly titles, wealth, social status, etc. He does respect people, though.**

26:16-39 - God describes torments that he has planned for those who displease him. The usual stuff: plagues, burning fevers that will consume the eyes, etc. but he reserves the worst for the little children. He says "ye shall sow your seed in vain, for your enemies shall eat it", "I will send wild beasts among you, which shall rob you of your children", and "ye shall eat the flesh of your sons .. daughters."

*** These verses simply explain the blessings for obedience and the punishments for disobedience.**

26:41 - "If then their uncircumcised hearts be humbled ..." How can a heart be "uncircumcised"?

*** The phrase "uncircumcised heart" can also be translated "evil heart."**

26:46 - Where did Moses receive the Ten Commandments? On Mount Sinai.

*** This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.**

Chapter 27

27:2, 10 - Does God approve of oaths? According to these verses he does.

*** According to the scriptures, God allows people to take oaths.**

*** Matthew 5:34 and James 5:12 simply indicate that we should be trustworthy people. If a person is trustworthy, then they will have no reason to take an oath. Their acknowledgement will be sufficient.**

27:3-7 - God estimates the value of human life in dollars and cents. Of course, to God, females are worth considerably less than males -- but neither are worth much.

*** These verses are referring to vows and giving money to God. They aren't talking about the monetary worth of human life.**

27:28-29 - All "devoted" things (both man and beast) "shall surely be put to death."

*** This verse is indicating that nobody sentenced to death by the Israelite courts may pay a fine and escape it.**

27:34 - Where did Moses receive the Ten Commandments? On Mount Sinai.

*** This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.**

Numbers

Chapter 1

1:1 - When was the tabernacle set up?

*** Exodus 40:17 reads, "And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up." This doesn't conflict with Numbers 1:1. Numbers 1:1 reads, "Now the Lord spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male individually."**

*** The passage in Exodus is telling us when the tabernacle was raised. The passage in Numbers is talking about the command from the Lord to take a census.**

1:23 - This verse says there were 59,300 males of the tribe of Simeon. But later, in 26:14, the number is given as 22,200.

*** In Genesis 49:5-7, Simeon's prophecy is that they will be scattered. This happens and they fall in numbers.**

1:45-46 - The Israelite population went from seventy (Ex.1:5) to several million (over 600,000 adult males) in just a few generations!

*** Exodus 12:37 says there were six hundred thousand men at this time. If you count their wives and children and the several hundred years in Egypt, this isn't an unthinkable amount of people.**

1:51 - God displays his hospitality with the admonition: "The stranger that cometh nigh shall be put to death."

*** God gave strict orders to have only the Levites touch and erect the tabernacle. Nobody else was to get near it.**

Chapter 3

3:4 - Two of Aaron's sons are killed by God for "offering strange fire before the Lord."

*** Nadab and Abihu were disobeying God. They were trying to offer Him something different. God had already given them specific instructions on the**

offerings. God's fire would consume them. However, they offered their own fire and were judged for it.

3:10 - God repeats his order (see 1:51) to kill any strangers who happen to come near.

* God was reiterating that Aaron and the Levites were to form the priesthood and if anybody else pretended to be a priest, then they would be executed.

3:38 - Once again (see 1:51 and3:10) God tells his favorite people to kill any strangers that come near.

* Anyone who was not a priest or a Levite was to be executed if they entered the Tabernacle.

Chapter 4

4:15, 20 - Don't touch or "go in to see when the holy things are covered." God kills people who touch or look at uncovered holy things.

* Everything belonging to the holy of holies was to be out of sight. God gave specific orders for approaching Him and He wouldn't not tolerate anyone who violated them.

Chapter 5

5:1-4 - God tells the people to expel from camp "every leper, every one that hath an issue, and whoever is defiled by the dead." So by God's instructions, the sick are abandoned and left to suffer and die alone.

* God wanted His people to remain holy and pure. Therefore, the people listed were to be put out of the camp. Incidentally, leprosy was and still is a deadly, contagious disease. Even a person standing downwind from a leper could catch it. God surely had His people's interests in mind. There was likely a convenient location just outside of camp for unclean and diseased people.

5:11-31 - The Law of Jealousies. If a man suspects his wife of being unfaithful, he reports it to the priest. The priest then makes her drink some "bitter water." If she is guilty, the water makes her thigh rot and her belly swell. If innocent, no harm done -- the woman is free and will "conceive seed." In any case, "the man shall be guiltless from iniquity, and this woman shall bear her iniquity."

* God gave the rules for dealing with potential, marital unfaithfulness.

Chapter 6

6:3 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

6:5 - The Nazarites let their hair grow long as a sign of their total dedication to God. But according to Paul (1 Cor.11:14) it is shameful for a man to have long hair.

*** The Nazarites had long hair as a sign of their total dedication to God. This was their cultural norm. Paul was speaking to an entirely different culture (over 1,000 years later) where it was inappropriate for men to have long hair.**

Chapter 9

9:13 - If you don't keep the Passover you'll be "cut off" from your people.

*** The Passover was a very important event for the Jews (and it still is, today). Therefore, God told the ancient Israelites that they had to keep the Passover or there would be consequences.**

Chapter 10

10:29 - In Exodus (Ex.3:1, 4:18, and 18:5), the father-in-law of Moses is said to be Jethro, not Hobab as is said in this verse.

*** Reuel, Jethro and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped Moses grow and mature for 40 years. Reul means "friend of God."**

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-law called "Jethro," next. "Jethro" means "abundance."**

*** After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."**

Chapter 11

11:1 - "And when the people complained, it displeased the Lord: and the Lord heard it." (He had his hearing aid on.) He then burns the complainers alive. That'll teach them.

*** Since these people did not appreciate God and the things He gave them, He decided to judge them by taking their lives.**

11:20 - God promises to give them "flesh to eat," not for just a few days, but "for a whole month, until it come out of your nostrils, and it be loathsome to you." Yuck.

*** God promises to give the Israelites plenty of meat.**

11:31 - God sends quails to feed his people until they were "two cubits [about a meter] high upon the face of the earth." Taking the "face of the earth" to be a circle with a radius of say 30 kilometers (an approximate day's journey), this would amount to 3 trillion (3x1012) liters of quails. At 2 quails per liter, this would provide a couple million quails for each of several million people.

*** Several translations and manuscripts indicate the quails flew two cubits above the earth; not covering the earth with two cubit thick quails or millions of quails stacked on one another. This would be quite normal for quails.**

11:33 - "And while the flesh [of the quails] was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. "The Bible isn't too clear about what these poor folks did to upset God so much; all it says is that they had "lusted."

*** This is correct and true of many parts of scripture. We are told one of their sins, but not all of them. Nonetheless, God deemed it necessary to severely punish these people for their wickedness.**

Chapter 12

12:1, 9-10 - Miriam and Aaron (Moses' brother and sister) criticize Moses for marrying an Egyptian woman and thus breaking the law of God (see Ex.34:16, Dt.7:31 Kg.11:2). But God makes it clear that his rules don't apply to his favorites, and he strikes Miriam with leprosy. Notice that only Miriam is punished, though both she and Aaron complained. God just doesn't like women much, does he?

*** God didn't strike Miriam with leprosy for accusing Moses. He struck her with leprosy because she despised Moses' power and relationship with God. She wanted to be exalted. This is evident by reading Numbers 12:1-15.**

12:3 - "Now the man Moses was very meek, above all the men which were upon the face of the earth." This is a strange way to describe on of the cruelest men to have ever lived (If he ever did live, which he probably didn't). Moses, as he is described in the Bible, is anything but meek (See Num.31:14-18 for an example of his "meekness").

*** The word "meek" essentially means "power under control." Moses had**

awesome power from God, but he had it under control. He didn't abuse it and use it for selfish purposes. However, this didn't mean that he was afraid to employ capital punishment as it became appropriate.

12:3 - Was Moses meek? Yes, he was the meekest man who ever lived.

*** Yes. He was meek.**

12:3 - Who wrote the Pentateuch? There were other authors

*** Moses could have written about himself in the 3rd person.**

12:14 - "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?" Perhaps. But shouldn't God be ashamed for including such vulgarity in the Bible?

*** These were adults and perhaps this was a statement for adults only.**

Chapter 13

13:33 - "And there we saw the giants ... And we were in our own sight as grasshopper, and so we were in their sight." According to this description, then, the giants must have been about 300 feet tall. These are the same giants (the Nephilium) that resulted when the "sons of God" mated with "the daughters of men in Gen.6:4. Of course these superhuman god-men should have been destroyed in the flood. So what are they doing still alive?

*** The Israelites don't make a literal comparison. They make a figurative one.**

*** The demons didn't drown in the flood. The humans drowned. Therefore, the demons were around after the flood and caused these giants, again.**

13:33 - Did everyone (except for Noah and his family) die in the flood?

*** These demons did not drown in the flood. Therefore, after the flood, they created more Nephilim by having children with human women.**

Chapter 14

14:12, 29, 32-37 - More plagues and pestilence sent by God. God repeats one of his favorite promises: "your carcasses shall fall in this wilderness."

*** Verse 11 indicates that the Israelites were rejecting God and refusing to believe in Him. Therefore, God becomes upset and talks of judging them with punishments.**

14:14 - The Israelites saw God "face to face," contrary to many Bible verses that

say that no one has ever seen God.

*** See "Special Questions" for the answer to this.**

14:18 - God punishes the children for the failings of their great-great grandfathers. Bible-believers call this justice. But this concept is denied in Dt.24:16 and Ezek.18:20.

*** God told the Israelites that they shouldn't punish a father for his son's sins or a son for his father's sins. However, God is still the just judge of all. The Creator owns the right to judge His creation's sins. All people sin, so even if we only see one or two reasons for God's judgments, we can safely say there were many reasons. All sins are punishable by God.**

Chapter 15

15:3, 13-14, 24 - God gives more instructions for the ritualistic killing of animals. The smell of burning flesh is "a sweet savour unto the Lord."

*** These verses describe some different kinds of offerings that the Lord required. Offering sacrifices to God was His way to be forgiven and redeemed.**

15:27-30 - "If any soul sin through ignorance ..." but how can someone sin through ignorance? Don't you have to know that an action is wrong for it to be sinful? Oh well, if you do happen to sin through ignorance, you can be forgiven by God if you kill some animals. Of course Paul disagrees in Heb.10:4, 11.

*** In the Old Testament, God required animal sacrifices. However, He doesn't any more. After Jesus came, died and rose from the dead, He didn't require them any longer.**

*** In the Old Testament passages that may appear that God indicated that He didn't want any more animal sacrifices, He was emphasizing the need for obedience. "To obey is better than to sacrifice." At times, the Israelites would sin without repenting and without remorse, then they would just offer sacrifices and pretend like God was happy. God indicated that He was not happy and He didn't want their sacrifices if they were going to be empty, meaningless rituals.**

*** Paul disagrees because He evangelized after Christ and the covenant had been changed. Animal sacrifices were no longer necessary.**

15:32-36 - The Israelites find a man picking up sticks on the sabbath. God commands them to kill him by throwing rocks at him.

*** God told the Israelites what He expected from them. He told them to honor the Sabbath or else there would be serious consequences. Therefore, he judged the**

man who worked and ignored the Sabbath by taking his life.

15:38-39 - Immediately after ordering the execution of the sabbath breaker, God gets down to some more important business -- like instructing the people on how to make fringes on their garments. He also, contrary to Ec.11:9, counsels us to refrain from listening to our own hearts.

*** These fringes were supposed to help the Israelites remember God's commands.**

*** Ecclesiastes 11:9 is a warning about listening to your heart! It clearly says that God will judge the person who "walks in the ways of his own heart and in the sight of his own eyes." People are to walk according to God's heart and God's will.**

Chapter 16

16:20-49 - Because of a dispute between Korah and Moses, God has the ground open up and swallow Korah and his family. And then, just for the hell of it, God has a fire burn 250 men (friends of Korah?) to death.

*** This wasn't a simple dispute between Korah and Moses. These 250 leaders of the congregation gathered against Moses and Aaron. They wanted the priesthood and tabernacle jobs to be extended to them and other non-Levites. This was wrong and an abomination to God. He had already given these positions to the priests and Levites. Therefore, these wicked dissenters and potential usurpers were judged with their lives.**

16:41-50 - After God killed Korah, his family, and 250 innocent bystanders, the people complained saying, "ye have killed the people of the Lord." So God, who doesn't take kindly to criticism, sends a plague on the people. And "they that died in the plague were 14,700."

*** These 250 leaders of the congregation were not innocent bystanders. They were wicked and wanted to usurp the Levitical rights.**

*** God judges the Israelites for complaining.**

Chapter 17

17:8 - Aaron is getting better at his magic tricks. He has rod bud, bloom, and yield almonds.

*** Aaron does a miracle with God's power.**

17:12-13 - God threatens to kill those who murmur. To which the people reply, "Behold, we die, we perish, we all perish .... Shall we be consumed with dying?"

*** God gave wonderful things to these people. He did miracles for them. He fought for them, prospered them and led them. It seems unfathomable that they could whine and complain, but after they bemoaned for awhile, God's patience wore thin.**

Chapter 18

18:3 - According to this verse, it is wise to stay away from holy things and places -- like churches. God will kill you if you get too close.

*** God gave specific commands about the sacred, sanctuary articles and the altar. Non-priests were not to touch them.**

18:6-8 - Must sacrifices be made by Levites near the tabernacle?

*** Samuel was a Levite. Nonetheless, he likely authorized a priest to make the sacrifice and the scriptures simply indicate he did it because it was done by his command.**

18:7 - God shows us how to make new friends by saying : "The stranger that cometh nigh shall be put to death."

*** God simply indicated that anyone who pretended to be a priest or Levite and did the tabernacle or sanctuary duties would be put to death.**

18:17-19 - God describes once again the procedure for ritualistic animal sacrifices. such rituals must be extremely important to God, since he makes their performance a "statute" and "covenant" forever. Why, then don't Bible-believers perform these sacrifices anymore? Don't they realize how God must miss the "sweet savour" of burning flesh? Don't they believe God when he says "forever"?

*** This Hebrew word that is translated "forever," in the KJV, is also translated "the vanishing point is concealed." It never meant literally forever.**

18:22, 32 - Don't get near holy things or "pollute" them. If you do, God will kill you.

*** God gave specific instructions regarding the sanctuary and tabernacle jobs. If a person violated them, it would warrant capital punishment.**

Chapter 19

19:1-22 - The purification of the unclean. These absurd rituals, cruel sacrifices, and unjust punishments are vitally important to God. He even insists that they are to be "a perpetual statute" to all humankind.

*** These verses were instructions to the ancient Israelites regarding rituals,**

sacrifices, justice, etc. This Hebrew word that is translated "perpetual," in the KJV, is also translated "the vanishing point is concealed." These things ended after Christ rose from the dead and ascended to Heaven.

19:5 - God give instructions for burning the "dung" of sacrificial animals. This is something that everyone needs to know about (that's why it's in the Bible!).

*** This was part of the ritual.**

19:13 - Bad news for undertakers: Whoever touches a dead body shall be "cut off from Israel."

*** This is untrue. This verse clearly states that a person who touches a dead body AND neglects to seek purification will be cut off for defiling the tabernacle. God didn't have anything against undertakers, but He did not approve of unclean people neglecting to seek purification and defiling His house.**

Chapter 20

20:11 - Moses hits a rock with his rod and Presto! -- water comes out.

*** This was a miracle that Moses did with God's power.**

20:27-28 - These verses say that Aaron died on Mount Hor, but Dt.10:6 says he died at Mosera.

*** Mosera was the general name of the place where Aaron died and Mount Hor was the specific location.**

Chapter 21

21:3 - "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." This verse demonstrates the power of prayer: If you ask God, he will destroy entire cities for you.

*** Numbers 21:1 indicates that the Canaanites started the battle by fighting against Israel and taking some Israelites as prisoners. The Israelites prayed to God and asked Him for help. Consequently, His judgment fell on these wicked pagans.**

21:6 - God sends "fiery serpents" to bite his chosen people, and many of them die.

*** Verses 4-7 indicate the sins that warranted the judgment God gave them via these fiery serpents. These snakes probably had a bite that caused violent inflammation on much of the body, causing the Israelites to become very thirsty and feel very warm.**

21:8 - To save the people from God's snakes, Moses makes a graven image in the form of a snake (breaking the second commandment) and puts it on a pole. Those who look at Moses' magic snake to not die -- even if they were previously bit by God's snakes.

*** Graven images were idols that were created from evil desires and worshiped instead of God. These were forbidden.**

*** In Exodus 25:18, the Israelites were making the mercy seat. This seat is on top of the Ark of the Covenant. This Ark was never worshiped. God simply had them keep the 10 Commandments in it. Therefore, it wasn't a graven image.**

*** In Numbers 21:8, God had the Israelites make a fiery serpent and put it on a pole. When the people got bitten by snakes, they were to look to it and be healed. They were not to worship this serpent and pole, but only to look at it. Therefore, it wasn't a graven image, either.**

21:34-35 - God delivers the Amorites into Moses' hands. (You're in God hands with Moses.) So Moses does the usual thing, killing everyone "until their was none left alive."

*** In this war, the Amorites were the losers. They were wicked and unrepentant pagans, so the outcome wasn't much of a surprise.**

Chapter 22

22:9 - God asks Balaam the non-rhetorical question, "What men are these with thee?" You'd think God would already know, wouldn't you?

*** This was a rhetorical question.**

*** Bible writers often used human terms to describe the uncreated, supernatural God. What else could they do? It surely wasn't easy to accurately describe a God that was above their mental capacity.**

22:20-22 - God says to Balaam, "If men come to call thee, rise up, and go with them." Men come, and Balaam goes with them, just as God had commanded." And God's anger was kindled because he went" -- but he was just following God's instructions!

*** God wasn't simply punishing Balaam for going. He was upset at Balaam for wanting to please the King of Moab. He was also upset that he was anxious to go and didn't wait in prayer and supplication.**

22:28-30 - Balaam has a nice little chat with his ass.

*** This was a miracle that God did to give direction and correction to Balaam.**

Chapter 23

23:15-16 - God meets Balaam and "put a word in his mouth."

*** Balaam sought the Lord and God gave him insight and told him what to say.**

23:19 - This verse says that God does not repent, but other verses plainly say that he does.

*** God cannot lie or sin. Therefore, He cannot repent from something He did wrong.**

*** Some scriptures indicate God "repented" when it refers to Him "relenting." God can relent and He can also appear to change His mind.**

23:19 - Does God lie? No.

*** This is correct. God does not lie. It is also consistent with many other scriptures.**

23:22 - God has "the strength of a unicorn." Oh heck, I bet he's even stronger than a unicorn.

*** This Hebrew word that is translated into "unicorn," in the KJV, can also be translated "wild ox."**

23:24 - God's people will kill like a lion and then "drink the blood of the slain."

*** This was an idiom for winning military battles.**

Chapter 24

24:7 - Balaam says "his king shall be higher than Agag." But Balaam couldn't have known about Agag since Agag didn't live until the time of King Saul. (See 1Sam.15:33 where Samuel hacks king Agag into pieces.)

*** The Amalekitish name "Agag" was as equally as common as the Egyptian name "Pharaoh."**

24:8 - God, who is as strong as a unicorn, will eat up the nations, break their bones, and then pierce them through with his arrows. What a guy!

*** This Hebrew word that is translated into "unicorn," in the KJV, can also be**

translated "wild ox."

* This verse talks about the judgment of God.

Chapter 25

25:1-5 - After the people "commit whoredom with the daughters of Moab," Moses has them all killed. Then God tells Moses to hang their dead bodies up in front of him; God says that this will satisfy him. This must be an example of God's "plenteous mercy" that is mentioned in Ps.103:8.

* God takes sin very seriously. Since He is perfect, He owns the right to judge His creation when they reject Him and behave wickedly.

25:6-9 - While God is talking to Moses about the heads, one of the Israelite men brings home a foreign woman. When "Phinehas (Aaron's grandson) sees them he throws a spear "through the man .. and the woman through her belly." (Remember that Moses himself married a foreign woman (Ex.12:1). This act pleases God so much that "the plague was stayed from the children of Israel." But not before 24,000 (1 Cor.10:8 says 23,000) had died.

* Verses 1-3 indicate that the Israelites were suffering because they committed harlotry with some pagans and even sacrificed to their gods. They were being judged by God for this (see verse 4) with their lives. When this Israelite was seen with a pagan wife, this simply put salt on the wound and they received the death penalty.

25:10-13 - Because of Phinehas' javelin throw, God gave him his covenant of the everlasting priesthood. so this was the valiant deed that established the priesthood! It figures.

* Phinehas and his descendants were blessed because he had the courage to execute righteous judgment and stand up to wickedness.

25:16 - God tells Moses how to care for his neighbors by saying: "Vex the Midianites, and smite them."

* Verse 18 indicates some of the evils that the Midianites did. These pagans were to be judged for their wickedness.

Chapter 26

26:10 - The ground swallows Korah and his companions and a fire consumes 250 men.

* These were the judgments of God. He owns the right to judge sinners.

26:14 - This verse says there were 22,200 in the tribe of Simeon; Num:1:23 says there were 59,300.

*** In Genesis 49:5-7, Simeon's prophecy is that they will be scattered. This happens and they fall in numbers.**

26:38-39 - There are four lists of Benjamin's sons in the Bible, and none of them agree. This one lists five (as does 1 Chr.8:1-2), Gen.46:21 lists ten, and 1 Chr.7:6 lists three. Only one name (Bela) is found in all four lists.

*** These lists aren't recording "sons." They are recording descendants. This Hebrew word for "sons" includes descendants like grandchildren and great-grandchildren.**

26:38-40 - Were Naaman and Ard the sons or the grandsons of Benjamin?

*** They were the grandsons of Benjamin. The Hebrew word for "son" also means descendant. It is commonly used to designate a lineage and not always used to refer to a literal son.**

26:40 - In Genesis (46:21), Naaman and Ard are the sons of Benjamin, but in this verse they are his grandsons

*** Neither of these passages claims to have an exhaustive or exclusive list.**

26:52-56 - Does the Bible condemn gambling?

*** Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.**

*** In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money.**

26:61 - "And Nadab and Abihu died when they offered strange fire before the Lord." When you go camping avoid making any unusual fires.

*** Nadab and Abihu were disobeying God. They were trying to offer Him something different. God had already given them specific instructions on the offerings. God's fire would consume them. However, they offered their own fire and were judged for it.**

Chapter 27

27:8 - If a man dies and has no son, then his inheritance goes to his daughter. But

if he has a son, then the daughter gets nothing. Also no mention is made of wives, sisters, or aunts.

*** The wife isn't mentioned because the inheritance only leaves the family after both parents are deceased.**

Chapter 28

28-29 - In these chapters, God provides ridiculously detailed instructions for the ritualistic sacrifice of animals. The burning of their dead bodies smells great to God. Eleven times in these two chapters God says that they are to him a "sweet savour."

*** God gave the Israelites specific instructions about the sacrifices He desired. This was their way to obtain forgiveness and redemption.**

28:11 - What is the correct recipe for the new moon sacrifice?

*** In Numbers 28:11, we see God initiating a certain amount and type of animals for this sacrifice. In Ezekiel 46:6, we find God changing this number. Since God ordained this sacrifice, it is within His power to change it. It was a new system to go with a new temple; representing a new era in Israel's history.**

Chapter 29

29:5 - This verse says that we can atone for our sins if we offer God burnt offerings. But this is denied in Heb.10:4, 11.

*** In the Old Testament, God required animal sacrifices. However, He doesn't any more. After Jesus came, died and rose from the dead, He didn't require them any longer.**

*** In the Old Testament passages that may appear that God indicated that He didn't want any more animal sacrifices, He was emphasizing the need for obedience. "To obey is better than to sacrifice." At times, the Israelites would sin without repenting and without remorse, then they would just offer sacrifices and pretend like God was happy. God indicated that He was not happy and He didn't want their sacrifices if they were going to be empty, meaningless rituals.**

*** Paul disagrees because He evangelized after Christ and the covenant had been changed. Animal sacrifices were no longer necessary.**

Chapter 30

30:2 - In Mt.5:34,37 and Jas.5:12 oaths are strictly forbidden. But in this verse, God gives instructions for making oaths, and says that such oaths are binding.

*** In Matthew 5:34-37 and James 5:12, we are told to be trustworthy. "Let your**

'Yes' be 'Yes' and your 'No' be 'No' is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.

30:3-16 - If men make vows, then God expects them to keep them. But a woman cannot make a vow, unless it is "allowed" by her husband or father. If it is "allowed," then she must keep it -- be even so, she is not responsible (her husband or father is).

* These laws were appropriate for the ancient Israelites.

Chapter 31

31:1-54 - Under God's direction, Moses' army defeats the Midianites. They kill all the adult males, but take the women and children captive. When Moses learns that they left some live, he angrily says: "Have you saved all the women alive? Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." So they went back and did as Moses (and presumably God) instructed, killing everyone except for the virgins. In this way they got 32,000 virgins -- Wow! [Even God gets some of the booty -- including the virgins. (31:28-29)]

* There is no evidence that these virgins were treated inappropriately. God gave strict laws about rape and abuse. Therefore, they were surely treated amicably.

* The Israelite army defeated the pagan Midianites. Instead of letting these women die in the wilderness, they decided to help them.

31:7, 16-17 - Did the Israelites kill every male Midian? Yes.

* Yes. The Israelites killed every male Midianite.

31:9 - Who wrote the Pentateuch? Moses wrote the entire Pentateuch.

* This is a reference to Moses writing down "this law." It is believed that he wrote the Pentateuch, except for the verses after his death. They were probably written by Joshua.

31:25-29 - God tells Moses to make an offering of "man and beast" as a "heave offering of the Lord."

* In these verses, there are no indications that any humans were harmed.

31:14-18 - Was Moses meek? No, he was vicious and cruel.

* Saying Moses was vicious and cruel is one opinion. However, Moses knew that these people needed to be punished with the death penalty for the sins they had committed against God's people. They had turned the Israelite's away from God, so that they were punished with a plague. Therefore, Moses judged them with their lives.

Chapter 32

32:13-14 - In Psalms (30:5) it says that God's anger lasts "but a moment," but these verses say that "the fierce anger of the Lord" lasted for forty years.

* The Psalmist was correct. Sometimes, God's anger lasts a moment. When Christians quickly repent, God's anger doesn't last very long.

* When people don't repent and continually reject God, His anger may last a long time.

Chapter 33

33:4 - God killed all the Egyptian firstborn and punished their gods.

* This is correct. After God repeatedly warned them and they repeatedly hardened their hearts and oppressed the Israelites, God judged them by killing their firstborn males.

33:38 - This verse says that Aaron died on Mount Hor, but Dt.10:6 says he died at Mosera.

* Mosera was the general name of the place where Aaron died and Mount Hor was the specific location.

33:50-52 - God tells Moses to exterminate the residents of Canaan and destroy all of their religious symbols and possessions.

* The people of Canaan were wicked and unrepentant sinners. God declared that it was time for their judgment.

* God didn't want the Israelites to spoil them or adopt any of their religious practices.

Chapter 35

35:4-5 - How wide were the suburbs? One thousand cubits as 35:4 says or two thousand cubits as 35:5 says?

* Numbers 34:4 and 5 read, "The common-land of the cities which you will give the Levites shall extend from the wall of the city outward a thousand cubits all

around. And you shall measure outside the city on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city shall be in the middle. This shall belong to them as common-land for the cities."

35:19, 21 - "The revenger of blood" must murder the murderer just as soon as he sees him.

*** These verses indicate laws about the cities of refuge and how to treat a potential murderer.**

35:33 - When a murder is committed the blood pollutes the land. The only way to cleanse it is to spill more blood by killing the killer.

*** God gives a circumstance where capital punishment was acceptable.**

Joshua

Chapter 1

1:3-5 - God promises to give Joshua all of the land that his "foot shall tread upon." He says that none of the people he encounters will be able to resist him. But later we find that God didn't keep his promise, and that many tribes withstood Joshua's attempt to steal their land.

*** Joshua 1:3 reads, "Every place that the sole of your foot will tread upon I have given you." God didn't promise Joshua that He would give him the land. God already gave the land to Joshua and this is indicated by the phrase "have given." Even though they didn't possess all of it, this land belonged to Joshua and the Israelites.**

*** Joshua 1:5 reads, "No man shall be able to stand before you all the days of your life." This was fulfilled and this promise is evidenced in the book of Joshua. He was a fearless, military leader and never lost a battle.**

*** In Joshua 15:63, Joshua 16:10, and Joshua 17:12 and 13, the Israelites chose to dwell with the inhabitants of the land. The land still belonged to the Israelites. However, they did not have the courage or desire to move them. Therefore, they cohabitated with them and God's promise that the people would not resist them became moot.**

*** Joshua's death is recorded at the end of Joshua. Therefore, the verses in Judges do not refer to Joshua and his rule or God's promise to Joshua.**

Chapter 2

2:1 - Joshua's spies "came into an harlot's house, named Rahab." I wonder what they were doing in a harlot's house.

*** They were spies and hiding in her house.**

2:1-4 - "There came men unto me" Joshua's spies visit and "came unto" a prostitute in Jericho. They weren't very discreet about it either, since the King of Jericho soon found out about it. The king's officials ask Rahab to "bring forth the men that are come to thee."

*** These spies hid at a prostitute's house. However, there is no implication of foul play or ungodly behavior.**

2:4-5 - Rahab lies to those who were searching for Joshua's spies. Lying is condemned several places in the Bible, but Rahab is reworded by God by being

spared during the destruction of Jericho (Jos.6:25). And in James (2:24), Rahab is also praised for lying. So the Bible both condemns and approves of lying.

* Lying is clearly wrong. However, in Joshua 6:25, Rahab is rewarded for housing the Israelite spies.

* In James 2:25, Rahab isn't praised for her lying. She is praised for her faith because she could have lost her life by hiding the spies.

Chapter 3

3:10 - Joshua tells the Israelites that God will "without fail" drive out the Canaanites and the Jebusites. But later, the Bible tells us that he could not drive them out.

* The Israelites chose to cohabitate with the Canaanites. In fact, the scriptures say they charged them "tribute" or taxes to live on their land. See Joshua 16:10.

* The Israelites also chose to dwell with the Jebusites. See Joshua 15:63. However, David drove them out of Jerusalem, later. See 2 Samuel 5.

3:17 - The priests were able to cross the Jordan without getting their feet wet.

* This was a miracle and resembles the miracle of the Israelites crossing the Red Sea.

Chapter 4

4:24 - Should we fear God?

* Yes. See "Special Questions" for more on this.

Chapter 5

5:2-3 - At God's command, Joshua makes some knives and circumcises "again the children of Israel the second time" (ouch!) at the "hill of the foreskins."

* Joshua followed God's command to circumcise the children of Israel. As they recuperated, God's protection, sovereignty, and faithfulness were shown to them. They had crossed the Jordan and could have been overtaken by enemies, but their faith and obedience gave them favor with God.

Chapter 6

6:4-7, 13-15 - God's plan for the destruction of Jericho: Have seven priests go before the ark with seven trumpets of ram's horns. Then on the seventh day, they go around the city seven times. Finally, the priests blow a long blast from the

ram's horns, all the people shout, and the walls will fall down.

*** This is correct.**

6:17 - "And the city shall be accursed ... and all that therein, to the Lord: only Rahab the harlot shall live." God explains that Rahab is to be spared since she hid Joshua's spies and lied to those who were searching for them (2:4-5). But why was everyone else killed? Some of them were probably liars too.

*** This Hebrew word for "accursed" also means "doomed." The city was doomed because of their idols, idolatry, wickedness, rejection of God, etc.**

6:18-19 - Keep yourselves from "the accursed thing". Whatever that is. But be sure to save all the silver and gold for God!

*** This is correct. They were to avoid their idols and give the silver and gold to God's sanctuary. It was not for themselves.**

6:21 - "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword."

*** This is correct.**

6:24 - After killing everyone, "they burnt the city with fire, and all that was therein." Only the valuables (silver, gold, brass, and iron) did they keep to "put into the treasury of the house of the Lord."

*** This is also correct.**

6:26 - Joshua says that those who try to rebuild Jericho will be accursed by God, and will have to sacrifice both their oldest and their youngest sons in its construction. Well, Jericho still exists today, and is often considered to be the world's oldest, continuously occupied city.

*** Hiel probably didn't literally rebuild Jericho on the body of his oldest son and he probably didn't literally set up the gates on his youngest son's body. Here is the NKJV's translation of this verse: "In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the Lord, which He had spoken through Joshua the son of Nun." A literal reading of this passage indicates that Hiel built the foundation with Abiram and the gates with Segub. The curse likely referred to continual setbacks, delays, and problems in the construction. It likely took the lifetime of these people to construct these things.**

Chapter 7

7:1, 24 - Was Achan the son of Carmi or of Zerah?

*** This Hebrew word for "son" also means "grandson" or "descendant." Therefore, Achan was Carmi's literal son and Zerah's great-grandson.**

7:1-13 - Joshua and all the elders tear their clothes, fall on their faces, and put dust on their heads. They perform this tantrum because the Israelites lost a battle (God was punishing them because one man (Achan) "took of the accursed thing"). I wonder what "the accursed thing" was? Knowledge, tolerance, kindness perhaps?

*** God punished their disobedience.**

7:15 - If you happen to see "the accursed thing," don't touch it. If you do, you, your family, and all of your animals must be burned.

*** God takes sin very seriously. He had a covenant with the Israelites and those who transgressed were punished with their lives.**

7:24-25 - "And Joshua ... took Achan ... and his sons, and his daughters, and his oxen, and his sheep... And all of Israel stoned them with stones, and burned them with fire, after they had stoned them with stones." This is because Achan "took of the accursed thing" -- whatever that means. But why would God require that Achan's sons and daughters (and even his animals) be stoned to death along with him? The Bible doesn't say. But it does tell us that "the Lord turned from the fierceness of his anger" when Achan, his children, and his animals were stoned to death and their dead bodies burned. This story tells us about the loving kindness of the biblical God.

*** Achan's family followed him and his sinful, wicked choice. His house was responsible for his action, too. Therefore, they were all punished.**

Chapter 8

8:1-29 - In Joshua 8 the Israelites destroy Ai and make it a desolate heap. But archaeology has revealed that Ai was an abandoned city by the time of the Israelites and that this story is nothing more than a myth invented to explain the ruins of an ancient city that the Israelites encountered. See Archaeology and Biblical Accuracy by Farrell Till.

*** Farrell Till is not an archaeologist or a scholar. He has simply posted two quotes from an archaeology magazine and given his input on this subject.**

*** Joe Callaway (who Farrell Till cites in his paper) wasn't digging at Ai. Ai is supposedly a little bit south and east of Bethel. Bethel was always really close in the Bible, with a mountain in between them. It was about 12 miles from**

Jerusalem to Ai. Callaway thought it was 14 miles. Pottery and remains have been found at 12 miles north of Jerusalem and they have been dated to Joshua's conquest of the city of Ai.

* Bireh is the Bethel of the Old Testament. El-Maqatar or possibly Nisya is the Ai of the Old Testament. Incidentally, there is a mountain in between Bireh and Nisya and it is in the vicinity of El-Maqatar. Recently, El-Maqatar has provided artifacts and remains that identify it as a likely location of ancient Ai.

8:3,12 - In verse 3, Joshua takes an army of 30,000 to destroy the city of Ai. But verse 12 says he took only 5,000 men.

* There were 30,000 total men involved in this military operation. 5,000 were sent to lie in wait between Bethel and Ai (on the West side of the city). 25,000 were sent to the North side of the city.

8:8 - God instructs Joshua to burn the city of Ai.

* This is correct. They weren't to pillage it, but they were to raze this pagan city.

8:22-26 - Joshua and his army, per God's instructions, slaughter "all the inhabitants of Ai."

* God's judgment had fallen on these wicked, unrepentant sinners.

8:28 - This verse says that Ai was never again occupied after it was destroyed by Joshua. But Nehemiah (7:32) lists it among the cities of Israel at the time of the Babylonian captivity.

* This verse does not say that Ai was never occupied again. It reads, "So Joshua burned Ai and made it a heap forever, a desolation to this day."

* This Hebrew word that has been translated into "forever" also means "concealed the vanishing point." It doesn't always mean forever literally.

8:29 - Joshua hangs the king of Ai on a tree until evening.

* This is correct.

8:31 - After Joshua kills all the inhabitants of Ai, burns their city, and hangs their king on a tree, he kills some animals and burns them as a "peace offering" to his warlike God.

* God wanted His people to give Him burnt offerings and sacrifices.

Chapter 9

9:21-27 - God curses the Gibeonites to be slaves of the Jews forever.

*** Instead of killing these pagans, the Israelites made a covenant with them, decided to cohabitate with them and assign them duties.**

Chapter 10

10:10-11 - God slaughters the Amorites and even chases them "along the way" as they try to escape. Then he sends down huge hailstones and kills even more of them.

*** The first five verses in this chapter indicate that the Amorites formed a large alliance and military power and sent them to kill the Gibeonites and Israelites. Consequently, God interceded on the Israelites' (and Gibeonites') behalf.**

10:12-13 - In a divine type of daylight savings time, God makes the sun stand still so that Joshua can get all his killing done before dark. "Is this not written in the book of Jasher?" Beats me.

*** This was a mighty miracle from God.**

10:14, 42 - "The Lord fought for Israel." I wonder what kind of weapon he used. Probably the jawbone of an ass.

*** Yes, the Lord was on the side of His people. There were many reasons for this. One reason is that the Messiah would come through this line of people. Another reason is God enacted His judgment against pagans through Israel's army.**

10:19 - God tells Joshua to "pursue after your enemies and smite the hindmost of them." (Kick their butts.) Don't let any of them escape "for the Lord your God hath delivered them into your hand."

*** God's judgment against sinners is severe. Most sinners are blessed to keep their lives and have ample time to repent. However, nobody knows how much time they will have.**

10:24-26 - Joshua tells his captains to "put your feet upon the necks of these kings." He says, "thus shall the Lord do to all of your enemies." Then Joshua kills the kings and hangs them on trees.

*** This is true.**

10:28-42 - Joshua, at God's command, kills everyone and everything that he can find (including babies and little children)-- or, as the Bible puts it, he "utterly

destroyed all that breathed, as the Lord commanded."

*** God wanted these pagans to be expelled. The Creator God held this right (and still does, but He often chooses to have mercy and grace on people).**

Chapter 11

11:6-17 - God delivers the Hazorites into Joshua's hand, and he knows just what to do with them: he smites them all with (you guessed it) the edge of the sword until "there was not any left to breathe."

*** This was more of God's judgment on pagans.**

11:9 - "And Joshua did unto them as the LORD bade him: he houghed their horses."

*** God did not let the Israelites have their horses as booty.**

11:20 - "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly." Notice that God hardens their hearts so that he can have an excuse to kill them.

*** The nations that didn't try and make peace with Israel had rejected God and embraced idolatry. They were steeped in their sins and would not repent. Therefore, God judged them.**

*** God gives mercy and grace to people who repent. However, after people ignore God for awhile, He sometimes chooses to judge them. There comes a point where God's judgment is in place and He will not hear selfish cries for help that are not sincere. Pagans were often judged for not following God. They had ample time to repent, too. At this point, if God actually made their hearts hardened, these pagans had already hardened their own hearts, previously, and earned God's judgment for their sins.**

Chapter 12

12:4 - "And the coast of Og king of Bashan, which as of the remnant of the giants ..." Why is there no record of any of these giants in the archeological record?

*** I've heard that giant, human bones have been found. I've even seen some pictures.**

*** If the assertions and pictures are incorrect, then this is an argument (actually, it's a question) from silence. Therefore, this isn't an argument at all.**

*** There are two, main reasons that people became very tall. 1) The protective layer of water that encircled the Earth before Noah's Flood blocked UV radiation**

and made the Earth like a greenhouse. Incidentally, people also lived much longer. 2) Demonic reproduction with humans. This is seen in Genesis 6 and this was one of the reasons why God destroyed the Earth with a flood. This demonic offspring produced human, hybrid giants. Unfortunately, we can read that these giants were produced after Noah's Flood, too.

* As the judgment of God fell on these giants and the Israelites killed them, they were likely burned or completely destroyed.

Chapter 14

14:2 - Does the Bible condemn gambling?

* Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.

* In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money.

Chapter 15

15:20, 33 - Here it says that the cities of Eshtaol and Zoreah were given to Judah, but in 19:40-41 the same cities are given to Dan.

* First, they were given to Judah. Later, they fell into the control of Dan.

15:32, 36 - Poor Joshua must have had trouble with math. He says there are 29 cities in verse 32, but he lists 38 in verses 21-32. Then he says there were 14 cities in verse 36, but lists 15 in verses 33-36.

* 9 of these 38 cities were later given to Judah. These cities include Beersheba, Moladah, Hazarshual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon. If you subtract these cities from Judah's inheritance and give them to Simeon, then you have 29 cities listed that belong to Judah. See Joshua 19:1-9 for Simeon's inheritance.

* In verse 36, Gederah and Gederothaim were likely the same place. In fact, their Hebrew words are very similar and stem from the same, root word. If these places were the same, there would be 14 cities listed.

15:63 - God promised the Israelites that he would drive out all the inhabitants of the lands they pass through. But this verse shows that he didn't keep his promise since he couldn't drive out the Jebusites.

* In Joshua 15:63, Joshua 16:10, and Joshua 17:12 and 13, the Israelites chose to

dwell with the inhabitants of the land. The land still belonged to the Israelites. However, they did not have the courage or desire to move them. Therefore, they cohabitated with them and God's promise that the people would not resist them became moot.

Chapter 16

16:10 - "And they drave not out the Canaanites." Once again God fails keep his promise to destroy all the people the Israelites encounter.

*** In Joshua 15:63, Joshua 16:10, and Joshua 17:12 and 13, the Israelites chose to dwell with the inhabitants of the land. The land still belonged to the Israelites. However, they did not have the courage or desire to move them. Therefore, they cohabitated with them and God's promise that the people would not resist them became moot.**

Chapter 17

17:12-13 - The Israelites, contrary to God's promises to them, could not drive out the Canaanites.

*** In Joshua 15:63, Joshua 16:10, and Joshua 17:12 and 13, the Israelites chose to dwell with the inhabitants of the land. The land still belonged to the Israelites. However, they did not have the courage or desire to move them. Therefore, they cohabitated with them and God's promise that the people would not resist them became moot.**

17:17-18 - Joshua tells Manasseh that he will be able to drive out the Canaanites, but it turns out (see Jg.1:27-28) that he couldn't do it.

*** God told Joshua that they would be able to drive out the Canaanites. However, they resolved not to try. Joshua tells Manasseh something similar. However,**

Manasseh resolves not to try, too.

Chapter 18

18:6 - Does the Bible condemn gambling?

* Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.

* In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money.

18:16 - "Which is in the valley of the giants on the north ..." Giants, according to the bible, were quite common in biblical times. Why then is there no archeological evidence for them?

* I've heard that giant, human bones have been found. I've even seen some pictures.

* If the assertions and pictures are incorrect, then this is an argument (actually, it's a question) from silence. Therefore, this isn't an argument at all.

* There are two, main reasons that people became very tall. 1) The protective layer of water that encircled the Earth before Noah's Flood blocked UV radiation and made the Earth like a greenhouse. Incidentally, people also lived much longer. 2) Demonic reproduction with humans. This is seen in Genesis 6 and this was one of the reasons why God destroyed the Earth with a flood. This demonic offspring produced human, hybrid giants. Unfortunately, we can read that these giants were produced after Noah's Flood, too.

* As the judgment of God fell on these giants and the Israelites killed them, they were likely burned or completely destroyed.

Chapter 19

19:40-41 - These verses say that Zorah and Eshtaol were given to Dan, but according to 15:20, 33, they were given to Judah.

* First, they were given to Judah. Later, they fell into the control of Dan.

19:51 - Does the Bible condemn gambling?

* Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.

*** In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money.**

Chapter 21

21:8 - Does the Bible condemn gambling?

*** Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.**

*** In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money.**

21:23-24 - Here it says that the cities of Aijalon and Gathrimmon were given to Dan, but in 1 Chr.6:66, 69 they are given to Ephraim.

*** These cities were first given to Dan, but later reassigned to Ephraim. Dan was the first tribe to fall into idolatry and this is a possible reason for their loss.**

21:43-45 - According to these verses, God fulfilled his promise to give the Israelites all of the lands that they encountered. But in several places the Bible tells us that these promises were not kept.

*** Did God really fail to keep His promise? Joshua 21:43-45 reads, "So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it. The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand. Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass."**

*** Before they entered the land, God gave them this land. Therefore, since Joshua chapter 1, this land belonged to the Israelites (even though they weren't occupying all of it, yet).**

*** The Israelites surely dwelt in the land. This cannot be denied because they either conquered the pagans or they decided to live with them.**

*** Joshua never lost a military battle. Everyone him and his army decided to fight lost in battle. However, the people they didn't fight obviously didn't "stand against them" because they cohabitated with them (the Gibeonites and**

Canaanites are two examples).

* God kept His Word! He gave them all the land. None of their enemies could stand against them. If they had decided not to cohabitate with pagans, they could have driven them out of the land, too.

Chapter 22

22:20 - "Did not Achan son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel?" To find out see Jos.7:1-26. But I thought his father was Carmi.

* In this verse and chapter, Joshua is commending the Reubenites, the Gadites and half of the tribe of Manasseh. Achan was from the tribe of Judah and he did get judged for his sin.

* This Hebrew word for "son" also means "grandson" or "descendant." Therefore, Achan was Carmi's literal son and Zerah's great-grandson.

Chapter 24

24:19-20 - God is jealous and will never forgive you for your sins. And if you worship other gods, "He will turn and do you hurt, and consume you."

* This quote is part of Joshua's speech to the Israelites. He was telling them that they should get rid of their idols and gods and serve the Lord. In essence, he was challenging them and pumping them up. Their response was a resounding one: they were going to put their faith in God and get rid of their idols.

* Joshua's words can be compared to a football coach's words when he tells his team that they aren't as good as the competition. He doesn't want to discourage them. He wants to challenge them and he expects them to respond with emotion and desire to do their best. This tactic apparently works because the Israelites decide to follow God and reject their gods and idols.

* This phrase by Joshua was in between two statements by the Israelites. After they told Joshua they would follow God, he was warning them that their punishment would be severe if they were lying or if they would decide to reject God, later. This was their response, ". . . we will serve the Lord!"

24:32 - This verse says that Jacob purchased the sepulchre, but Acts 7:16 says that Abraham bought it.

* Abraham bought this tomb (or sepulcher). This is shown by the following scriptures: Genesis 49:30, Genesis 50:13 and Acts 7:16.

* This Hebrew word for "bought," in Joshua 24:32, is better translated

"possessed." A better rendering of Joshua 24:32 is: "The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had possessed, purchased from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph." This word "inheritance" clearly indicates that this burial place was passed (from Abraham) to Joseph and his children.

Judges

Chapter 1

1:2-7 - God appoints Judah to succeed Joshua. The Lord delivers his foes into his hands and another 10,000 are slain. In the process, they capture Adonibezek and "cut off his thumbs and great toes." Nice guys.

*** The Israelite army kills a number of pagans.**

*** Adoni-Bezek loses his thumbs and big toes. In verse 7, he says, "Seventy kings with their thumbs and big toes cut off used to gather scraps under my table; as I have done, so God has repaid me."**

1:6-7 - Do angels have sex? Yes, angels love sex (especially with pretty women).

*** These verses do not refer to angels or sex.**

1:12 - Caleb offers to give his daughter to anyone who conquers the city of Debir. Caleb's nephew wins the contest and is given his cousin for a prize.

*** In ancient times, it was customary for the father to have absolute rights over his children. This is how and why he could promise his daughter's hand in marriage. It was also customary for a great man to award a great fighter or king with his daughter.**

1:17, 19 - "They slew the Canaanites that inhabited Zephath, and utterly destroyed it ... And the Lord was with Judah." (You can tell by the number of innocent people he killed.)

*** God was judging some pagan people who rejected Him with the Israelite army.**

1:19 - "The Lord ... could not drive out the inhabitants of the valley, because they had chariots of iron." So I guess God can't do everything.

*** This verse indicates that Judah could not drive out the inhabitants of the valley. Incidentally, Judah simply perceived that they could not drive out these people. God had already given them the land and told them that they would be victorious in battle.**

1:21, 27-30 - God promised many times that he would drive out all the inhabitants of the lands they encountered. But these verses show that God failed to keep his promise since he was unable to driver out the Canaanites.

*** Verse 21 indicates the tribe of Benjamin did not drive out the Jebusites. They decided to cohabit with them. There is no suggestion that God could not drive them out.**

*** God repeatedly told the Israelites that He would bring these pagans to them and they should conquer them. However, the Israelites didn't always choose to conquer them. In these verses, we see that they simply charged the Canaanites taxes for living on the Israelites' land (see verse 28). Incidentally, since the Israelites charged them taxes, it is obvious that Israel owned the land (like God had promised them).**

Chapter 2

2:12 - God gets angry when the Israelites reject him and decide to worship other Gods.

*** This is correct. God did not want Israel to worship false gods.**

2:14 - God anger "was hot against Israel, and he sold them." Well, I hope he got a good price. (See 3:8, 4:2, and 10:7 where he sells them again.)

*** God didn't literally sell them. Nobody handed God cash for the Israelites. However, since the Israelites rejected God, He removed His hand of protection and they were plundered and oppressed.**

2:17 - They went a whoring after other gods...."

*** This is true. Since God is the one, true God, chasing after other gods is akin to whoredom.**

Chapter 3

3:1-5 - God promised many times that he would drive out all the inhabitants of the lands they encountered. But these verses show that God failed to keep his promise since he was unable to drive out the Canaanites.

*** God told the Israelites that He would help them win their battles. However, the Israelites wouldn't always fight against the pagan peoples.**

*** God didn't give a timetable to the Israelites. For instance, He didn't tell them that all of the pagans would be gone in 10 years. He gave the Israelites land, promised to deliver the pagans to them and told them that they were to conquer them. Therefore, God upheld His part of the promise.**

3:8 - God anger "was hot against Israel, and he sold them." Again -- See 2:14, 4:2 and 10:7

*** God didn't literally sell them. Nobody handed God cash for the Israelites. However, since the Israelites rejected God, He removed His hand of protection and they were plundered and oppressed.**

3:10 - The spirit of the Lord comes upon Othniel and causes him to go to war. This is the same spirit that is said to bring joy, peace, and gentleness (Gal.5:22-23).

*** God has a multi-faceted character. He is a just God, so His character contains peace, love, joy, wrath, justice, truth, etc.**

3:15-22 - Ehud delivers a "message from God" to the king of Moab. God's message consists of a knife thrust so deeply into the king's belly that it could not be extracted, "and the dirt came out." Just another lovely Bible story.

*** Ehud killed King Eglon. He was the King of the Moabites and they were oppressing the Jews and making them pay taxes to live on their own land. Incidentally, this was the beginning of a war that the Israelites won and were liberated.**

3:28-29 - God "delivers" more folks into the hands of his chosen people. "And they slew of Moab ... about 10,000 men ... and their escaped not a man."

*** This is correct. They defeated 10,000 "stout men of valor." These were obviously, trained soldiers.**

3:31 - Shamgar kills 600 Philistines with an ox goad. Praise God.

*** This is correct. Shamgar used an ox goad to kill 600 Philistines. This was part of God's judgment on some pagans who rejected Him. According to the text, Shamgar helped deliver Israel.**

Chapter 4

4:2 - God gets angry and sells the Israelites again. (He had already sold them to another king in 2:14 and 3:8 and he sells them again in 10:7.)

*** Verse 1 tells us that the Israelites, "did evil in the sight of the Lord." This is the cause of God's judgment.**

*** God didn't literally sell them. Nobody handed God cash for the Israelites. However, since the Israelites rejected God, He removed His hand of protection and they were plundered and oppressed.**

4:3 - "The children of Israel cried unto the LORD: for he [Sisera, not God] had nine hundred chariots of iron." Yet just a few verses ago (Jg.1:19) God was

overpowered by chariots of iron.

*** Judges 1:19 does not say that God was overpowered. It specifically says Judah could not (resolve) to drive out the inhabitants that had chariots of iron. We do not see them lose a battle to these chariots. Therefore, we can conclude that they were afraid and did not fight. God had promised them victory, but they still had to engage in battle. When they refused to fight, they did not win the battle.**

4:11 - Moses' father-in-law was Hobab -- or was it Jethro as is said in Exodus?

*** Reuel, Jethro and Hobab are the same person. Moses called him by different names, though.**

*** When Moses escaped from Pharaoh, Reuel gave him a home. He also helped Moses grow and mature for 40 years. Reul means "friend of God."**

*** Moses cared for his sheep and they multiplied. This is why we see his father-in-law called "Jethro," next. "Jethro" means "abundance."**

*** After some time, Moses really enjoys his new family and desires his father-in-law's presence. Therefore, he is called "Hobab." "Hobab" means "cherished."**

4:15-16 - "The Lord discomfited Sisera ... with the edge of the sword ... and there was not a man left." Someone should take the big guy's sword away.

*** God aided the Israelites in defeating their pagan oppressors.**

4:17-23 - Jael (our heroine) offers food and shelter to a traveler (Sisera, Jabin's captain), saying "turn in my Lord ... fear not." Then after giving him a glass of milk and tucking him in, she drives a tent stake through his head. "So God subdued on that day Jabin by Jael."

*** Sisera was the commander of the army that was oppressing the Israelites. He was killed by Jael's tent stake.**

Chapter 5

5:20 - Does the Bible condemn astrology?

*** These "stars" that fought Sisera are referring to angels. This has nothing to do with astrology.**

5:24 - For murdering her guest while he slept, Jael is "blessed above women." (Hail Jael, full of grace, the Lord is with thee. Blessed art thou among women....?)

*** Jael helped the Israelites overcome their oppressors. Therefore, they praised**

her.

5:30 - "Have they not divided the prey; to every man a damsel or two?"

* This Hebrew word that was translated "prey" in the KJV is also translated "spoil" or "booty." This phrase of the song is talking about the spoils being given to the women.

5:31 - "So let all thine enemies perish, O Lord." (Let them all have their temples pierced by blessed women.)

* Judges 5:31 reads, "Thus let all Your enemies perish, O LORD! But let those who love Him be like the sun when it comes out in full strength." God's enemies will perish and the righteous will be rewarded.

Chapter 6

6:1-2, 5 - Did the Israelites kill every male Midian? No.

* Judges 6 took place many years after Numbers 31. Therefore, these male Midianites were probably the offspring of the female virgin Midianites that were spared.

6:1-6 - Every male Midianite was killed during the time of Moses (Num.31:7), and yet just a few years later they flourish like grasshoppers "without number."

* 207 years are specifically mentioned between the time of Moses and Judges 6. However, there were likely a few more years, too. This was plenty of time for the Midianites to multiply.

* Incidentally, this Hebrew word that was translated "males" in the KJV also means "men." The Israelites likely killed only the Midianite men, in battle, and not the women and children.

6:34-40 - Is it ok to test (or tempt) God? Yes, you can give God the wet/dry wool test.

* In verse 34, we see the Holy Spirit come upon Gideon and Gideon sought an answer from God. He did not test or tempt God, though.

6:36-40 - Gideon needs some signs to convince him that God isn't lying to him. So he puts down some wool on the ground and asks God to make it wet, while keeping the surrounding ground dry. And God does it, no sweat. But Gideon is still not sure he can trust God, so he asks him to reverse the trick, and make the ground wet and the wool dry. "And God did so ..." Gideon must have been

impressed by a God that could do such great things.

*** Gideon doubted, but God had plans for him and the Israelites, so He did some miracles.**

Chapter 7

7:4-7 - God picks the men to fight in Gideon's army by the way they drink water. Only those that lap water with their tongues, "as a dog lappeth," shall fight.

*** This is correct. Perhaps God chose the "lappers" because lapping indicated their caution while the ones that bowed to the water and drank displayed their carelessness.**

7:12 - The Midianites and Amelekites had an infinite number of camels -- well, maybe not quite, but at least as many "as the sand by the sea shore."

*** This is simply a simile for: "a lot of camels."**

7:22 - When Gideon and his water-lapping companions blow their trumpets, God forces all the enemy soldiers to kill each other.

*** This is correct. God helped the Israelites when this battle without having them fight.**

7:25 - Two princes are killed and their heads are brought to Gideon.

*** This is correct. This is the historical record.**

Chapter 8

8:7, 16 - God refusing to feed him and his army, Gideon tears the flesh off the elders of Succoth and kills the men of the city.

*** The elders of Succoth refused to feed Gideon and his army, so they were judged for it.**

8:20 - Gideon orders his son to kill two kings, but he refuses. So Gideon has to do it himself since his son isn't "man" enough to do it.

*** Gideon's son was too young to effectively wield a sword, so Gideon killed Zebah and Zalmunna.**

8:27 - Gideon made an Ephod out of camel necklaces that caused "all Israel" to "go a whoring after it."

*** Gideon took the large amount of gold and booty and used it to make an ephod.**

The children of Israel worshiped it and it became an idol to them. Since they were supposed to be set apart for God, this was akin to whoredom.

8:30-31 - Gideon had 70 sons (no one knows how many daughters) "for he had many wives."

*** This is correct. Incidentally, these verses do not praise him for his multiple wives or concubine.**

Chapter 9

9:5 - Abimelech kills 70 brothers "upon one stone." (He was trying to get in the Guinness Book of World Records.)

*** Abimelech killed his brothers because he wanted full rights to the throne. This was tragic. However, many nations of the world have experienced similar tragedies.**

9:13 - "Wine ... cheereth God and man." So God drinks wine and it makes him happy. But elsewhere, the bible condemns drinking alcohol.

*** This is a highly symbolic poem. These are the words of Jotham and not a command from God.**

*** Jotham said, "But the vine said to them, 'Should I cease my new wine, which cheers both God and men, and go to sway over the trees?'" In this poem, the vine is speaking! At any rate, this isn't a command to get drunk or drink strong wine.**

9:23-24 - God sends evil spirits that cause humans to deal treacherously with each other.

*** Evil spirits are at God's disposal. He can use them to enact His judgment (and for a variety of other reasons).**

9:53-54 - After being hit in the head with a millstone thrown by a woman, a soldier orders his armor bearer to kill him so that no one would say that a woman had killed him.

*** This is how Abimelech died.**

Chapter 10

10:7 - God is angry at Israel so he sells them to the Philistines. He had previously sold them to the kings of Mesopotamia (3:8) and Canaan (4:2). I guess he's a pretty shrewd businessman!

* God didn't literally sell them. Nobody handed God cash for the Israelites. However, since the Israelites rejected God, He removed His hand of protection and they were plundered and oppressed.

Chapter 11

11:21 - God smites Sihon and all his people and gives their land to Israel.

* Judges 11:21 reads, "And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they defeated them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country." This verse indicates that God delivered these people into the hands of the Israelites and they defeated them. Incidentally, God had already given the Israelites this land, so it belonged to them.

11:24 - "Whomsoever the LORD our God shall drive out from before us, them will we [the Israelites] possess."

* This is correct. However, this can also be translated, "So whatever the Lord our God takes possession of before us, we will possess." This statement is repeating the promise of God to give the inhabitants of the Israelite's land into their hands for them to conquer.

11:29-39 - When "the spirit of the Lord" comes upon Jephthah, he makes a deal with God: If God will help him kill the Ammonites, then he (Jephthah) will offer to God as a burnt offering whatever comes out of his house to greet him. God keeps his end of the deal by providing Jephthah with "a very great slaughter." But when Jephthah returns, his nameless daughter comes out to greet him (who'd he expect, his wife?). Well, a deal's a deal, so he delivers her to God as a burnt offering -- after letting her spend a couple of months going up and down on the mountains bewailing her virginity.

* This is correct. This is the tragic account of the foolishness of making a rash promise to God.

11:32 - How should the Ammonites be treated? Kill them and take their land.

* This verse shows how Jephthah defeated the Ammonites. Jephthah was a descendant of Lot, so this perfectly correlates with Deuteronomy 2:19. God allowed the Ammonites to maintain their land for a time, so they would keep it up and prepare it for Lot's descendants to inhabit.

11:34 - Is dancing a sin?

* Jephthah's daughter was dancing when he came home from battle. This form of dancing was acceptable.

Chapter 12

12:6 - 42,000 men are killed because someone mispronounces "shibboleth."

*** Jephthah and his men used this crafty identification system to discover whether or not these people were Ephraimites. If they couldn't pronounce "Shibboleth" correctly, then they knew these people were their lying, trespassing enemies.**

Chapter 13

13:1 - The Israelites "did evil in thesight of the Lord," so he "delivered them into the hand of the Philistines forty years."

*** The perfect Creator holds the right to judge His creation as they turn to sin and reject Him.**

13:2-3, 6, 9 - Manoah's nameless wife, like so many biblical women, is barren. But an angel fixes that, and Samson is born.

*** This is correct. God did a miracle and Samson was born.**

13:5 - Samson is not to cut his hair because he is a Nazarite unto God. But Paul (1 Cor.11:14) considers it shameful for a man to have long hair.

*** Samson was following the traditions of the Nazarites. This was correct for him**

*** Paul is speaking to men in a different culture. For Paul's audience, it was shameful for these men to have long hair.**

13:22 - "And Manoah said unto his wife, We shall surely die, because we have seen God." I'm not sure who they thought was God, but I guess it was the "man of God" or "angel" that came in unto her. Or maybe it was God himself. Hard to tell. In any case, they saw God, contrary to many Bible verses that insist that no one has ever seen God.

*** Verse 9 indicates that they saw the "Angel of God." This is referring to Jesus Christ.**

13:24 - "And the child [Samson] grew, and the Lord blessed him." Samson was one of the vilest of all the vile Bible heroes; Yet he was especially blessed by God.

*** Like the majority of biblical characters, the Bible records Samson's strengths and weaknesses.**

Chapter 14

14:1-3 - Samson sees a Philistine woman and tells his parents to "get her for me; for she pleaseth me well."

*** This is correct. Samson saw a Philistine woman and wanted to marry her. Therefore, he told this to his parents.**

14:5-8 - Samson rips up a young lion when "the spirit of the Lord came mightily upon him." Later, when going to "take" his Philistine wife he notices a swarm of bees and honey in the lion's carcass (a Divine miracle -- or just rotting flesh and maggots?).

*** Samson received supernatural strength from God. He was able to do mighty things.**

14:19 - "And the spirit of the Lord came upon him [Samson], and he ... slew thirty men." (Samson might have been a decent person if he could have kept the spirit of the Lord off him.) Can this be the same "spirit of the Lord" whose fruit is love, peace, gentleness, goodness and meekness? (Gal.5:22-23)

*** God has a multi-faceted character. He isn't one dimensional. God's character includes peace, love, justice, wrath, patience, judgment, etc.**

*** In the Old Testament, the "spirit of the Lord" came upon people and gave them power. This was generally a temporary infilling. After Pentecost, all believers receive God's Holy Spirit and it dwells within them.**

Chapter 15

15:2 - Samson's father-in-law gives Samson's wife away to a friend, since he thought Samson "hated" her. He suggests that Samson take his younger daughter instead, saying the younger one's prettier anyway.

*** This is correct. Samson's father-in-law gave his wife to his companion.**

15:4-8 - Samson catches 300 foxes, ties their tails together, and sets them on fire; the Philistines burn Samson's' ex-wife and father-in-law; and Samson smites them "hip and thigh with a great slaughter" -- all in five action-packed verses! Don't you just love the Bible.

*** Samson inflicts pain on the Philistines because of his loss. Incidentally, verse 4 indicates that Samson lit the hair on the foxes' tails on fire (not their actual bodies, like this commentary implies).**

*** God desired for the Philistines to be conquered by the Israelites. Therefore, Samson was an instrument of His judgment on them. The Philistines were wicked pagans and rejected God. They were also oppressing the Israelites.**

15:14-15 - "The spirit of the Lord came mightily upon" Samson and "he found a new jawbone of an ass ... and took it, and slew 1000 men therewith." This is just another display of the fruits of the spirit described in Gal.5:22-23.

*** Once again, Samson was an instrument of God's judgment.**

Chapter 16

16:1 - "Then went Samson to Gaza, and saw there an harlot, and went in unto her." Did Samson do this because the spirit of the Lord came upon him again? Or does Samson only kill things when he is possessed by God?

*** Samson's action was very inappropriate. The scriptures surely do not indicate that his action was ordained by God.**

16:3 - Samson, after "going in unto" a harlot, takes the doors, gate, and posts of the city and carries them to the top of a hill. Why did he do this? Did God make him do it or was he just showing off? The Bible doesn't say.

*** Verse 2 indicates that many people were hiding and waiting to kill Samson. Perhaps Samson removed the city's gate and took it in order to scare them.**

16:17 - Samson reveals the secret of his strength to Delilah: "If I be shaven, then my strength will go from me." (And I thought his strength was from God.)

*** God gave Samson his strength. However, his long hair symbolized the covenant he had with God.**

16:28-30 - Samson, with God's help, kills himself and 3000 Philistine men and women by causing a roof to collapse.

*** This is correct. Samson was a tool of God's judgment one last time.**

Chapter 19

19:22-30 - After taking in a traveling Levite, the host offers his virgin daughter and his guest's concubine to a mob of perverts (who want to have sex with his guest). The mob refuses the daughter, but accepts the concubine and they "abuse her all night." The next morning she crawls back to the doorstep and dies. The Levite puts her dead body on an ass and takes her home. Then he chops her body up into twelve pieces and sends them to each of the twelve tribes of Israel (Parcel Post?). The story, which must be one of the most disgusting stories ever told, ends with: "consider of it, take advice, and speak your mind." Those who do consider it will immediately reject the idea that the Bible is inspired by God. Hopefully, they then will speak their mind.

*** This is a sad and disgusting story. However, many biblical stories are historical records and history isn't always pretty.**

*** It was tragic that the concubine was killed. It was gross how she was mutilated. However, her death and the subsequent "delivery" caused the Israelites to realize they needed to unify, fight, and conquer the people who killed her.**

Chapter 20

20:18, 21 - God tells the Israelites to send the tribe of Judah into battle and 22,000 men were killed by the Benjamites.

*** Judah lost this battle. It is possible that they hadn't consecrated themselves, fasted, prayed, and prepared.**

20:23, 25 - God tells them to go to battle again and another 18,000 are killed.

*** Once again, the Israelites lost to the Benjamites. It is possible that they hadn't consecrated themselves, fasted, prayed, and prepared.**

20:35, 37 - Finally, God enters the fray and kills 25,100 Benjamites.

*** After they fast, pray, and consecrate themselves to God, they destroy the Benjamites for raping the concubine and refusing to hand over the rapists.**

Chapter 21

21:7-23 - To find wives for the Benjamites (they were unwilling to use their own daughters), the other tribes attacked and killed all occupants of a city except for the young virgins. These virgins were then given to the Benjamites for wives.

*** The Israelites wanted to find wives for the 600 Benjamite men that fled and did not fight them. Therefore, they destroyed some people who did not help them fight against the Benjamites and their virgins were offered to the 600 Benjamites that fled.**

Ruth

Chapter 1

1:4 - Deuteronomy (23:3) says that no Moabite shall "enter into the congregation of the Lord; even to their tenth generation." Yet Ruth was King David's grandmother (Ru.4:13, 17), and she was also a Moabite.

*** Deuteronomy 23:3 states that a Moabite should not "enter into the congregation of the Lord; even to the tenth generation." This passage is referring to the Moabites mentioned in verse 4. It is not necessarily a blanket statement for all Moabites and especially not proselytized ones.**

*** The phrase "enter into the congregation (or assembly) of the Lord" is referring to the assemblies that the Israelites had. This did not specifically forbid Boaz to marry Ruth. Marriage is not mentioned.**

*** Since Ruth was a widow, Boaz was obligated to take her as a wife. He was obeying their law. Therefore, this law superceded the specific statement about the Moabites that would not help the Israelites (mentioned in Deuteronomy 23:3). Ruth was "grafted" into their people because Boaz was her kinsman redeemer.**

Chapter 3

3:3-4 - Naomi (Ruth's mother-in-law) advises Ruth as to how to best seduce Boaz. He tells her to wait until he is a bit drunk and has fallen asleep. Then "go in and uncover his feet [a biblical euphemism for male genitals], and lay thee down; and he will tell thee what to do."

*** This Hebrew word for "drink" does not infer alcohol or drunkenness.**

*** "Go in and uncover his feet" is not a biblical euphemism for male genitals. There are other words for male genitals, but this Hebrew word literally means "feet."**

3:6-9 - Ruth does as Naomi says, and then at midnight Boaz wakes up and finds Ruth "at his feet." He asks who she is, and she says, "I am Ruth thine handmaid: spread therefore your skirt over thine handmaid."

*** This is correct. Boaz' alleged drunkenness is never mentioned or implied.**

*** Ruth correctly states that Boaz is her kinsman. This gives him the right and responsibility to take her as wife (since she had been widowed).**

3:11-14 - Boaz seems agreeable to the suggestion and says, "I will do thee all that

thou requirest." Next he asks her to "Tarry this night ... lie down until the morning." so Naomi "lay at his feet until morning."

*** This is correct. Incidentally, there are no implications of sexual intercourse.**

Chapter 4

4:10 - Boaz purchases Ruth to be his wife.

*** This "purchase" was a dowry. He didn't buy Ruth to be a slave. Boaz had a lot of money and simply gave some to Ruth's family.**

*** Boaz assumes the role of the kinsman redeemer. He redeems Ruth. This is much like Jesus Christ and it foreshadows what He does.**

*** Jesus Christ is our kinsman redeemer. Salvation was to the Jews, first. God loved them and gave them salvation. The rest of the people rejected Him and were labeled pagans. However, Jesus Christ came and bridged that gap. He is our kinsman redeemer.**

4:13 - Boaz "went in unto her [Ruth]" and "the Lord gave her conception, and she bare a son." Another God-assisted conception results in a baby boy. Son of a gun.

*** This is correct. Ruth was a woman. Boaz was a man. The two of them produced a son.**

4:17 - Ruth, the grandmother of King David, was a Moabite. But according to Dt.23:3, no Moabite will "enter into the congregation of the Lord; even to the tenth generation.

*** Deuteronomy 23:3 states that a Moabite should not "enter into the congregation of the Lord; even to the tenth generation." This passage is referring to the Moabites mentioned in verse 4. It is not necessarily a blanket statement for all Moabites and especially not proselytized ones.**

*** The phrase "enter into the congregation (or assembly) of the Lord" is referring to the assemblies that the Israelites had. This did not specifically forbid Boaz to marry Ruth. Marriage is not mentioned.**

*** Since Ruth was a widow, Boaz was obligated to take her as a wife. He was obeying their law. Therefore, this law superceded the specific statement about the Moabites that would not help the Israelites (mentioned in Deuteronomy 23:3). Ruth was "grafted" into their people because Boaz was her kinsman redeemer.**

1 Samuel

Chapter 1

1:1-2, 20 - Was Samuel an Ephraimite or a Levite

*** 1 Chronicles 6:16-30 indicates that Samuel is a Levite and descended from Elkanah. In 1 Samuel 1, Elkanah is called an Ephraimite because his family lived in a Levitical city in the boundaries of Ephraim.**

1:2 - "He [Samuel's father] had two wives." Once again, by its silence, the Bible endorses polygamy.

*** The Bible doesn't endorse polygamy. Furthermore, many parts of the Bible record historical events. Simply recording something that happened doesn't mean that it was right.**

*** In Genesis and beyond, God gives clear instructions for one man to marry one woman.**

1:5 - "The Lord had shut up her [Hannah's] womb." Why? The Bible doesn't say. Maybe God had nothing better to do.

*** Either God did this or let it happen so that He would be glorified with this miraculous birth. There are surely other reasons, too.**

1:11 - Hannah vows to give her son to the Lord and, as a sign of his holiness, to never cut his hair. But long hair on men is condemned in 1 Cor.11:14.

*** 1 Samuel 1:11 was referring to a different culture than the one Paul addressed in 1 Corinthians 11:14. What was acceptable and right in one culture was an abomination in another.**

1:19-20 - "And Elkanah knew Hannah his wife; and the Lord remembered her [he probably said something like, "Oh yeah, she's the one whose womb I shut up."]. And Hannah conceived and "bare a son [Oh boy, another boy!], and called his name Samuel."

*** This Hebrew word for "remembered" can also be translated "be mindful." The text simply indicates that God chose to bless her at this time. Even though God knows all things and is omnipresent, Bible writers often tried to humanize the actions of God in order to relate to Him and understand Him better.**

Chapter 2

2:1 - After god "opened her womb" Hannah exclaims, "my mouth is enlarged over mine enemies." Sounds kinky to me.

*** This is simply an idiom for smiling and rejoicing.**

2:6, 25 - "The Lord killeth ..." -- every chance he gets.

*** The Creator is the rightful giver and taker of life.**

2:8 - In Job (26:7) it is said that the earth sets upon nothing, but this verse says it sets upon pillars.

*** This language is used to indicate that God is in control of the foundation of the Earth. It doesn't mean that there are literal pillars that hold the Earth.**

2:10 - "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them." If God doesn't like you, he'll send a thunderstorm your way to break your body into little pieces.

*** This verse clearly indicates that "the adversaries" (or the people who fight the Lord) will lose.**

2:21 - "And the Lord visited Hannah [again], so that she conceived." Did he get her pregnant in the usual way?

*** God aided Hannah in conceiving more children.**

2:22 - The sons of Eli had sex with women "at the door of the tabernacle."

*** Eli's wicked sons had sex with women that worked by the door of the tabernacle. They didn't necessarily have sex at this location.**

2:31-34 - If you're not careful God will cut off your arm, consume your eyes, grieve your heart, and kill your sons and grandfathers.

*** The phrase "cut off your arm" is figurative and refers to the removal of power and influence.**

Chapter 5

5:6, 9, 12 - God smites the people of Ashdod with hemorrhoids "in their secret parts."

*** This Hebrew word for their affliction is "emerod" in the KJV. It can mean a variety of things, including a "plague" or "tumor." This was their judgment for taking the Ark of the Covenant.**

Chapter 6

6:4-5, 11, 17 - After striking the Philistines with hemorrhoids "in their secret parts," he demands that they send him five golden hemorrhoids as a "trespass offering."

*** They realized their wicked ways and repented.**

6:5 - How many gods are there?

*** There is one, uncreated God. However, there are many "gods" and "idols."**

*** See "Special Questions" for more on this.**

6:6 - "... as the Egyptians and Pharaoh hardened their hearts." But the Pharaoh didn't harden his heart; God did. (The Pharaoh must have had an especially soft heart because God had to harden it ten times.)

*** This verse is correct. Pharaoh hardened his heart (and God hardened his heart, also).**

6:19 - God kills 50,070 men for looking into the ark. "And the people lamented, because the Lord had smitten many of the people with a great slaughter." Yet God is supposed to be merciful.

*** The perfect Creator holds the right to judge people for their sins. He can judge 70, 5000, or 50,000. Only a just judge and Creator would punish someone for their sins and God is a just judge and Creator.**

Chapter 7

7:1-2 - How long was the ark of the covenant at Abinadab's house?

*** According to 1 Samuel 7:1 and 2, the Ark had been at Abinadab's house for 20 years. In these verses (and in this chapter), there is no mention of the Ark being moved, who moved the Ark, where it was moved, etc. We can safely conclude that it wasn't moved. It remained there for at least 20 more years.**

7:7-9 - Must sacrifices be made by Levites near the tabernacle?

*** The Levites were commanded to offer the sacrifices to God. They were set apart for this reason.**

*** In 1 Samuel 7:9, Samuel offers the sacrifices because the Ark and the Tabernacle were not present. Incidentally, it is possible that Samuel ordered Eleazar the Priest to perform the sacrifice and the scriptures simply indicate**

Samuel did it because it was by his decree.

Chapter 8

8:2 - Was Samuel's firstborn son Joel as this verse says or Vahni as is said in 1 Chr.6:28?

* 1 Samuel 8:2 indicates that Joel was Samuel's firstborn son. This is also indicated by 1 Chronicles 6:33. In 1 Chronicles 6:28, we likely see another name that Joel was called: Vashni. Incidentally, the Syriac and Arabic translations (along with NKJV, TLB, ASV, NIV, etc.) have "Joel" instead of Vashni.

* Some translators believe that the Hebrew word "veshni" means "second" and was accidentally translated into a proper name. At any rate, Joel was the firstborn son of Samuel.

Chapter 9

9:1 - Who was the father of Kish?

* Kish was Saul's father. Ner was Kish's father. Abiel was their Ner's father.

* In 1 Samuel 9:1, when we read that "Kish was the son of Abiel," this Hebrew word for "son" doesn't indicate a father-son relationship. It is widely used to represent a descendant and it has a wide variety of meanings. In this instance, it is referring to a grandson. There is no ancient Hebrew word that specifically and only means "grandson," therefore some of the genealogies can appear confusing or misleading.

Chapter 10

10:11-12 - There are two stories (see 1 Sam.19:24) for the origin of the famous proverb: "Is Saul also among the prophets?" Both cannot be true.

* These are complementary stories. They both indicate Saul and how he began prophesying among the prophets. Each account simply gives some additional details, but nothing contradicts.

Chapter 11

11:2 - "I make a covenant with your, that I may thrust out all your right eyes." Deals like this can only be found in the Bible.

* These pagan people wanted to remove or puncture the right eye of each Israelite. This would make them ineffective in battle and the slaves of the Ammonites.

11:6-7 - "And the spirit of God came upon Saul ... and he took a yoke of oxen, and

hewed them in pieces, and sent them throughout all the coast of Israel [just as the Levite did to his concubine in Jg.19:22-30]". People do the darnedest things when the spirit of God comes upon them!

*** Saul was angry because these pagans were threatening to seriously injure the Israelites and take them as captives.**

11:11 - "Saul ... slew the Ammorites unto the heat of the day." Then he probably took a little break. After all, killing is hard work.

*** Over 300,000 Israelites responded to the dead oxen that Saul sent and they gathered and destroyed these, wicked Ammonites.**

Chapter 12

12:14 - Should we fear God?

*** Yes, we should fear God.**

*** 2 Timothy 2:17 states that God hasn't given us the spirit to fear other humans.**

*** 1 John 4:18 simply indicates that there is "no fear in love . . . he who fears has not been made perfect in love." This is also referring to fearing other humans.**

Chapter 14

14:12-14 - God delivers the Philistines into Johathan's hand. And his very "first slaughter ... was about twenty men." Not bad for a first slaughter.

*** God judged these unrepentant pagans with death.**

14:20 - Under God's influence, the Philistines killed each other.

*** This verse doesn't necessarily indicate that God caused the Philistines to kill each other. However, there was some sort of insurrection and they did.**

14:36 - But later, Saul and his army kill all of those who had not already been killed.

*** God's judgment against these, wicked Philistines was death.**

Chapter 15

15:2-3 - God orders Saul to kill all of the Amalekites: men, women, infants, sucklings, ox, sheep, camels, and asses. Why? Because God remembers what Amalek did hundreds of years ago. What did this have to do with the present situation? Nothing. God just wanted to some more innocent people killed. Yet

God is supposed to be merciful.

*** There were many reasons why these people were judged with death. The scriptures don't indicate all of them, though. Their wickedness and idolatry were certainly two reasons.**

*** God is merciful. He generally allows people to sin countless times without judging them with death. However, the Creator holds the right to judge His creation that turned sinful. Only a poor or wicked judge would abstain from making righteous judgments.**

15:7-26 - Saul killed everyone but Agag (the king) and the best of the animals. But still God was furious with Saul for not killing everything as he had been told to do. He said, "it repenteth me that I have se Saul up to be king."

*** In this situation, God specifically commanded Saul to avoid taking the Amalekites' animals and things. Therefore, He was very angry that Saul allowed the Israelites to disobey Him.**

15:10-11, 35 - These verses say that God repented of making Saul king. But just a few verses later (15:29) it says that God never repents.

*** In this verse, the Hebrew word for "repent" also means "greatly regret." God greatly regretted making Saul king.**

15:29 - Does God repent or lie?

*** God cannot repent from a sin because He cannot be tempted and cannot sin.**

*** This Hebrew word for "repenting" is also translated "relenting." Sometimes God "relented" from the judgment He was going to give. He didn't "repent" from a sin, though.**

15:32-34 - To please God, Samuel hacks Agag in pieces "before the Lord" [I bet God enjoyed that!] -- after Agag pleads with him saying, "surely the bitterness of death has past."

*** God decided that Agag deserved the death penalty for his wickedness. The first part of 1 Samuel 15:33 reads, "But Samuel said, 'As your sword has made women childless, so shall your mother be childless among women.'"**

Chapter 16

16:10-11 - This passage says that Jesse had eight sons, but 1 Chr.2:13-15 says he had only seven.

* In 1 Samuel 16:10, this Hebrew word for "sons" can refer to grandchildren, too. Therefore, it appears that Jesse showed seven children and one grandchild to Samuel. It is also possible that he had another son that died. This could explain why he was counted in the earlier historical accounts and omitted from some later ones.

16:13 - After God rejects Saul for refusing to kill indiscriminately, he sends Samuel to find another king. David is chosen and anointed by Samuel, and "the spirit of the Lord came upon him from that day forward."

* Saul was no longer the best king for Israel (and whether he ever was is a topic of debate). God had chosen a much better king.

16:14-16, 23 - "But the spirit of the Lord departed from Saul [since he was not murderous enough for God], and an evil spirit from the Lord troubled him." but if God is good, then how could he have an evil spirit?

* God would allow this "distressing spirit" to afflict Saul. All spirits are under God's control. He made all of them. However, some of them disobeyed God and fell to Earth in rebellion. These evil spirits can be made to enforce God's judgment and further His plans.

16:21-22 - From these verses it is clear that Saul knows David well. Yet later, in the next chapter (17:55-58), Saul can't even recognize David.

* Saul was famous and powerful. Simply because he was once told about David's father and had him play the harp for him, it doesn't mean he remembered who his father was.

* After David slays Goliath and cuts off his head, Saul is clearly dumbstruck and in awe. Therefore, he asks some questions about David and wants to know him better. Incidentally, the scriptures don't indicate how much time passes between 1 Samuel 16 and 1 Samuel 17. There is obviously an interval of time, though.

16:23 - David plays his harp and makes Saul's "evil spirit from the Lord" go away.

* This is correct. David's music that glorified the Lord made the distressing spirit go away from Saul.

Chapter 17

17:4 - Goliath was ten feet tall ("six cubits and a span").

* Goliath was a very tall man. There are many possible reasons why he was this tall. We see in Genesis 6 and after the flood that there were some demonically impregnated people that grew to be giants. Goliath and his siblings were likely of

this variety.

17:49-51 - How did David kill Goliath? With a sling (verse 50) or a sword (verse 51)? Or did he kill him twice?

*** According to the scriptures, David "smote" or "wounded" the Philistine with a stone. He apparently knocked him unconscious. Afterwards, he grabbed a sword and killed him with it.**

17:50 - Here it says that David killed Goliath, but 2 Sam.21:19 says that Elhanan killed him. (The words "the brother of" were inserted into the text of the King James version to avoid the obvious contradiction, which is shown by the italics used.)

*** In the KJV and NJKV, 2 Samuel 21:19 corresponds with 1 Samuel 17:50. There is consistency. Some manuscripts or translations may not indicate "the brother of," but even in those, the meaning is surely implied and known.**

17:51, 54 - David kills Goliath with his sling, beheads him, and carries the head back to Jerusalem.

*** David knocks Goliath down with the stone, then he beheads him and carries the head to Jerusalem.**

17:55-58 - In this passage Saul can't even recognize David, yet according to 16:21-22 Saul knows David very well indeed.

*** Saul was famous and powerful. Simply because he was once told about David's father and had David play the harp for him, it doesn't mean he remembered who they were.**

*** After David slays Goliath and cuts off his head, Saul is clearly dumbstruck and in awe. Therefore, he asks some questions about David and wants to know him better. Incidentally, the scriptures don't indicate how much time passes between 1 Samuel 16 and 1 Samuel 17. There is obviously an interval of time, though.**

Chapter 18

18:1-4 - "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul ... And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments ... and his girdle."

*** David and Jonathan were very close friends. There is no mention or implication of homosexuality.**

18:6-7 - David and Saul have a contest to see who can kill the most people for

God, and the women act as cheerleaders saying, "Saul has killed his thousands, and David his tens of thousands."

*** Tens of thousands of people had opposed David and fought against him. Thousands had opposed Saul. Therefore, the people are indicating that David was the stronger fighter and better leader. He had overcome larger odds.**

18:10 - "The evil spirit from God came upon Saul, and he prophesied."

*** This evil spirit that God allowed to oppress (and possibly come inside) Saul helped him utter false prophecies and even caused him to try and kill David.**

18:16 - "All Israel and Judah loved David, because he went out and came in before them."

*** The phrase "he went out and came in before them" can also be translated "he was one of them." David related to the people and loved them. Therefore, they loved him, too.**

18:25-27 - David kills 200 Philistines and brings their foreskins to Saul to buy his first wife (Saul's daughter Michal). Saul had only asked for 100 foreskins, but David was feeling generous.

*** The Philistines were their wicked, pagan enemies. Therefore, Saul wanted David to kill some of them before he gave him his daughter in marriage. God was still judging these pagans for their sins and the Israelites were His sword.**

Chapter 19

19:2 - "Jonathan ... delighted much in David."

*** Jonathan and David were close friends. Nothing more is mentioned or implied.**

19:8 - "David went out, and fought with the Philistines, and slew them with a great slaughter."

*** The Philistines were their wicked, pagan enemies. God was still judging these pagans for their sins and the Israelites were His sword.**

19:9 - And the evil spirit from the Lord was upon Saul." Poor guy, he just can't keep God's evil spirit off of himself.

*** God continued to allow this evil spirit to afflict Saul.**

19:24 - Saul gets a bit carried away with his prophesying "and he stripped off his clothes ... and lay down naked all that day and night. Wherefore they say, Is Saul

also among the prophets?" (But see 1 Sam.10:11-12 for another story explaining the origin of this famous proverb.)

*** These are complementary stories. They both indicate Saul and how he began prophesying among the prophets. Each account simply gives some additional details, but nothing contradicts.**

Chapter 20

20:30 - Saul is angered by his son's homosexual affair with David and says, "do not I know that thou has chosen the son of Jesse to thine own confusion of thy mother's nakedness?"

*** There is no mention of a homosexual affair. This assertion is ludicrous.**

*** Saul is angry at his son because he is David's friend and submitting to God by allowing him to be the next king. Saul would prefer that Jonathan be the next king and is angry that he isn't forcing his will.**

20:41 - David and Jonathan "kissed one another, and wept with one another" when they parted for the last time.

*** People in many cultures give a kiss on the cheek as a welcome and as a departing custom. Nothing obscene is mentioned or implied.**

Chapter 21

21:1 - When David fled from Saul and came to Nob the name of the high priest was Ahimelech. But in Mk.2:26, Jesus said his name was Abiathar. Another interesting question is: Was David alone when he came to Nob?

*** Jesus specifically said it was, "in the time of Abiathar the high priest." Jesus never said Abiathar was the high priest. Abiathar is mentioned in 1 Samuel 22. Therefore, the preceding chapter could be considered, "in the time of Abiathar the high priest."**

*** David was getting the bread to feed him and some men. These men are mentioned in 1 Samuel 21:5 and in Matthew, Mark, and Luke. However, when he was in front of the priest, he was alone. This is why the priest identifies him as alone, but inquires about the men. This is also why the gospel writers indicate the bread was for David and his men that were with him. They were with him, but in this scene, they were not in the same room.**

21:4-5 - The priest tells David that he and his men can eat the "hallowed" bread if "they have kept themselves at least from women." David assures the priest that they have and that "the vessels of the young men are holy." So it'd be OK for

them to eat the holy bread.

*** David's men were very hungry. Therefore, they were allowed to eat some of the holy bread. The priest wanted to make sure they hadn't been defiled and they hadn't been.**

21:12 - David acts like he's crazy, scribbles on the gates of Gath, and lets spit run down his beard. All this he did in front of Israel's enemies in the hopes that they would take him in and protect him from Saul.

*** David either had some epileptic symptoms because he feared for his life or he simply acted. Either way, his life was spared.**

Chapter 22

22:18-19 - Saul kills 85 priests of Nob and all men, women, children, and animals in the city of Nob.

*** Doeg was actually killing the priests by Saul's request. This was a wicked thing to do and there is no evidence that God approved.**

22:20 - This verse (and 23:6) says Abiathar was the son of Ahimelech. But several other verses say that Abiathar was Ahimelech's father.

*** According to 1 Samuel 22:20-23 and 1 Samuel 23:6, Ahimelech was the father of Abiathar.**

*** According to 2 Samuel 8:17, 1 Chronicles 18:16, and 1 Chronicles 24:6, Abiathar (the son of Ahimelech) was the father of a child he named Ahimelech.**

Chapter 23

23:2 - "David inquires of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines ... So David smote them with a great slaughter."

*** The Philistines were unrepentant, wicked pagans. Therefore, God chose to judge them with death.**

Chapter 25

25:22, 34 - David vows to will kill "any that pisseth against the wall."

*** This phrase in the KJV that reads "pisseth against the wall" is an idiom for the male gender.**

25:38 - "And it came to pass about ten days after, that the Lord smote Nabal, that he died." This was convenient for David who then stole his property and his wife,

Abigail.

*** This verse simply indicates that Nabal died (likely from a heart attack). David married Abigail the widow and inherited his things.**

25:41-44 - So David takes his second wife (Abigail) after God killed he husband (Nabal). He also, at the same time, took another wife (#3), Abinam. In the meantime, Saul gave Michal (his daughter and David's first wife) to another man.

*** David married Abigail and Ahinoam and Saul gave Michal to another man.**

Chapter 27

27:8-11 - "And David smote the land and left neither man nor woman alive." (No wonder God liked David so much!) Among those that David exterminated were the Amalekites. But there couldn't have been any Amalekites to kill since Saul killed them all (1 Sam.15:7-8) just a little while before.

*** In between 1 Samuel 15 and 1 Samuel 27, several years pass. This was enough time for more people to inhabit the land of the Amalekites. These were the people that David conquered.**

*** 1 Samuel 15:7 indicated a certain location where Saul conquered the Amalekites. There were surely some of them that lived in a different location. Incidentally, 1 Samuel 28:18 tells us that Saul did not execute God's wrath on Amalek. We can assume he didn't kill them all.**

Chapter 28

28:6 - "And when Saul inquired of the Lord, the Lord answered him not." But if so, then why does it say in 1 Chr.10:13-14 that "Saul ... inquired not of the Lord?"

*** In 1 Samuel 28:6, this Hebrew word for "inquire" can be translated "demand." When Saul sought the Lord in this way, He did not hear him.**

*** In 1 Chronicles 10:13 and 14, this different Hebrew word for "inquire" means "worship," "seek," "search," "follow" and "ask." Saul did not do this and this is part of the reason why God judged Him by taking his life.**

28:8-19 - Saul visits a woman with a "familiar spirit" and she brings Samuel back from the dead. Samuel once again explains that God is angry at Saul for not killing all of the Amelekites. He says God is going to deliver all of Israel into the hands of the Philistines. (Since Saul refused to slaughter innocent people, God will slaughter the Israelites. Fair is fair.)

*** God was angry at Saul for several reasons. Therefore, Saul is told about his upcoming death.**

28:13 - Samuel's witch sees gods coming out of the earth. Really? Well just how many gods are there anyway?

*** There is one, uncreated God and man "gods" and "idols." In this verse, this Hebrew word for "gods" is likely referring to "spirits." It has a wide variety of usages.**

Chapter 30

30:1 - The Amalekites are a tough tribe. Twice they were "utterly destroyed": first by Saul (1 Sam.15:7-8) and then by David (1 Sam.27:9-11). Yet here they are, just a few years later, fighting the Israelites again!

*** These Amalekites were surely a traveling horde and they burned Ziklag and took captives. Therefore, the Israelites fought them, again.**

30:5 - David just keeps getting more wives. God doesn't seem to mind a bit.

*** This verse doesn't tell us that David got more wives. In fact, it simply tells us that his, two wives were captured by the Amalekites.**

30:7 - Abiathar was Ahimelech's son -- or was he his father?

*** According to 1 Samuel 22:20-23 and 1 Samuel 23:6, Ahimelech was the father of Abiathar.**

*** According to 2 Samuel 8:17, 1 Chronicles 18:16, and 1 Chronicles 24:6, Abiathar (the son of Ahimelech) was the father of a child he named Ahimelech.**

30:17 - David spends the day killing more of those pesky Amalekites. They are completely wiped out again. (See 1 Sam.15:7-8, 20 and 27:8-9 for the last two times that they were exterminated.)

*** The other passages don't indicate that the Amalekites were exterminated. They only indicate that the Amalekites that were in certain regions and battles were eliminated. Furthermore, this verse indicates that 400 of the young, male Amalekites escaped from this battle.**

Chapter 31

31:4-6 - This verse claims that Saul committed suicide, but 2 Sam.1:8-10 says he was killed by an Amalekite, and 2 Sam.21:12 says that he was killed by the Philistines.

*** Saul was hit by a Philistine arrow (1 Samuel 31:3). Next, Saul laid on his armor bearer's sword (1 Samuel 31:4). While he was dying, an Amalekite came by and**

killed him (2 Samuel 1:6-10).

2 Samuel

Chapter 1

1:10 - In this verse an Amalekite says that he killed Saul. But 1 Sam.31:4 says that Saul committed suicide, and 2 Sam.21:12 says that the Philistines killed him. Which (if any) of these stories is true?

*** Saul was hit by a Philistine arrow (1 Samuel 31:3). Next, Saul laid on his armor bearer's sword (1 Samuel 31:4). While he was dying, an Amalekite came by and killed him (2 Samuel 1:6-10).**

1:15 - David tells one of his "young men" to kill the Amalekite messenger who claimed to have mercifully killed Saul at Saul's own request.

*** David demanded the death of this Amalekite who aided in Saul's death.**

1:18 - "Behold, it is written in the book of Jasher." Where? I can't seem to find a copy of this book.

*** Since this verse was written over 2,000 years ago, it is safe to say that the author had access to some resources that we don't have, today. This "Book of Jasher" is likely lost and will not be available to us. Incidentally, there are some claims that this book has been found, but I have not investigated them thoroughly.**

1:26 - David says to Jonathan: "very pleasant has thou been unto me: thy love to me was wonderful, passing the love of woman."

*** David is simply indicating that he was thankful for Jonathan's pure love. It was greater than the love that he had experienced from women.**

*** Deuteronomy 7:8 uses this same, Hebrew word for "love." It begins, "Because the Lord loved you . . ." It surely doesn't imply any kind of sexual or erotic love.**

Chapter 2

2:8-9 - Some of Saul's family survived. Indeed, Ishbosheth (Saul's son) was made king and ruled for two years. Yet 1 Chr.10:6 states that all of Saul's family died with him.

*** Ishbosheth was probably an illegitimate son of Saul's. He may have been born from a concubine or another woman. This is likely why he is not mentioned as being part of "Saul's house" or one of his three sons. Incidentally, Ishbosheth was also called "Eshbaal" (see 1 Chronicles 8:33), which indicates his pagan**

heritage and the probability of being born illegitimately.

2:14-16 - Joab and Abner watch as the young men "play" a cruel game. "And they caught every one his fellow by the head, and thrust his sword in his fellow side, so they fell down together."

*** This was an unfortunate and diabolical game that resulted in many deaths. Incidentally, the text never mentions that God sanctioned or approved of it.**

2:23 - Abner smites Asahel "under the fifth rib." It seems that in 2 Samuel this is the preferred place to get smitten. (see also 3:27, 4:6, 20:10)

*** The phrase "under the fifth rib" is probably referring to the stomach.**

Chapter 3

3:2-5 - David, by this time, has at least seven wives (Michal, Ahinoam, Abigail, Maacah, Haggith, Abital, and Ehlah), and he was just getting started.

*** The text indicates that David had several wives. However, these scriptures do not indicate that God approved of it. In fact, in many instances (like Solomon's multiple wives), we see polygamy having a very negative effect and earning the judgment of God. Since God wanted each man to have only one wife (this is clearly illustrated in Genesis and other passages), we know that even though the scriptures don't always, specifically mention God's judgment for polygamy, there were severe consequences.**

3:14 - David says, "deliver me my wife Michal, which I espoused to me for a hundred foreskins of the Philistines." Well, he actually paid with two hundred foreskins (see 1 Sam.18:27).

*** David is simply mentioning the requirement from Saul. He demanded that 100 foreskins be given to him for Michal's hand in marriage. David simply gave him an extra 100 and didn't mention it here.**

3:27-29 - When Joab (David's captain) kills Abner (by smiting him under the fifth rib of course), David says that he and his kingdom are not responsible. The blame, he says, lays with Joab. So David curses Joab, his family, and their descendants forever. Let them all be plagued with venereal diseases and leprosy, starve to death, commit suicide, or lean on staves. (The Revised Standard Version translates "leaneth on a staff" as "holds a spindle," apparently meaning effeminate -- real men don't spin or weave.)

*** Abner was killed because he had killed Ashael. Incidentally, because of their wickedness, David cursed Abner's family.**

Chapter 4

4:6-12 - Some of David's men kill Saul's son (by smiting him under the fifth rib, of course) and bring his head to David, thinking that he'll be pleased. But he wasn't. David has the assassins killed, their hands and feet chopped off, and their bodies hung up (for decorations?) over the pool in Hebron.

*** Ishbosheth was Saul's son and he wasn't afflicting David. Therefore, David was very angry at the people who killed him.**

Chapter 5

5:4 - When did Absalom rebel against David? Much less than forty years since David only ruled for a total of forty years.

*** This is correct and consistent with 2 Samuel 15:7, where many manuscripts and some translations say four years; not forty. For instance, some Septuagint manuscripts, the Syriac, the NIV, and the Living Bible read four. Therefore, the number is likely four, a mistranslation in some (not all) documents, and in agreement with 2 Samuel 15:7.**

5:8 - Whoever kills the lame and the blind will be David's "chief and captain."

*** Verse 6 records the Jebusites making a very arrogant statement. They said that even the "blind and lame" could repel David and his army. Therefore, in verse 8, David tells his army to kill the "blind and lame." This phrase shouldn't be taken literally.**

5:13 - "And David took him more concubines and wives." (How many? God knows I suppose, but he doesn't tell us in the Bible.)

*** This is correct. 2 Samuel 5:13 records these historical events. However, there is no indication that God approved of polygamy.**

5:14-16 - The same list is given twice in 1 Chronicles (1 Chr.3:5-8, 14:4-7), but none of the lists have the same set of names.

*** Some of these names are the same and some are different. Therefore, these writers simply omitted some of David's sons. Incidentally, some of the names in 2 Samuel 5 are the same in 1 Chronicles, but they have slightly different spellings.**

5:19, 25 - David asks God if he should kill some more Philistines. God says yes, and he'll even help. So David and God "smote the Philistines" again.

*** The Philistines were wicked and unrepentant pagans. Therefore, God often**

judged them with death.

Chapter 6

6:2-3 - How long was the ark of the covenant at Abinadab's house?

*** According to 1 Samuel 7:1 and 2, the Ark had been at Abinadab's house for 20 years. In these verses (and in this chapter), there is no mention of the Ark being moved, who moved the Ark, where it was moved, etc. We can safely conclude that it wasn't moved. It remained there for at least 20 more years.**

6:6-7 - Uzzah tries to keep the ark from falling off the cart, and God kills him for it. I guess it was God's way of saying Thanks. God is so taken with this story that he records it twice in the Bible: here and in 1 Chr.13:9-10. But in the 1 Samuel story, God kills Uzzah at "Nachon's threshingfloor", while in 1 Chronicles it happens near the "threshingfloor of Chidon."

*** God gave specific instructions regarding carrying the Ark and touching the Ark. Both of these instructions were ignored. Therefore, God judged Uzzah by taking his life.**

*** This place was called both Nachon and Chidon. This was likely a person's name and he was called by both names. It is not unusual for a person to be called by two names. See Jacob/Israel, Saul/Paul, Daniel/Belteshazzar, Azariah/Abednego, Sarai/Sarah, Abram/Abraham, etc. Incidentally, over time, place names also change.**

6:14 - Is dancing a sin?

*** David praised the Lord with a dance and it pleased Him.**

6:14, 20-22 - King David dances nearly naked in front of God and everybody. Michal criticizes him for it and God punishes her by having "no child unto the day of her death." Although 2 Sam.21:8 says that she had five sons.

*** Michal made a hasty judgment. Consequently, David either did not have sex with her any more or God closed her womb.**

*** According to 2 Samuel 21:8, Michal simply brought up these five sons. They were adopted and belonged to Adriel.**

Chapter 7

7:13, 16 - God says that Solomon's kingdom will last forever. It didn't of course. It was entirely destroyed about 400 years after Solomon's death, never to be rebuilt.

*** This Hebrew word that was translated "forever," in the KJV, means "the**

vanishing point is concealed." Therefore, God knew it would have an end, but the amount of time it would exist and its ending point were hidden.

Chapter 8

8:2-4 - David kills two thirds of the Moabites and makes the rest slaves. He also cripple the captured horses.

* Many of these wicked and unrepentant Moabites were judged with death. However, some were allowed to be servants and others simply lived and paid "tribute" (taxes) to David.

* If David injured these horses, it was inhumane. However, this Hebrew word for "horses" isn't present. Therefore, it is quite likely that he only exterminated (or rendered inoperable) the majority of the chariots.

8:4 - David took 700 horsemen. Or was it 7000?

* 7000 horsemen were taken by David. 2 Samuel 8:4 indicates that 700 companies of horsemen were taken. These horsemen were in companies of 10. Therefore, there were a total of 7000 horsemen taken (as we see in 1 Chronicles 18:4). The word "companies" is implied, yet omitted by the author of 2 Samuel 8:4.

8:6, 14 - David kills and tortures thousands of people, "and the Lord preserved David withersoever he went."

* Neither of these verses mention torture. However, they do mention David overtaking these pagans and some of them paying "tribute" to him.

8:17 - Was Ahimelech the son of father of Abiathar?

* According to 1 Samuel 22:20-23 and 1 Samuel 23:6, Ahimelech was the father of Abiathar.

* According to 2 Samuel 8:17, 1 Chronicles 18:16, and 1 Chronicles 24:6, Abiathar (the son of Ahimelech) was the father of a child he named Ahimelech.

Chapter 10

10:18 - God has more troubles with numbers. Did David kill 700 or 7000 men in chariots? And was it 40,000 horsemen or 40,000 footmen?

* 2 Samuel 10:18 indicates David killed 700 men in chariots. 1 Chronicles 19:18 indicates he killed 7000 men in chariots. This omission is very similar to the one in 2 Samuel 8:4. The author of 2 Samuel simply indicated the number of companies (or leaders). There were 700 companies with 10 in each. Therefore,

there were 7000 men in chariots.

*** These horsemen were also trained as footmen. Therefore, 2 Samuel 10:18 calls them horsemen and 1 Chronicles 19:18 calls them footmen. These same men were both.**

Chapter 11

11:2-5 - David sees a woman (Bathsheba) bathing and likes what he sees. so he sends for her and commits adultery with her "for she was purified from her uncleanness." She conceives and bears a son (of course).

*** David sinned by committing adultery. Bathsheba had just finished the purification rites that followed menstruation.**

11:15, 17, 27 - David tells Joab (his captain) to send Bathseba's husband (Uriah) to "the forefront of the hottest battle ... that he may be smitten and die." In this way, David gets another wife.

*** David sinned as he murdered Uriah by proxy.**

Chapter 12

12:7-8 - "Thus saith the Lord God of Israel, I anointed thee king over Israel ... and I gave thee ... thy master's wives."

*** These verses are indicating how God gave David Saul's riches, palace and even his wives into his keeping.**

12:11-12 - God is angry at David for having Uriah killed. As a punishment, he will have David's wives raped by his neighbor while everyone else watches. It turns out that the "neighbor" that God sends to do his dirty work is David's own son, Absalom (16:22).

*** God tells David how He will judge him for his sins. Rape is never mentioned or implied, though. God allowed David to face some hardships because of his sins. He told David that He would remove His sovereign hand of protection and David would suffer.**

12:14-18 - To punish David for having Uriah killed, God kills Bathsheba's baby boy.

*** This boy was David and Bathsheba's son. His life was taken because of his parents' sin. God is speaking to David, but the scriptures do not indicate Bathsheba's hesitation or refusal to join David in his sinful desires.**

12:24 - After Bathsheba's baby is killed by God, David comforts her by going "in

unto her." She conceives and bears another son (Solomon).

*** The Creator is the rightful giver and taker of life.**

*** Yes, David and Bathsheba have another son.**

12:31 - David saws, hacks, and burns to death all the inhabitants of several cities. Maybe this is what is meant by "the tender mercies of David" (Acts 13:34).

*** David's army conquered the wicked pagans of Rabbah (and others) and put the people to work. There is no indication that he sawed these people. The phrase "put them under saws" means that he put saws in their hands.**

*** The Hebrew word that was translated "pass," in the KJV's phrase "pass through the brickkiln," also means "transition." This Hebrew word for "brickkiln" also means "brickwork." Therefore, it is apparent that David made these people transition into brickwork (and not walk into a brick kiln).**

Chapter 13

13:1-22 - Ammon (David's son) says to his half-sister Tamar, "Come lie with me, my sister." But she resists, so he rapes her and then sends her away. Tamar, knowing that she now belongs to him (since she was a virgin), expects him to marry her, but he refuses.

*** Amnon did a very terrible thing. He raped Tamar.**

13:28-29 - Absalom has his servants kill his brother for raping his sister. (This chapter, which includes incest, rape, murder, should be rated NC-17.)

*** Amnon is killed because of his atrocious sin.**

Chapter 14

14:27 - This verse says that Absalom had three sons. Why then, a few chapters later (18:18), does Absalom say that he has no sons?

*** Absalom had three sons, but they didn't survive him. Therefore, in 2 Samuel 18:18, he indicates that he has no sons to carry on his name.**

Chapter 15

15:7 - When did Absalom rebel against David? After forty years.

*** Many manuscripts and some translations say four years; not forty. For instance, some Septuagint manuscripts, the Syriac, the NIV, and the Living Bible read four. Therefore, the number is likely four, a mistranslation in some (not all)**

documents, and in agreement with 2 Samuel 5:4.

15:16 - David leaves ten of his concubines home to clean house.

*** This is correct. David left ten concubines home to clean.**

Chapter 16

16:21-22 - Absalom "went in unto his father's concubines in the sight of all Israel." This was according the God's plan as announced in 2 Sam.12:11-12.

*** This evil action was part of God's judgment on David. God let it happen because of David's sins.**

Chapter 17

17:25 - Who was Amasa's father?

*** Ithra (Jithra) is the same person as Jether. These are simply alternate spellings. Incidentally, both names have the same meaning: abundance. This is similar to a person being called both Mike and Michael.**

Chapter 18

18:7 - In another biblical exaggeration, the servants of David kill 20,000 soldiers in one day.

*** There is no indication that this is an exaggeration.**

18:8 - "The wood [forest] devoured more people that day than the sword devoured." It must have been spooky forest to have devoured more than 20,000 soliers. There were probably lots of lions and tigers and bears. (Oh my!)

*** These men were probably either eaten by wild beasts, fell into pits, swamps and other dire circumstances (or all of these, plus possibly more, tragic things).**

18:14 - Poor Absalom gets his head caught in an oak tree, and before he can get free, Joab thrusts three darts through his heart.

*** This is correct.**

18:18 - This verse says that Absalom had no sons, but a few chapters before (14:27) he is said to have three sons.

*** Absalom had three sons, but they didn't survive him. Therefore, in 2 Samuel 18:18, he indicates that he has no sons to carry on his name.**

Chapter 20

20:3 - David shows unusual restraint and "went not in unto his concubines." Instead, he imprisons them as a punishment for being raped by David's son, Absalom.

*** Imprisonment is never mentioned here. David preserved these, ten concubines and "supported them" (he met their needs, but wouldn't sleep with them). However, the reason isn't mentioned. He likely did this because of their consensual intercourse with Absalom, the fact they were now defiled by his son, the danger of divorcing these women, the potential problems involved with them leaving and marrying others, etc.**

20:10, 12 - Amasa is viciously slaughtered by Joab, who "shed out his bowels to the ground ... And Amasa wallowed in blood in the midst of the highway."

*** Joab received a blow with a sword to his stomach. Amasa killed him.**

20:21-22 - "And they cut off the head of Sheba ... and cast it out to Joab."

*** Sheba was a rebel and an evil oppressor to David and his people. Therefore, Joab demanded that he be put to death and the people obliged.**

Chapter 21

21:1 - A famine is sent on David's kingdom for three years. When David asks God why, God answers: "It is for Saul, and his bloody house, because he slew the Gibeonites. "So God sent a famine to punish a kingdom for something that a former king had done.

*** God punished David and his kingdom because Saul had unjustly killed the Gibeonites and nobody had compensated them for their loss. God wanted to get David's attention and judge His people for what they had done.**

21:1, 8-9, 14 - Does God approve of human sacrifice? According to these verses he does.

*** There is no indication that God approves human sacrifice. David heeded the Gibeonites' wishes. Unfortunately, he did not try and bargain with them or offer them other things. Furthermore, the scriptures never indicate that God wanted or appreciated David's decision.**

21:6, 9 - To appease God and end the famine that was caused by his predecessor (Saul), David agrees to have seven of Saul's sons killed and hung up "unto the Lord." But in other places the bible say that children are not to be punished for

their father's sins.

*** God told the Israelites not to punish fathers for their son's sins or sons for their father's sins. However, the Gibeonites made a diabolic request and David honored it. This is recorded history and these people were far from perfect.**

21:8 - How many children did Michal have?

*** According to 2 Samuel 21:8, Michal simply brought up these five sons. They were adopted and belonged to Adriel.**

21:12 - Who killed Saul?

*** Saul was hit by a Philistine arrow (1 Samuel 31:3). Next, Saul laid on his armor bearer's sword (1 Samuel 31:4). While he was dying, an Amalekite came by and killed him (2 Samuel 1:6-10).**

21:19 - "Elhanan ... slew Goliath." (The editors of the King James Version added the words "the brother of" to avoid the obvious contradiction. This is shown by the italics in the KJV.) But 1 Sam.17:23, 50 says that David killed Golliath.

*** In the KJV and NJKV, 2 Samuel 21:19 corresponds with 1 Samuel 17:50. There is consistency. Some manuscripts or translations may not indicate "the brother of," but even in those, the meaning is surely implied and known.**

Chapter 22

22:8-16 - The earth shakes, the foundations of heaven move, smoke comes out of God's nostrils, and fire out of his mouth.

*** These verses describe the actions of God. They are not literal. They symbolize the awesome things that He had done.**

22:35 - "He teacheth my hands to war." Might as well learn from an expert.

*** God taught David and helped him win wars over the wicked pagans that were around him.**

22:41 - "Thou hast also given me the necks of mine enemies."

*** Many people hated David and wanted to kill him, so he was happy that God delivered him and kept him safe. Therefore, 2 Samuel 22:41 reads, "You have also given me the necks of my enemies, so that I destroyed those who hated me."**

Chapter 24

24:1 - God tempts David to take census, though 1 Chr.21:1 says that Satan

tempted David, and Jas.1:13 says that God never tempts anyone. Why did God or Satan tempt David to take the census? And what the heck is wrong with a census anyway?

*** The Hebrew word here is translated "moved" and not "tempted." God let David be tempted to take this census. Since God is sovereign and in control of all things, even when He allows something to happen, it may be said that He made it happen. Consequently, He didn't literally tempt David, but He let him be tempted.**

*** 1 Chronicles 21:1 indicates that Satan tempted David to take the census. This is exactly what happened.**

*** This census indicated David's vanity and pride. He didn't ask God if it was ok to take the census. He simply did it for his ego.**

24:9 - How many soldiers did Israel have? This verse says that Judah and Israel had a total of 1,300,000 fighting men (1 Chr.21:5 says 1,570,000) in this battle. Of course, this is a ridiculously high number for a battle between two tribal armies in 1000 BCE. (The United States had about 1.37 million active duty soldiers in 2001.)

*** 2 Samuel 24:9 indicates Israel had 800,000 "valiant" men. These were trained men that had battle experience. 1 Chronicles 21:5 indicates Israel had 1,100,000 total soldiers. Both figures are correct. Israel had 800,000 "valiant" men and 300,000 "non-valiant" men.**

*** 2 Samuel 24:9 also indicates that Judah had 500,000 soldiers. 1 Chronicles 21:5 indicates that Judah had 470,000 soldiers. 1 Chronicles 21:6 tells us why there is a discrepancy. ". . . he did not number Levi and Benjamin among them . . ."**

24:10 - David sinned in numbering the people. But 1 Kg.15:5 says that David never sinned, except for in the matter of Uriah.

*** 1 Kings 15:5 simply indicates that the situation with Uriah was the one act of flagrant disobedience where David did not do what God commanded him to do. This verse never says that David was otherwise perfect.**

24:13 - God offers David a choice of punishments for having conducted the census: 1) seven years of famine (1 Chr.21:1 says three years), 2) three months fleeing from enemies, or 3) three days of pestilence. David can't decide, so God chooses for him and sends a pestilence, killing 70,000 men (and probably around 200,000 women and children).

*** God loved David, but knew that him and his people deserved punishment. Therefore, God spoke to him through Gad and asked him which punishment he desired.**

24:14 - After God threatens to kill hundreds of thousands of innocent people for a census that he inspired, David says, "let us fall now into the hand of the LORD; for his mercies are great?"

*** David knew and trusted God. He knew that they deserved punishment, but he also knew that God was loving and would eventually bless and restore them.**

24:16 - Finally, when the angel is about to destroy Jerusalem, "the Lord repented." That's nice, but several Bible verses say that God cannot repent. And why would it be necessary for a good God to repent of the evil that he planned to do?

*** God cannot repent from a sin because He cannot be tempted and cannot sin.**

*** This Hebrew word for "repent" is also translated "relent." God simply chose not to judge the people in this way.**

24:17 - Even David can see the injustice of God's punishment (killing hundreds of thousands of people because David took a census). He pleads with God saying, "I have sinned ... but these sheep, what have they done?"

*** David pleaded with God because he didn't want Him to judge his people. However, everyone has sinned. All people are sinners and are unable to perfectly follow God. Therefore, He has the right to judge them as He sees fit. Nonetheless, He decides to have some mercy on them.**

24:24 - David bought the threshing floor for 50 shekels of silver. But 1 Chr.21:25 says he bought it for 600 shekels of gold.

*** 2 Samuel 24:24 indicates that David bought the threshing floor for 50 shekels of silver. This was simply part of the transaction and possibly only the initial deal.**

*** 1 Chronicles 21:25 indicates he bought the entire place (Mount Moriah) for 600 shekels of gold (verse 22 also indicates that he was buying the entire "place" and not just the threshing floor for 600 shekels of gold).**

1 Kings

Chapter 1

1:1-4, 15 - Poor old king David could get no heat. so they searched throughout Israel for a beautiful virgin. They finally found one (Abishag), and she "cherished the king, and ministered to him," but apparently he still couldn't get any heat. Shucks.

*** This woman took care of David. Incidentally, verse 5 indicates that they didn't have sexual relations.**

Chapter 2

2:5-9 - In David's last words, he commands his son Solomon to murder Joab.

*** David tells Solomon many things about his allies and enemies. In this conversation, he tells Solomon that he wants him to kill Joab for what he did to him.**

2:24-25 - Solomon has his brother (Adonijah) murdered.

*** Adonijah is put to death because of his very inappropriate request. His request illustrated his possible poor motives and desire to take over the kingdom. Therefore, Solomon has him executed. There is no evidence that Solomon was justified in this.**

2:29-34 - Solomon carries out the deathbed instructions of his father David by having Joab murdered.

*** Joab is executed because he had murdered Abner and Amasa and had Uriah killed.**

2:33 - Solomon justifies the murder of Joab by saying that Joab also was a murderer, and that the blood of Joab's victims "shall therefore return upon the head of Joab, and upon the head of his seed for ever." So the wisest of all men (1 Kg.4:31) commands that all the children of Joab are to be murdered, and that the slaughter of his innocent descendants shall continue "forever."

*** Solomon simply declares Joab and his descendants guilty for the murders that Joab committed.**

2:44, 46 - But Solomon is not done murdering yet. He has Shimei murdered -- or

as Solomon put it, "The Lord shall return thy wickedness upon thine own head."

*** Solomon felt that Shimei was a threat to his kingdom. He also wanted to follow David's command. Therefore, he has Shimei executed.**

Chapter 3

3:12-15 - God grants Solomon's' request and makes him the wisest of all men. (He was wiser even than Jesus.) He also promises to "lengthen Solomon's days" if he will only "walk in my ways, ... as thy father David did walk." But alas, it was only a dream.

*** God and Jesus are one and part of the trinity. Therefore, God surely wasn't telling Solomon that he would be wiser than Jesus Christ. He was giving him a promise within a framework - a human framework. Incidentally, Solomon "spoke 3,000 proverbs!" These were very wise and they are some of the most repeated and well-known phrases in the entire world. They are included in the best-selling and longest-lasting book of all time.**

Chapter 4

4:26 - How many stalls did Solomon have?

*** There were 40,000 stalls for chariot horses and 4,000 stalls for chariots. There are a few ways to understand this. First, in battle, there were generally 10 times the number of horses to chariots. There were 10 men and 10 horses per chariot, in the same incident, in 2 Samuel 10:18 and 1 Chronicles 19:18. The first passage indicates that David slew 700 chariots and the next passage indicates he slew 7000 chariot riders.**

*** An alternate translation of 2 Chronicles 9:25 reads, "Solomon had 4,000 stalls for horse chariots." 1 Kings 4:26 reads, "Solomon had 40,000 stalls of horses for his chariots." These passages harmonize perfectly.**

4:29 - How could Solomon be "wiser than all men" and yet have his heart "turned away ... after other gods?" (1 Kg.11:4)

*** Solomon was clearly wiser than all other men. However, he still had a vice. The women he married and kept (many of them for political reasons) introduced their foreign gods to him and he did not remove them.**

Chapter 5

5:16 - How many temple overseers did Solomon have?

*** 2 Chronicles 2:18 indicates that there were 3600 overseers. This Hebrew word for overseers is "natsach."**

* In 1 Kings 5:16, we see that there are 3300 people that "ruled over" the workers. This Hebrew word for "ruled (over)" is "radah." Therefore, we understand that there were 3600 overseers and 3300 of them had positions of authority over the other workers. The other 300 simply watched and didn't rule over them.

Chapter 6

6:2, 7:1-2 - The house that "Solomon built for the Lord" was tiny compared to the one he built for himself. According to 7:1-2, God's house had less than one-quarter the floor space of Solomon's.

* Apparently, Solomon wanted or needed a bigger house than the one he built for the Lord.

Chapter 7

7:13-14 - Which tribe was Hyram from?

* The writer of Chronicles (possibly Ezra) was giving a political statement about Hyram's origin. Dan had fallen into idolatry and they were disliked by the devout Israelites. Therefore, the author writes that Hyram was, "the son of a woman of the daughters of Dan." Hyram was likely from a mixed marriage: one parent from Dan and one from Naphtali. This was objectionable for several reasons, therefore the writer of Chronicles points it out.

7:15 - How high were the pillars of brass?

* 2 Chronicles 3:15 indicates that both pillars equaled approximately 35 cubits. 1 Kings 7:15 indicates that they were about 18 cubits high (a piece).

7:23 - In this verse we learn that God's value of Pi is exactly 3. (The actual value is approximately 3.14159.)

* There are several, good answers to this question. I'll offer two.

* Remember, the Bible wasn't trying to give us the exact, numerical value of pi. It wasn't giving us a mathematical equation. It was simply illustrating the rough circumference of an ancient object, so the object could have been produced; and this is the very point of mentioning the object.

* In 2 Chronicles 4:2, this Hebrew word for circumference (the "qere" value) required the "kethiv" value, too. Therefore, the Masoretes wrote the "qere" value in the margin of the Hebrew text. If you take the numerical value of the "kethiv" (111) and divide it by the numerical value of the "qere" (106), and multiply it by the value of 30 X 10 (300), then you get 31.41509 cubits. Therefore, even thousands of years ago, we actually have an extremely close number for pi (3.141509). This is a discrepancy of less than 15 thousandths of an inch in a

circumference over 46 feet!

7:26 - What was the volume of the molten sea in Solomon's temple?

*** The author of 2 Chronicles 4:5 was probably recording the amount of water that was in the total water system (3000 baths), but the author of 1 Kings 7:26 was recording how much water was actually in the ceremonial bath structures (2000 baths). This Hebrew word for "baths" refers to a division of liquid and not necessarily an actual bath structure. Incidentally, in order to become ceremonially clean, the Israelites needed a moving or flowing water source, so the amount and type of water was important to them.**

Chapter 8

8:5 - When the ark of the covenant was brought into the temple, Solomon killed more animals than could be numbered.

*** The author of 1 Kings 8:5 apparently couldn't number all of the animals. However, Solomon sacrificed them to God and this was an act of obedience to Him.**

8:9 - What was in the Ark of the Covenant?

*** In 1 Kings 8:9, only the ten commandments were in the ark of the covenant. This passage doesn't say that these are the only things that were ever in the ark. The same point is true for 2 Chronicles 5:10.**

*** For a time, only the stone tablets were in the Ark. At another time, the stone tablets, plus the golden pot and Aaron's rod were in it.**

8:9 - Where did Moses receive the Ten Commandments? On Mount Horeb.

*** This verse doesn't say that Moses received the Ten Commandments on Mount Horeb. It says he put the commandments in the ark on Mount Horeb and that God made a covenant with them there, when they had come out of Egypt.**

8:12 - Does God dwell in darkness or in light?

*** The Lord is everywhere. Therefore, He dwells everywhere He wishes.**

8:13 - Does God dwell in temples?

*** God is everywhere. In Acts 7:48, this verse could be translated: "God doesn't only dwell in temples." This is the meaning intended. Furthermore, Luke is indicating that God dwelled in the Old Testament temple, but this wasn't the only place to find Him, now. The New Covenant had been made and people were able**

to seek and find Him anywhere.

8:35 - God creates droughts by causing "heaven to shut up" as a punishment for sin.

* This is correct. Incidentally, this Hebrew word for "heaven" is also translated "skies." God can make it stop raining and this was one of the judgments at His disposal.

8:46 - Are all humans sinners?

* Yes, every human has sinned. Jesus Christ is the only person who walked the Earth and never sinned.

* 1 John 3:6, 3:9, and 5:18 are indicating the ideal. They state that a person who abides in God and is born of God does not sin. This is correct and people shouldn't sin. However, each person leaves God's side, at least once, and sins.

8:63 - When dedicating the temple, Solomon kills 22,000 oxen and 120,000 sheep. All this blood and gore must have made God very happy.

* This was Solomon's sacrifice to God. He loved God and dedicated this temple to Him.

Chapter 9

9:23 - How many officers did Solomon have to rule over the people?

* This Hebrew word that was translated as "chief" can also be translated "ruler," "captain," or even "prince." 2 Chronicles 8:10 indicates 250 people were "rulers of King Solomon's officers." 1 Kings 9:23 indicates that Solomon had 550 "chief officers." These verses are obviously talking about different, ranking officers. The author of 2 Kings is distinguishing between their ranks and only mentioning the rulers of the officers.

9:28 - How many talents of gold did Hiram send Solomon?

* On one trip to Ophir, Solomon received 450 talents and on a different trip, he received 420 talents of gold. The scriptures tell us that Solomon's fleet took many trips and received much gold from Ophir (and Hiram). See 1 Kings 10:22 and 1 Chronicles 29:4.

Chapter 11

11:1-2 - "King Solomon loved many strange women. And he had 700 wives and 300 concubines." God didn't mind the number so much; it was their strangeness that he objected to. Earlier, he had commanded the Israelites not to "go in unto"

such strange women, but Solomon couldn't resist. And he "clave unto these in love."

*** God gives a good reason to have only one wife. Solomon took an extremely large number of wives and concubines and fell into idolatry. This was a serious problem for him. Incidentally, simply because God didn't condemn polygamy for different reasons, this doesn't make his judgment here any weaker. God indicated that Solomon's sinful decisions to take all of these wives and concubines was wrong.**

11:2 - Note that Solomon is told to stay away from foreign women. Why? Because they have different ("strange") religious beliefs, and God disapproves of mixed-faith marriages.

*** This is absolutely correct. God disapproves of Christians being unequally yoked. This brings much havoc into the relationship and tempts Christians to sin and compromise their beliefs.**

11:4 - The wisest man that ever lived (1 Kg.4:31) was misled by his wives into worshipping other gods. "And his heart was not perfect with the Lord his God, as was the heart of David his father." See 1 Sam.18:27, 27:9, 2 Sam.4:12, 5:8 13, and 11:2-17 for examples of what a man whose heart is "perfect with the Lord" can do. It was fortunate that Solomon's heart was not so perfect.

*** Even though Solomon was extremely wise, he still made some poor decisions.**

*** Only once can we find David deliberately rejecting God's orders. This is why David pleased God so much. Plus, David would constantly repent and ask God for forgiveness. He wanted to maintain a clean and right relationship with God, even after he made errors.**

*** This Hebrew word that can be translated "perfect" is also translated "loyal." David was loyal to God.**

11:11-12 - God is angry with Solomon, but decides to punish Solomon's son rather than Solomon himself, because he liked Solomon's father (David) so darned much.

*** God decides to punish Solomon's posterity. He gives only one tribe to his son. Incidentally, Solomon obviously suffered for his poor decisions. This was merely one, specific judgment from God. Solomon's son was not perfect either, so this judgment was surely given by God as a holistic judgment and not just a haphazard one.**

11:15-16 - Joab (David's captain) spent six months killing every male in Edom. Yet

a few years later Edom revolted. (2 Kg.8:22)

*** Many years ago, while David reigned, his army fought and killed nearly all of the Edomite males. Incidentally, this Hebrew word that was translated "males" in the KJV can also be translated "men." The scriptures indicate that Hadad (a royal dignitary, yet still a child) escaped with some others and went to Egypt. They became allies with Pharaoh and he prospered them. When Hadad grew older, he was given an Egyptian wife. After he grew in power and stature and discovered that David and Joab were dead, he returned to Edom. He had plenty of time to raise an army.**

Chapter 13

13:2 - King Josiah is prophesied to sacrifice the priests of the "high places" on their altars. And he does so in 2 Kg.23:20. Note that this is a guy who "did what was right in the eyes of the Lord" (2 Kg.22:2). So God must approve of at least some human sacrifices.

*** These verses do not indicate that God requested a human sacrifice. Furthermore, in 1 Kings 13:2, this word for "offer" simply means "kill" or "slay." If there was an implication of a "sacrifice," it was ironic because these, evil priests were sacrificing to false gods and they were going to be killed on their own altars. This was their judgment for rejecting God and worshiping false gods.**

13:4 - God withers the hand of king Jeroboam.

*** God withers his hand because he tried to do evil to God's prophet. However, Jeroboam repented from his wickedness and God restored his hand.**

Chapter 14

14:10-12 - God promises to "bring evil upon the house of Jerobaom" and says he will "cut off" anyone "that pisseth against the wall." God further explains that after he kills them, their dead bodies will be eaten by dogs (if they are city dwellers) or fowls (if they are country folk).

*** The KJV phrase "pisseth against the wall" is simply an idiom for the male gender. God is talking about his judgment on the evil house of Jeroboam.**

14:24 - God shows his homophobia by calling gay people "sodomites" and their sexual relations "abominations."

*** These evil people were practicing sodomy and prostitution in religious rituals. Their actions were detestable to God.**

Chapter 15

15:1-2 - How were Abijam and Asa related? Abijam was Asa's brother. (They both

had the same mother, Maachah.)

*** According to verse 10, Maachah was Asa's grandmother. Asa was Abijam's son.**

15:2 - Who was the maternal grandmother of Abajam?

*** Abijah's maternal grandfather was Absalom (the grandmother isn't mentioned). See 2 Chronicles 11:20. In 1 Kings 15:2, his name is given as Abishalom. However, in 2 Chronicles 13:1 and 2, Abijah's grandfather's name was given as Uriel. The writer of 2 Chronicles 13 probably did this to dishonor Absalom and credit Uriel.**

15:3 - "And his heart was not perfect with the Lord his God, as was the heart of David his father." See 1 Sam.18:27, 27:9, 2 Sam.4:12, 5:8 13, and 11:2-17 for examples of what a man whose heart is "perfect with the Lord" can do. It was fortunate that Jeroboam's heart was not so perfect.

*** This Hebrew word that was translated "perfect" is also translated "loyal." He wasn't as loyal to God as David was. This doesn't mean that David was sinless, though.**

15:5 - David never sinned, "save only in the matter of Uriah the Hittite." But didn't David sin by numbering the people? (2 Sam.24:10)

*** 1 Kings 15:5 simply indicates that the situation with Uriah was the one act of flagrant disobedience where David did not do what God commanded him to do. This verse never says that David was otherwise perfect.**

15:8 - How were Abijam and Asa related? Abijam was Asa's father.

*** Asa was Abijam's son. This is why he ruled after him.**

15:9-10 - How were Abijam and Asa related? Abijam was Asa's brother. (They both had the same mother, Maachah.)

*** According to verse 10, Maachah was Asa's grandmother. Asa was Abijam's son.**

15:11-12 - Asa "did that which was right in the eyes of the LORD" by expelling homosexuals (or "sodomites", as the good book calls them).

*** Homosexuals practice sodomy. This is why they are called sodomites. This behavior was and is an abomination to God.**

15:14 - Did Asa remove the high places?

*** Yes, Asa removed the high places. The scriptures indicate that he loved God and possessed some desirable qualities. However, the people rebuilt some of these high places and Asa did not destroy them, again (see 2 Chronicles 15:17).**

15:14 - Was Asa perfect? This verse says so, but many others say that no one is or has been perfect.

*** This Hebrew word for "perfect" is also translated "friendly" and "loyal." This verse isn't indicating that he was morally perfect - like God. It is simply indicating that he loved God and was loyal to Him.**

15:29 - Baasha kills "all of the house of Jeroboam" leaving none "to breath." This slaughter was done "according to the word of the Lord."

*** Jeroboam and his house were judged for their sins. Verse 30 lists some of them. It reads, "Because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger."**

Chapter 16

16:4 - God says that "him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat."

*** These people had their dead bodies eaten by animals.**

16:6-8 - When did Baasha die?

*** In 2 Chronicles 16:1, the phrase "the kingdom of Judah" was implied, yet omitted. Therefore, this verse can appear a little misleading. Here is another rendering of it: "In the 36th year (of the Kingdom of Judah), in the reign of Asa, Basha the King of Israel came up against Judah . . ." This verse is not indicating that it was the 36th year of Asa's reign. It tells us that it is the 36th year of the Kingdom of Judah. Incidentally, Baasha's death is not mentioned in 2 Chronicles and after chapter 16, he is not mentioned again.**

*** 1 Kings 16:6-8 indicates that Baasha died in the 26th year of Asa's reign. It also tells us about Baasha's successors and more about Asa's reign and the timing of everything.**

16:11-12 - Zimri kills everyone "that pisseth against a wall ... according to the word of the Lord."

*** Baasha and his house were judged for their sins. Their lives were taken.**

16:34 - When Hiel rebuilds Jericho, he lays the foundation with the body of his oldest son and sets up the gates with his youngest son's body "according to the word of the Lord."

*** Hiel probably didn't literally rebuild Jericho on the body of his oldest son and he probably didn't literally set up the gates on his youngest son's body. Here is the NKJV's translation of this verse: "In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the Lord, which He had spoken through Joshua the son of Nun." A literal reading of this passage indicates that Hiel built the foundation with Abiram and the gates with Segub. The curse likely referred to continual setbacks, delays and problems in the construction. It likely took the lifetime of these people to construct these things.**

Chapter 17

17:6 - Ravens bring Elijah bread and flesh for breakfast and dinner.

*** God had the ravens feed Elijah with bread and meat.**

17:22 - Elijah resurrects the widow's son, contrary to those verses that say that there is no resurrection from the dead.

*** Elijah resurrects the widow's son.**

*** Acts 26:23 indicates that Jesus was the "foremost in importance" to rise from the dead. This is another definition of this Greek word "first."**

Chapter 18

18:40 - Elijah orders the people to kill all prophets of Baal.

*** Baal was a false god. Elijah offered them a chance to prove that Baal was real and almighty and worthy of praise. Baal was silent. The uncreated Creator proved that He was worthy and true. Therefore, these evil prophets were executed. They were wicked and leading people into idol worship. This was a capital offense.**

Chapter 19

19:16 - Was Jehu the son or grandson of Nimshi?

*** According to 2 Kings 9:2, Jehu was the grandson of Nimshi. This Hebrew word for "son" also means "grandson." This is why 1 Kings 19:16 simply calls Jehu the son of Nimshi.**

19:19 - When did Elisha receive the Elijah's mantle?

*** The mantle was something the prophets wore. Therefore, when Elijah threw his mantle on Elisha, this was symbolic of his calling into the prophet-hood. He was to be Elijah's assistant. However, Elisha either returned this mantle to Elijah or Elijah wore a different one.**

*** In 2 Kings 2:8, we notice that Elijah has a mantle. Therefore, he either received his mantle from Elisha or wore a different one. In 2 Kings 2:13, Elijah is taken into Heaven and Elisha takes his mantle.**

Chapter 20

20:28-30 - God delivers the Syrians into the Israelites hands, and 100,000 were killed in one day. Of those that escaped, 27,000 were crushed by a falling wall. (It was a really big wall.)

*** If this passage was meant to be taken literally, this was a very large wall!**

20:35-36 - God sends a lion to devour a man for refusing to strike another man.

*** God commanded this man to strike a prophet's descendant. He wouldn't do it, so he lost his life.**

*** God was illustrating something important with this situation. It was emblematic of Ahab and Ben-Hadad. Ahab was going to forfeit his life because he did not smite Ben-Hadad when he had him under his power.**

20:42 - The prophet tells king Ahab that he, and his people, shall be punished for releasing Ben-ha'dad: "Your life shall go for his life, and your people for his people." They say that God is merciful. But when King Ahab is merciful, he is punished for it. See 1 Sam.15:2 for a similar example of God's mercy.

*** Verse 42 reads, "Then he said to him, 'Thus says the LORD: Because you have let slip out of your hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.'"**

*** God has a multi-faceted character. He is loving and kind. However, He is also just and righteous. His patience has an end and so does His mercy. Furthermore, it is His right to judge His creation that rejects Him. God wouldn't be a righteous judge if He never punished sin.**

Chapter 21

21:13 - Naboth is stoned to death for blaspheming god and the king.

*** After accusing him, these people stoned Naboth to death. There is no scriptural**

evidence that this was a just action. Verses 18 and 19 indicate that God called this action a murder, so He didn't sanction it, wasn't pleased about it and actually judged the people who did it.

21:19 - "Thus saith the Lord, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

*** This was God's judgment for murdering Naboth and stealing his vineyard.**

21:21 - God promises to "bring evil upon thee" and to "cut off" all those "that pisseth against the wall." God becomes furious when he sees people urinating on walls.

*** The KJV's phrase, "pisseth against the wall," is simply an idiom for the male gender. This action doesn't necessarily make God furious.**

21:23, 25 - Jezebel (Ahab's "strange" wife) "stirred up" Ahab to "work wickedness in the sight of the Lord." to punish her, God vows that "the dogs shall eat Jezebel."

*** God vowed to punish the wicked Jezebel for her sinfulness.**

21:24 - God says again that those that die in the city will be eaten by dogs, while those dying in the country will be eaten by fowls.

*** Yes, these dead bodies would be eaten by animals.**

21:29 - Since Ahab humbles himself before the Lord, God decides not to bring evil on him; he'll bring it on Ahab's son instead. Well, although that sounds fair enough, it contradicts other places in the Bible that claim that sons will not be punished for their father's sins.

*** God told the Israelites not to punish children for the sins of their fathers and to avoid punishing fathers for the sins of their children.**

*** All people have sinned. Therefore, God owns the right to punish any of them. Incidentally, God doesn't indicate why He will bring "calamity" on Ahab's son. It will surely be because of his unrighteousness, though.**

Chapter 22

22:19 - "I saw the Lord sitting on his throne." But this contradicts the many Bible verses that say that no one has ever seen God.

*** This verse is the introduction to a parable and not meant to be taken literally. Micaiah explains it in verse 23.**

22:22-23 - God puts a "lying spirit" in the mouth of prophets. If so, then those Bible verses saying that God doesn't lie must be lies.

*** God simply allowed a lying spirit to perform His judgment. God controls all things and even the evil spirits are subject to Him. The preceding verses illustrate how this evil spirit approached God and asked to be a tool of His judgment. The evil spirit surely meant it for evil, but God meant it for good - He is the righteous judge and these people deserved judgment.**

22:42-43 - Did Jehoshaphat remove the high places?

*** Yes, Jehoshaphat removed the high places. However, some of them were rebuilt.**

22:43, 46 - Jehoshaphat "did that which was right in the eyes of the Lord" and "took" the homosexuals (sodomites) "out of the land," or as the RSV says, "he exterminated" them.

*** TLB writes, "he closed all the houses of male prostitution." Any way you slice it, the wicked people who were sexually immoral were banished.**

2 Kings

Chapter 1

1:2-4, 17 - Ahaziah was sick and sent messengers to Baalzebub to ask if he would recover. God was jealous of the attention given to his competitor and tells Ahaziah that he will die for asking the wrong god.

*** God wants people to be fully devoted to Him. Seeking other gods and spirits for guidance and information is abominable to Him. God judged Ahaziah with his life because he did not consult God and sought a false god.**

1:10, 12 - Elijah shows that he is "a man of God" by burning 102 men to death.

*** These men weren't killed because of Elijah's pride. God sent fire to consume them because He was judging them. The phrase "if I be a man of God, then let fire come down . . . and consume" can also be translated, "surely, as I am a man of God, fire shall come down and consume . . ." This was God's choice and Elijah was merely His instrument and mouthpiece.**

Chapter 2

2:8 - When Elijah needs to cross a river, he just smacks the water with his magic mantle and crosses on dry land.

*** This was a miracle that Elijah did with God's power.**

2:11 - Did Elijah ascend into heaven in a whirlwind? Well, according to this verse he did, but Jn.3:13 denies it by saying, "No man hath ascended into heaven."

*** Elijah didn't ascend into Heaven. He was assumed into Heaven. Ascension happens by one's own power. Assumption happens by God's power. Verse 10 clearly states that Elijah was going to be "taken" into Heaven. Furthermore, the Hebrew word for "went," in verse 11, is also translated "carried up." Elijah was assumed into Heaven by God's power and not his own.**

2:12 - Elisha calls Elijah "father." But in Mt.23:9 Jesus says, "Call not man your father."

*** It is uncertain whether Elisha was calling to Elijah or to God. Nonetheless, Jesus gives this command several hundred years after this event. He simply tells us that only God is our Father and Master.**

2:13 - When did Elisha receive Elijah's mantle?

*** The mantle was something the prophets wore. Therefore, when Elijah threw his mantle on Elisha, this was symbolic of his calling into the prophet-hood. He was to be Elijah's assistant. However, Elisha either returned this mantle to Elijah or Elijah wore a different one.**

*** In 2 Kings 2:8, we notice that Elijah has a mantle. Therefore, he either received his mantle from Elisha or wore a different one. In 2 Kings 2:13, Elijah is taken into Heaven and Elisha takes his mantle.**

2:14 - Elisha repeats Elijah's trick of parting the waters of the Jordan by smiting them with his mantle.

*** Elisha performs a miracle with God's power.**

2:20-22 - Elisha "heals" the waters by adding a pinch of salt.

*** Elisha performs another miracle. Since he added salt to the water, when it became clean, it was a more obvious miracle.**

2:23-24 - God sends two bears to rip up 42 little children for making fun of Elisha's bald head.

*** These children were mocking Elisha and blaspheming God. When they said, "Go up, you bald head, go up you bald head!," they were blaspheming a miracle of God (Elijah's assumption) and taunting them both. Therefore, God punished these children for their wickedness.**

Chapter 3

3:19-25 - God instructs the the Israelites, through the prophet Elisha, to implement a scorched earth policy on the Moabites. "Strike every fortified city and every choice city, and fell every good tree and stop all springs of water, and mar every good piece of land with stones." And they carry out their instructions. (Well, OK, they did leave a few stones in Kirharaseth.) This kind of tactic was used by many aggressors, including Adolf Hitler. I wonder if they also thought they were following God's instructions.

*** This is nothing in comparison to Hitler and his regime. The connection is unfathomable.**

*** These wicked and unrepentant sinners were being judged by God for their sins. In addition to the military battle, the Israelites were simply to cut down the trees they would use for fortifications ("every good tree," but not fruit trees, see Deuteronomy 20:19), stop the wells and throw rocks on the good land. This is**

hardly a "scorched earth policy"! These were military tactics.

3:27 - In a desperate attempt to halt the slaughter of his people by the Israelites, the king of Moab sacrifices his oldest son as a burnt offering.

*** The King of Moab did sacrifice his oldest son. This was a sinful act by a pagan king.**

Chapter 4

4:32-35 - Elisha restores the life of a dead child, but only after laying on him a couple of times, putting his mouth on the child's mouth, his eyes on the child's eyes, and his hands on the child' hands. Finally, the child responds by sneezing seven times. So I guess Jesus wasn't the first to rise from the dead.

*** Yes, there will be a resurrection from the dead. See the "Special Questions" for more on this.**

*** Jesus wasn't the first to rise from the dead. He was the "foremost in importance" to rise from the dead. This Greek word for "first," in Acts 26:23, also means "foremost in importance."**

Chapter 5

5:14 - Elisha can do all the tricks of Jesus (raise the dead, heal the sick, etc.). Here he cures a leper, but only after the leper dips himself seven times in the Jordan.

*** Elisha was a prophet of God, so God gave him power to do miracles. This was another one of the miracles he did. He wasn't as powerful or as righteous as Jesus, though.**

5:27 - Elisha not only can cure leprosy, he can also dish it out. Here he makes his servant (Gehazi) and all his descendants lepers forever. But elsewhere the bible says that children shall not be punished for the sins of their fathers.

*** God told the Israelites not to punish fathers for their son's sins and to avoid punishing sons for their father's sins. God owns the right to punish all sinners. Everyone has sinned, so when they don't receive punishment, they are receiving His grace and mercy.**

*** This Hebrew word that is translated "forever," in the KJV, is also translated "the vanishing point is concealed."**

*** Gehazi's curse was likely referring to his posterity. It was in place until his posterity was extinct.**

Chapter 6

6:6 - Elisha makes an iron ax head swim. Neat trick, not even Jesus did that one!

*** This was another miracle that Elisha did. Incidentally, this Hebrew word that was translated "swim," in the KJV, can also be translated "float."**

6:18 - Elisha prays that God will make his adversaries blind, and God smites "them with blindness according the word of Elisha."

*** The Syrian army had surrounded Elisha and the Israelites. Therefore, Elisha asks God to make them blind; and He does.**

6:25 - During a famine an ass's head sells for 80 pieces of silver and a bit of dove's dung for 5 pieces of silver.

*** During this famine, those were the prices for those things. The phrase "dove's dung" may be literal or figurative. There are valid reasons for each position.**

6:28-29 - "So we boiled my son, and did eat him."

*** During this terrible time, people starved and even ate one another.**

6:33 - Women killed, boiled and ate their own children because of a plague that God sent, or as the Bible puts it: "Behold, this evil is of the Lord."

*** These people were being judged for their sins. It was their fault that they had these problems and judgments. However, someone (probably Elisha) does admit, "this calamity is from the Lord." God is in control of all things and He decides when and how people should face judgment for their wickedness.**

Chapter 8

8:1 - God sends a famine on the people that lasts for seven years.

*** This is correct. God sent or allowed this famine.**

8:10 - Elisha, apparently with God's approval, tells a man to lie. So is lying forbidden or not?

*** There is no evidence that Elisha was told to lie or that God approved of his lie. Incidentally, God told Elisha the truth.**

8:22 - The Edomites revolt. But how could they have fought when all of their males had just recently been killed? (1 Kg.11:16)

* Many years ago, while David reigned, his army fought and killed nearly all of the Edomite males. Incidentally, this Hebrew word that was translated "males" in the KJV can also be translated "men." The scriptures indicate that Hadad (a royal dignitary, yet still a child) escaped with some others and went to Egypt. They became allies with Pharaoh and he prospered them. When Hadad grew older, he was given an Egyptian wife. After he grew in power and stature and discovered that David and Joab were dead, he returned to Edom. He had plenty of time to raise an army.

8:25 - Did Ahaziah begin to reign in the eleventh or the twelfth year of Joram?

* Some translations and manuscripts indicate it was the 12th year (in both places). Therefore, Ahaziah probably began reigning in the 12th year of Joram.

* If Joram began reigning in April of the year 2000 and it was currently February of 2012, it could be said that it was the 11th year of Joram's reign and it could also be said that it was the 12th year of Joram's reign. This is a possible reason for the discrepancies in some of the translations and copied manuscripts.

8:26 - Was Ahaziah 22 or 42 years old when he began to reign?

* 2 Kings 8:26 tells us that Ahaziah was 22 years old when he became king. If he was 42 years old, then it wouldn't make any sense.

* The translations that indicate he was 42 are incorrect. Only the original manuscripts and modern translations that indicate he was 22 are correct. Therefore, we can either call this a copyist error or an error in some of the modern translations (and even some of the ancient ones). Fortunately, some translations and manuscripts have gotten this number correct.

Chapter 9

9:2 - Was Jehu Nimshi's son or grandson?

* According to 2 Kings 9:2, Jehu was the grandson of Nimshi. This Hebrew word for "son" also means "grandson." This is why 1 Kings 19:16 simply calls Jehu the son of Nimshi.

9:8 - God says that the "whole house of Ahab shall perish," and that he "will cut off from Ahab him that pisseth against the wall."

* Since they had murdered and done wicked things, God was planning to judge them. The idiom "piss on the wall" is simply referring to the male gender.

9:10 - God plans to have dogs eat Jezebel's body.

* This prophecy came true (see verses 33-37).

9:24 - Jehu shoots an arrow right through poor old Jehoram's heart.

* Jehoram was judged for his wickedness with death.

9:29 - Did Ahaziah begin to reign in the eleventh or the twelfth year of Joram?

* Some translations and manuscripts indicate it was the 12th year (in both places). Therefore, Ahaziah probably began reigning in the 12th year of Joram.

* If Joram began reigning in April of the year 2000 and it was currently February of 2012, it could be said that it was the 11th year of Joram's reign and it could also be said that it was the 12th year of Joram's reign. This is a possible reason for the discrepancies in some of the translations and copied manuscripts.

9:33-37 - God has Jezebel thrown off a wall. Her blood is sprinkled on the wall and on the horses, by which she is trampled. Her body is eaten by dogs and all that remains of it is her hands, feet, and skull. God says that she "shall be as dung upon the face of the field."

* Jezebel was extremely wicked and she was given a harsh judgment.

Chapter 10

10:7-8 - All seventy of king Ahab's sons are killed, their heads put in baskets, and sent to Jezreel. He says, "Lay ye them in two heaps ..."

* This is simply, recorded history. The heads of the sons of this wicked king were delivered to Jezreel. This was a pre-emptive, war action that helped God's people stay alive. If they didn't do this, there would have been much bigger problems and much greater bloodshed, later.

10:11 - Jehu kills all that remained of king Ahab's family.

* This is correct and more, recorded history. This was a pre-emptive, war action that helped God's people stay alive. If they didn't do this, there would have been much bigger problems and much greater bloodshed, later.

10:14 - Jehu captures and then murders 42 men.

* This historical record is true. This was a pre-emptive, war action that helped God's people stay alive. If they didn't do this, there would have been much bigger problems and much greater bloodshed, later.

10:16-17 - Jehu shows off his zeal for the Lord by murdering "all that remained

unto Ahab in Samaria, till he had destroyed him according to the word of the Lord."

*** This was a pre-emptive, war action that helped God's people stay alive. If they didn't do this, there would have been much bigger problems and much greater bloodshed, later.**

10:19 - Jehu lied to the followers of Baal so that he could trap and kill them.

*** There is no evidence that this lie was condoned by God. There was surely another way to perform God's will without lying.**

10:24 - Jehu warns his guards saying, "If any of the men escape, he that letteth him go, his life shall be for the life of him."

*** Jehu didn't want any of them to escape alive.**

10:25 - Jehu, when he finishes his animal sacrifices, orders his men to "Go in, and slay them, let none come forth. And they smote them with the edge of the sword."

*** This was a pre-emptive, war action that helped God's people stay alive. If they didn't do this, there would have been much bigger problems and much greater bloodshed, later.**

10:30 - God is greatly pleased with all of Jehu's killings, saying "because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart [Jehu murdered them all], thy children of the fourth generation shall sit on the throne of Israel."

*** Jehu had completed the task of launching a pre-emptive, military strike and killing the people that otherwise would have killed him and his people.**

Chapter 11

11:1 - When Athaliah "saw that her son was dead, she arose and destroyed all of the seed royal."

*** Athaliah murders numerous people, so that she could reign.**

11:15-16 - The priest has Athaliah and her followers killed.

*** Jehoiada told the army to slay her and her followers; and they did.**

11:18 - Destroy the religious buildings of those of other faiths and kill their

ministers.

*** Altars to the false god Baal were destroyed. The temple of Baal and the images of Baal were also destroyed.**

Chapter 12

12:20-21 - Joash was buried "with his fathers." But 2 Chr.24:24-25 denies this saying, "they buried him not in the sepulchres of the kings."

*** 2 Kings 12:20-21 tells us that he was buried with his fathers. 2 Chronicles 24:24-25 indicates that he wasn't buried in their sepulchers. There is no contradiction here. He was buried in the City of David and with them, but not in their sepulchers.**

Chapter 13

13:1 - When did Jehoash become king of Judah?

*** 2 Kings 13:1 reads, "In the twenty-third year of Joash (Judah). . . Jehoahaz (Israel) . . . became king . . . and reigned seventeen years."**

*** 2 Kings 13:10 reads, "In the thirty-seventh year of Joash (Judah) . . . Jehoash (Israel) . . . became king . . . and reigned sixteen years."**

*** Jehoahaz began his reign in the twenty-third year of Joash and reigned seventeen years. He reigned fourteen alone and three years with his son Jehoash. Therefore, Jehoash became "co-ruler" in the 37th year of Joash and ruled alone in the 40th year of Joash.**

13:18-19 - Elisha tells Joash to hit the ground with his arrow. So he smacks the ground three times. Elisha then yells at him, saying he should have sturck the ground five or six times. If he had, then he would have completely wiped out Syria, but now since he only struck the ground three times, he'll only get to smite Syria three times. Shucks!

*** This is correct. This is what the scriptures say.**

13:21 - A dead body is brought to life when it accidentally touches the bones of Elisha. But elsewhere the bible says that no one will ever rise from the dead.

*** Yes, there will be a resurrection from the dead. See the "Special Questions" for more on this.**

13:23 - Many Bible verses say that God respects no one. But this verse says that he had respect for the Israelites.

* God is not a "respecter of persons." This means that He isn't impressed by earthly titles, worldly wealth, social status, etc.

Chapter 14

14:3, 7 - Amaziah "did that which was right in the sight of the Lord" and killed ten thousand Edomites. But in Dt.23:7 God tells the Israelites to "not abhor" the Edomites.

* Deuteronomy 23:7 says that the Israelites were not to loathe or detest the Edomites. Incidentally, God never mentioned that this was an eternal command. It was for this time and place.

* In Obadiah, God's patience, mercy and grace had worn thin. He decreed that it was time to judge the Edomites.

Chapter 15

15:5 - God strikes king Azariah with leprosy "unto the day of his death" for not removing the high places.

* This king had allowed pagan idol worship to remain. He was supposed to get rid of the false gods, so he was judged for allowing them to stay.

15:16 - King Menahem rips up all the pregnant women in Tizzah "because they opened not to him." Does God approve of such acts? It's impossible to tell from this passage; the mass murder is simply reported without editorial comment.

* Menahem was a wicked king. This was a wicked act. Incidentally, several passages of the Bible have recorded historical events without editorial comments.

15:30 - "In the twentieth year of Jotham ..." But verses 32-33 say that he only reigned for a total of sixteen years.

* 2 Kings 15:30 reads, "Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he reigned in his place in the twentieth year of Jotham the son of Uzziah."

* 2 Kings 15:32 and 33 read, "In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign. He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok."

* Ahaz was Jotham's son. Jotham was in power for over 16 years. However, after 16 years, he began reigning with Ahaz and did so for several years. In 2 Kings 15:30, Ahaz had not been introduced, yet. This is likely why the author simply

referred to Jotham's 20th year, even though he was co-ruling with his son.

Chapter 16

16:2 - According to this verse, Ahaz was 36 years old when he completed his reign. And 18:1-2 says that he was succeeded by a 25 year old son, Hezekiah. This means that Ahaz fathered Hezakiah when he was only eleven years old!

*** Ahaz fathered Hezekiah when he was either 11 or 12 years old. In ancient cultures, kids were often betrothed at age 9. Sometimes, they were even married at age 10 or 11.**

16:20 - Was Ahaz buried with his fathers?

*** 2 Kings and 2 Chronicles reveal that Ahaz slept with his fathers. Both books even give that exact phrase.**

Chapter 17

17:25-26 - God sent lions to devour the foreigners in Samaria because "they feared not the Lord," and even worse "they knew not the manner of the God of the land." Well that'll teach them about God's manners.

*** God judged these people because they were wicked and rejected Him. They lost their lives because of their sins.**

17:39 - Should we fear God?

*** Yes, we should fear and respect God. This is consistent with many other passages of scripture.**

*** God has not given us the spirit of fear (timidity) toward other humans. This spirit is from the Devil. God has given us the spirit of courage and of a sound mind.**

*** 1 John 4:18 is also referring to fearing humans. We should only fear God.**

Chapter 18

18:1-2 - Hezekiah, the son of Ahaz, began to reign when he was 25 years old. His father was 36 years old when Hezekiah took over (16:2). So Ahaz was only eleven years old when he fathered Hezekiah!

*** Ahaz fathered Hezekiah when he was either 11 or 12 years old. In ancient cultures, kids were often betrothed at age 9. Sometimes, they were even married at age 10 or 11.**

18:27 - This verse speaks of eating and drinking one's own bodily waste

products. Charming.

*** This was a warning about a coming siege and famine that would effect these people.**

Chapter 19

19:35 - An "angel of the Lord" kills 185,000 men while they sleep. "And when they arose early in the morning, behold, they were all dead corpses." I guess they all woke up and said, "Shucks, I'm dead."

*** This word "they," in the phrase, "when they arose," is referring to Sennacherib and some of his associates (not the dead bodies).**

Chapter 20

20:11 - Isaiah, with a little help from God, makes the sun move backwards ten degrees. Now that's quite a trick. All at once, the earth stopped spinning and then reversed its direction of rotation. Or maybe the sun traveled around the earth in those days!

*** Is this anti-miracle bigotry? The God who created the laws of science can break them.**

Chapter 21

21:12 - God threatens to "bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

*** This Hebrew word that is translated "evil," in the KJV, is also translated "calamity." God was going to judge Jerusalem and it was going to be very noteworthy and serious.**

Chapter 22

22:20 - God promises Josiah that he will have a peaceful death. But Josiah's death was anything but peaceful. (2 Kg.23:29-30, 2 Chr.35:23-24)

*** When Josiah died, he was at peace with God. Plus, his nation was at peace with the Assyrians. They were not at war. 2 Chronicles 35:20 indicates that two, pagan nations were fighting and Josiah chose to get involved. Therefore, Josiah was mortally wounded in Megiddo, brought to Jerusalem in a chariot and likely died in peace there.**

Chapter 23

23:7 - Josiah, with God's approval, broke down the houses of the sodomites.

*** This is correct. These people were prostitutes and chasing after false gods.**

God didn't want them there.

23:20 - Josiah, apparently with God's approval, kills "all the priests of the high places" and sacrifices them to God on their altars. Note that this is a guy who "did what was right in the eyes of the Lord" (2 Kg.22:2).

*** These verses do not indicate that God requested a human sacrifice. Furthermore, in 1 Kings 13:2, this word for "offer" simply means "kill" or "slay." If there was an implication of a "sacrifice," it was ironic because these, evil priests were sacrificing to false gods and they were going to be killed on their own altars. This was their judgment for rejecting God and worshiping false gods.**

23:26 - Even though Josiah did all that God asked of him, God still punished him and all Jerusalem for the acts of his grandfather.

*** These people were fickle and depraved. Even though they showed some godliness in the reign of Josiah, they would still be punished for their wickedness.**

23:29-30 - Where did Josiah die? Megiddo or Jerusalem? Well, whichever it might have been, it certainly wasn't the peaceful death that God promised him in 22:20.

*** Josiah died in Jerusalem.**

*** In 2 Kings 23:29, the Hebrew word that was translated "slew" (KJV) is also translated "mortally wounded." In 2 Kings 23:30, the Hebrew word that was translated "dead" (KJV) is also translated "dying." For instance, this same word is translated "crying" (KJV) and "destruction" (NKJV, ASV) in Proverb 19:18.**

Chapter 24

24:6 - In Jer.36:30 we are told that Jehoiakim had no one to succeed him, but this verse says that he was succeeded by his son.

*** Jehoiachin reigned for three months, then he was plundered by the Babylonians (they took 10,000 captives, Solomon's gold, etc.) and taken to Babylon. Therefore, Jehoiakim essentially had no successor.**

24:8 - Was Jehoiachin 18 or 8 years old when he began to reign?

*** Jehoiachin was 18 years old when he began to reign. This number is consistent with many modern translations and ancient manuscripts.**

*** Jehoiachin reigned for three months and ten days. The author of Kings gives a round figure, which is quote common in the scriptures. Usually, we see exact numbers of years listed when exact numbers of years weren't always intended.**

The author of Chronicles gives us a unique record and a specific amount of days.

24:17 - Was Zedekiah Nebuchadnezzar's uncle, as this verse says, or his brother, as is said in 2 Chr.36:10?

*** First, the word "his" is not referring to Nebuchadnezzar. It is referring to Jehoiachin (who is also mentioned in 2 Chronicles 36:10). Next, this Hebrew word for "brother" has a wide variety of usages and is often translated "brethren" (not referring to literal brothers). Therefore, we can trust 2 Kings 24:17 as it gives us a specific, relational title. Zedekiah was Jehoiachin's uncle.**

Chapter 25

25:7 - In Jeremiah (34:4) God tells Zedekiah that he will die in peace and be buried with his fathers. But this verse and Jer.52:10-11 say that he died a violent death in a foreign land.

*** God didn't lie to Zedekiah. He told him that he would die in a peaceful manner. However, after Zedekiah didn't effectively abolish slavery and follow God's commands, God gave a different declaration. Jeremiah 34:20-22 indicates that Zedekiah would be taken away by the Babylonians and die a terrible death.**

25:8 - On what day of the month was the temple burned? The seventh or the tenth day?

*** 2 Kings 25:8 indicates that Nebuzaradan came "unto" Jerusalem on the seventh day. Jeremiah 52:12 indicates that he came "into" Jerusalem on the tenth day. In each passage, in the following verse, we read that he set fire to the temple. This was either on the "tenth day" or after soon after it.**

25:19 - This verse says there were five men in the king's presence, but Jer.52:31 says there were seven.

*** Jeremiah 52:25 mentions seven men. 2 Kings 25:19 mentions five men. There were surely seven men (at least, eventually), however 2 Kings 25:19 omits two of them because the author deemed them less important to the account. Frequently, people who did not speak or people who were of less importance are omitted from biblical accounts (as well as non-biblical, historical accounts).**

25:27 - Was it the 25th or the 27th day of the month? (Jer.52:31)

*** The decree to release Jehoiachin from prison was likely made on the 25th day (Jeremiah 52:31) and it was implemented on the 27th day (2 Kings 25:27).**

1 Chronicles

Chapter 1

1-9 - The first nine chapters of First Chronicles are good examples of the "endless genealogies" that Paul tells us to avoid (see 1 Tim.1:4 and Tit.3:9). Wearisome as these chapters are, the rest of the book isn't much better. Consequently, First Chronicles is probably the most boring book in the Bible -- maybe the most boring book in all of literature.

*** Genealogies were important up until the time of Jesus Christ. He fulfilled the numerous, lineage prophecies. However, after His birth, life, death, and resurrection, it wasn't necessary to trace the Jewish lineages.**

*** After Christ ascended to Heaven, some people were boasting about their genealogies. Therefore, in the New Testament, they were told not to worry about them.**

1:1-2 - Was Enoch the sixth or the seventh from Adam?

*** In 1 Corinthians 15, Paul refers to the first Adam and the second Adam. The second Adam refers to Jesus Christ; the eternal Christ and second person of the Godhead. Therefore, since we see that Enoch is the sixth from the earthly Adam, we know that he was seventh from the heavenly, eternal Adam: Jesus Christ.**

1:32 - In this verse we are told that Keturah was Abraham's concubine, but Gen.25:1 says that she was his wife.

*** Sarah was Abraham's first wife. Sarah gave birth to the child of promise: Isaac. Keturah was another one of his wives. The writer of Chronicles labeled her a concubine for two reasons. First, compared to his first wife, she was second in importance. Second, she was likely his concubine for a time and later became his wife.**

1:38 - Who was Anah? The brother of Zibeon.

*** Anah was a descendant (not necessarily a literal son) of Seir the Horite. This Hebrew word for the English word "son" has a variety of meanings and generally designates lineages; not necessarily fatherhood.**

1:40 - Who was Anah? The son of Zibeon.

*** This verse gives us a more specific lineage than Genesis 36:20 and 1 Chronicles 1:38. In those verses, we find that Anah and Zibeon are both descendants of Seir**

the Horite. However, in Genesis 36:24, we read that Anah was either a son or a descendant of Zibeon.

Chapter 2

2:3 - God killed Er for being "evil in the sight of the Lord."

*** The Creator holds the right to judge people for their sins; even with death.**

2:13-15 - Here we are told that Jesse had seven sons, but according to 1 Sam.16:10 he had eight.

*** In 1 Samuel 16:10, this Hebrew word for "sons" can refer to grandchildren, too. Therefore, it appears that Jesse showed seven children and one grandchild to Samuel. It is also possible that he had another son that died. This could explain why he was counted in the earlier historical accounts and omitted from some later ones.**

2:17 - Who was Amasa's father?

*** Ithra (Jithra) is the same person as Jether. These are simply alternate spellings. Incidentally, both names have the same meaning: abundance. This is similar to a person being called both Mike and Michael.**

2:18, 50 - Who was Caleb's father?

*** 1 Chronicles 2:18 indicates that Caleb's father was Hezron. 1 Chronicles 2:19 indicates that Caleb married a woman named Ephrath and they had a son named Hur.**

*** In the KJV, 1 Chronicles 2:50 reads, "These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim." Another translation of this verse (and verse 51) is this: "These were the descendants of Caleb: the sons of Hur, the firstborn of Ephratah (Ephrath): Shobal the father of Kirjathjearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader."**

Chapter 3

3:5-8 - This list of David's sons is given in two other places (2 Sam.5:14-16, 1 Chr.14:3-7), but none of them give the same set of names. In this list, for example, Nogah is missing, but it is included in the other two lists.

*** Some of these names are the same and some are different. Therefore, these writers simply omitted some of David's sons. Incidentally, some of the names in 2 Samuel 5 are the same in 1 Chronicles, but they have slightly different spellings.**

3:11-12, 15-16 - The gospel of Mathew Mt.1:6-11gives the same genealogy as is given here except Matthew, in an attempt to preserve the magical number 14, leaves out four generations (Joash, Amaziah, Azariah, and Jehoiakim).

*** Matthew never indicated that he gave a complete genealogy. He simply omitted these names. Incidentally, in Matthew, the Greek word for "begat" can refer to sons, daughters and ancestors.**

3:17-18 - Did Jeconiah have any sons?

*** The word "write," in the phrase "write this man as childless," is also translated "record." It is obvious, even by reading Jeremiah 22:30, that Jeconiah was not literally childless. However, this prophecy came true because he had no successor.**

*** Jeremiah 22:30 indicates that his descendants would not "sit on David's throne and rule any more in Judah." None of his descendants sat on this earthly throne.**

3:19 - Who was Zerubbabel's father?

*** Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.**

*** Ezra 3:2 and Nehemiah 12:1 use a Hebrew word for "son" that means "grandfather." There aren't any ancient Hebrew terms for grandfather or grandson. This is why all of the Israelites are called the "sons of Israel (Jacob)," even though they could only literally be called his great grandchildren.**

3:20 - Seven sons of Zerubbabel are listed, not five as is said in verse 20.

*** In verse 20, five descendants of Zerubbabel are listed. Therefore, the word "five" that we find at the end of verse 20 is simply indicating that Zerubbabel also has these, five descendants.**

3:22 - Five sons of Shemiah are listed, not six as is said in this verse.

*** One descendant of Shemiah was omitted from the text.**

Chapter 6

6:1, 16 - Was Mahli the son of Levi?

*** According to 1 Chronicles 6:16-19, Mahli was Levi's grandson and the son of Merari. This Hebrew word for "son" is better translated "grandson."**

6:27 - Was Samuel an Ephraimite or a Levite

*** 1 Chronicles 6:16-30 indicates that Samuel is a Levite and descended from Elkanah. In 1 Samuel 1, Elkanah is called an Ephraimite because his family lived in a Levitical city in the boundaries of Ephraim.**

6:28 - Who was Samuel's firstborn son? Vashni or Joel (1 Sam.8:2)?

*** 1 Samuel 8:2 indicates that Joel was Samuel's firstborn son. This is also indicated by 1 Chronicles 6:33. In 1 Chronicles 6:28, we likely see another name that Joel was called: Vashni. Incidentally, the Syriac and Arabic translations (along with NKJV, TLB, ASV, NIV, etc.) have "Joel" instead of Vashni.**

*** Some translators believe that the Hebrew word "veshni" means "second" and was accidentally translated into a proper name. At any rate, Joel was the firstborn son of Samuel.**

6:66,69 - What tribe was Aijalon from? Ephraim or Dan (Jos.21:23-24)?

*** Aijalon was originally assigned to Dan. However, because of their idolatry and wickedness, Aijalon was reassigned to Ephraim (as it is recorded in Chronicles). Many passages of scriptures indicate how Dan quickly fell into wickedness and lost their inheritance.**

Chapter 7

7:6, 8:1 - There are four lists of Benjamin's sons in the Bible. None of them agree and only one name (Bela) is found in all four lists.

*** These lists aren't recording "sons." They are recording descendants. This Hebrew word for "sons" includes descendants like grandchildren and great-grandchildren.**

Chapter 8

8:33, 9:39 - Was Ner or Abiel the father of Kish?

*** Kish was Saul's father. Ner was Kish's father. Abiel was their Ner's father.**

*** In 1 Samuel 9:1, when we read that "Kish was the son of Abiel," this Hebrew word for "son" doesn't indicate a father-son relationship. It is widely used to represent a descendant and it has a wide variety of meanings. In this instance, it is referring to a grandson. There is no ancient Hebrew word that specifically and only means "grandson," therefore some of the genealogies can appear confusing or misleading.**

Chapter 10

10:4, 14 - How did Saul die?

*** Saul was hit by a Philistine arrow (1 Samuel 31:3). Next, Saul laid on his armor bearer's sword (1 Samuel 31:4). While he was dying, an Amalekite came by and killed him (2 Samuel 1:6-10).**

10:6 - Did all of Saul's family die with him? This verse says that they did, but 2 Sam.2:7-9 says that one of his sons survived.

*** Ishbosheth was probably an illegitimate son of Saul's. He may have been born from a concubine or another woman. This is likely why he is not mentioned as being part of "Saul's house" or one of his three sons. Incidentally, Ishbosheth was also called "Eshbaal" (see 1 Chronicles 8:33), which indicates his pagan heritage and the probability of being born illegitimately.**

10:13 - Did Saul inquire of the Lord?

*** In 1 Samuel 28:6, this Hebrew word for "inquire" can be translated "demand." When Saul sought the Lord in this way, He did not hear him.**

*** In 1 Chronicles 10:13 and 14, this different Hebrew word for "inquire" means "worship," "seek," "search," "follow" and "ask." Saul did not do this and this is part of the reason why God judged Him by taking his life.**

Chapter 11

11:23 - Among those killed by the "mighty man", Benaiah, was a giant Egyptian "five cubits high". Since a cubit is 18 inches or so, that would have made him about 7'6" (2.3 meters).

*** Yao Ming is a Chinese basketball player that does television commercials and plays in the NBA. He is 7' 6". Many people have grown over 8' tall.**

Chapter 12

12:8 - The Gadites had faces like lions and could run as fast as deer on the mountains.

*** This verse reads, "Some Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains." These men were simply excellent soldiers.**

Chapter 13

13:9-10 - God, who has a tough time expressing his gratitude, kills Uzza for trying to keep the ark from falling. But where did God kill him?

*** God gave specific instructions regarding carrying the Ark and touching the Ark. Both of these instructions were ignored. Therefore, God judged Uzzah by taking his life.**

*** This place was called both Nachon and Chidon. This was likely a person's name and he was called by both names. It is not unusual for a person to be called by two names. See Jacob/Israel, Saul/Paul, Daniel/Belteshazzar, Azariah/Abednego, Sarai/Sarah, Abram/Abraham, etc. Incidentally, over time, place names also change.**

Chapter 14

14:3 - "And David took more wives..." with the apparent approval of God.

*** There is no evidence that God supported polygamy. Incidentally, 1 Chronicles 14:2 (the previous verse) indicates that David's kingdom was being exalted because of the Israelites; not necessarily because of him and surely not for his polygamy.**

14:4-7 - This list of David's sons is given in two other places, but none list the same set of names.

*** The author of this list omitted a few people.**

Chapter 16

16:30 - In this verse we are told that the earth is stable and does not move. If so, then it must not spin on its axis or travel about the sun.

*** In the KJV, 1 Chronicles 16:30 reads, "Fear before him, all the earth: the world also shall be stable, that it be not moved." These Hebrew words for "earth" and "world" indicate the "people of the earth/world." Therefore, another translation of this verse is: "Fear before him, all the people of the earth and the people of the world will be stable and unmoved."**

16:34 - "For his mercy endures forever." Why then is the Bible so full of cruelties that he committed or commanded?

*** God gives everyone person His mercy (and lots of it). All have sinned and deserve judgment.**

*** Incidentally, this Hebrew word for "forever" means "the vanishing point is concealed." One day, God's mercy will come to an end and Jesus Christ will return and everyone will be judged. Some will have eternal life and some will**

experience the Second Death.

Chapter 18

18:4 - When David "smote Hadarezer" did he take 7000 horsemen as it says here or 700 as is said in 2 Sam.8:7?

*** 7000 horsemen were taken by David. 2 Samuel 8:4 indicates that 700 companies of horsemen were taken. These horsemen were in companies of 100. Therefore, there were a total of 7000 horsemen taken (as we see in 1 Chronicles 18:4). The word "companies" is implied, yet omitted by the author of 2 Samuel 8:4.**

18:16 - Was Abiathar the son or the father of Abimelch?

*** According to 1 Samuel 22:20-23 and 1 Samuel 23:6, Ahimelech was the father of Abiathar.**

*** According to 2 Samuel 8:17, 1 Chronicles 18:16, and 1 Chronicles 24:6, Abiathar (the son of Ahimelech) was the father of a child he named Ahimelech.**

Chapter 19

19:4 - David's servants had their buttocks exposed.

*** This is correct.**

19:18 - On what must have been a particularly good day for killing but not so good for counting, David kills 7000 (2 Sam.10:18 says 700) men in chariots and 40,000 footmen (2 Sam.10:18 says they were horsemen).

*** 2 Samuel 10:18 indicates David killed 700 men in chariots. 1 Chronicles 19:18 indicates he killed 7000 men in chariots. This omission is very similar to the one in 2 Samuel 8:4. The author of 2 Samuel simply indicated the number of companies (or leaders). There were 700 companies with 100 in each. Therefore, there were 7000 men in chariots.**

*** These horsemen were also trained as footmen. Therefore, 2 Samuel 10:18 calls them horsemen and 1 Chronicles 19:18 calls them footmen. These same men were both.**

Chapter 20

20:3 - David tortures all the inhabitants of several cities "with saws, and with

harrows of iron, and with axes." This must have been an example of the "sure mercies of David" that are praised in Acts 13:34.

*** David's army conquered the wicked pagans of Rabbah (and others) and put the people to work. There is no indication that he sawed these people. The phrase "put them under saws" means that he put saws in their hands.**

*** The Hebrew word that was translated "pass," in the KJV's phrase "pass through the brickkiln," also means "transition." This Hebrew word for "brickkiln" also means "brickwork." Therefore, it is apparent that David made these people transition into brickwork (and not walk into a brick kiln).**

Chapter 21

21:1 - Was it Satan or God who "provoked David to number Israel"?

*** In 2 Samuel 24:1, this Hebrew word is translated "moved" and not "tempted." God let David be tempted to take this census. Since God is sovereign and in control of all things, even when He allows something to happen, it may be said that He made it happen. Consequently, He didn't literally tempt David, but He let him be tempted.**

*** 1 Chronicles 21:1 indicates that Satan tempted David to take the census. This is exactly what happened.**

21:5 - According to this verse David's army had 1,100,000 men from Israel and 470,000 men from Judah, but 2 Sam.24:9 says the numbers were 800,000 and 500,000, respectively. Of course, either of these numbers is ridiculously high for a battle between two tribal armies in 1000 BCE. (The United States had about 1.37 million active duty soldiers in 2001.)

*** 2 Samuel 24:9 indicates Israel had 800,000 "valiant" men. These were trained men that had battle experience. 1 Chronicles 21:5 indicates Israel had 1,100,000 total soldiers. Both figures are correct. Israel had 800,000 "valiant" men and 300,000 "non-valiant" men.**

*** 2 Samuel 24:9 also indicates that Judah had 500,000 soldiers. 1 Chronicles 21:5 indicates that Judah had 470,000 soldiers. 1 Chronicles 21:6 tells us why there is a discrepancy. ". . . he did not number Levi and Benjamin among them . . ."**

21:7, 10-15, 17 - God gets angry with David for counting the people (maybe he was upset because 2 Sam. and 1 Chr. disagree on the results) and, for a punishment, offers him three choices: Three (2 Sam.24:13 says seven) years of famine, three months to be destroyed by enemies, or three days of pestilence. When David can't make up his mind, God decides for him and sends a pestilence that kills 70,000 men. (Presumably women and children were also killed. If so, the

total must have been more than 200,000.) In the middle of the slaughter, God "repents of the evil" that he was doing and tells the angel to stop the killing. One wonders what God had in mind in the first place, since it was David who was supposed to have sinned by taking the census -- not the people. Even David was confused by this, and asked God, "these sheep, what have they done?"

*** David knew and trusted God. He knew that they deserved punishment, but he also knew that God was loving and would eventually bless and restore them.**

*** David pleaded with God because he didn't want Him to judge his people. However, everyone has sinned. All people are sinners and are unable to perfectly follow God. Therefore, He has the right to judge them as He sees fit. Nonetheless, He decides to have some mercy on them.**

21:25 - David buys the threshingfloor for 600 shekels of gold, but in 2 Sam.24:24 he gets a much better deal and pays only 50 shekels of silver.

*** 2 Samuel 24:24 indicates that David bought the threshing floor for 50 shekels of silver. This was simply part of the transaction and possibly only the initial deal.**

*** 1 Chronicles 21:25 indicates he bought the entire place (Mount Moriah) for 600 shekels of gold (verse 22 also indicates that he was buying the entire "place" and not just the threshing floor for 600 shekels of gold).**

Chapter 22

22:14 - David provides Solomon with a fantastically large amount of gold and silver with which to build the temple: 100,000 talents of gold and 1,000,000 talents of silver. Since a talent was about 60 pounds, this would be about 3,000 tons of gold and 30,000 tons of silver. This would be about 96 million ounces of gold, which nearly as much as is currently in the United States depository in Fort Knox. Not bad for a small tribe in 1000 BCE.

*** Fort Knox is only one of several, large depositories in the United States.**

*** Solomon had an extremely large amount of gold and silver. However, this verse doesn't say that he used it all for this project. 1 Kings lists some of Solomon's projects (for instance, see 1 Kings 7:1 and 2).**

Chapter 23

23:6 - Was Mahli the son of Levi?

*** According to 1 Chronicles 6:16-19, Mahli was Levi's grandson and the son of Merari. This Hebrew word for "son" is better translated "grandson."**

Chapter 24

24:6 - Was Abiathar the son or the father of Abemelech?

*** According to 1 Samuel 22:20-23 and 1 Samuel 23:6, Ahimelech was the father of Abiathar.**

*** According to 2 Samuel 8:17, 1 Chronicles 18:16, and 1 Chronicles 24:6, Abiathar (the son of Ahimelech) was the father of a child he named Ahimelech.**

Chapter 25

25:3 - "The sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six." But only five are listed.

*** In the KJV, Jeduthun's son named "Shimei" was omitted. However, he is listed in many other texts (like the NKJV, NIV, TLB, and some Hebrew and Septuagint manuscripts). He is also mentioned in verse 17 of this chapter.**

Chapter 26

26:13-14 - Does the Bible condemn gambling?

*** Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.**

*** In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money. In this case, they cast lots to determine their duties as they served the Lord.**

Chapter 29

29:7 - King David collects ten thousand drams (or darics) for the construction of the temple in Jerusalem. This is especially interesting since darics were coins named after King Darius I who lived some five hundred years after David.

*** The Hebrew word "adarkon" is translated "dram" in the KJV. At this point, this word is likely referring to a measure of weight and not a coin. Coins were probably not invented until many years after King David's time.**

29:29 - The acts of David are said to be found in the books of Samuel the seer, Nathan the prophet, and Gad the seer. Were these long-lost books supposed to be in the Bible? If so, how could God allow them to be lost? If not, why does God tell us about books that no longer exist (if they ever did)?

*** No, these books were not supposed to be in the Bible.**

*** The writer of Chronicles tells us that these books existed and were valuable. However, they have been lost. They may have been lost as a reminder that there are more mysteries of God that we will never discover until we meet Him in Heaven.**

2 Chronicles

Chapter 1

1:12 - That Solomon was the wisest and richest king to ever live is undoubtedly an exaggeration. Therefore it is also a false prophecy.

*** According to 1 Chronicles 22:14, we know that Solomon's father (David) left him an enormous amount of gold. By today's standards (the weight to dollar ratio), this gold was worth nearly $30 billion dollars! We also see that Solomon collected at least 666 talents of gold each year (see 1 Kings 10:14). This is nearly $200 million dollars (according to today's standards). No other king has had this much wealth and no other king currently has it.**

*** Incidentally, there are some alternate translations to this verse. For instance, it is possible that God was blessing him more than any other earthly king of Israel. It is also possible that God was simply telling him that he would be "greater" than any other king and this didn't refer to a mathematical prophecy regarding money. At any rate, this prophecy has been mathematically fulfilled and will likely continue to be so. No king has ever had as much wealth as Solomon.**

*** Solomon wrote most of the book of Proverbs. This alone indicates his outstanding and long-lasting wisdom. The Bible is the best-selling book in the world, of all time. Therefore, his wise quotes in Proverbs have been read, digested and spread more than any others. He was indeed an extremely wisest man. However, this verse doesn't indicate that he would be the wisest man. It says that wisdom and knowledge were granted to him and his riches, wealth, and honor would be greater than any other.**

Chapter 2

2:2 - Solomon enlists a huge workforce (over 150,000 men) to construct a small chapel. (See 1 Kg.6:2 where the dimensions of the building are given as approximately 90 feet long, 30 feet wide, and 45 feet high.)

*** This cubit was likely 21 inches (1 foot and 9 inches). Therefore, these are the probably dimensions of this building: about 110 feet high, 36 feet wide and 54 feet high. According to 1 Kings 6:2, these builders also constructed several more things like a colonnade and some courts, etc. (Note: Sometimes cubits were between 18 and 21 inches.)**

2:13 - Was Hyram from the tribe of Dan or Naphthali?

*** The writer of Chronicles (possibly Ezra) was giving a political statement about Hyram's origin. Dan had fallen into idolatry and they were disliked by the devout**

Israelites. Therefore, the author writes that Hyram was, "the son of a woman of the daughters of Dan." Hyram was likely from a mixed marriage: one parent from Dan and one from Naphtali. This was objectionable for several reasons, therefore the writer of Chronicles points it out.

2:18 - Were there 3600 or 3300 overseers?

* 2 Chronicles 2:18 indicates that there were 3600 overseers. This Hebrew word for overseers is "natsach."

* In 1 Kings 5:16, we see that there are 3300 people that "ruled over" the workers. This Hebrew word for "ruled (over)" is "radah." Therefore, we understand that there were 3600 overseers and 3300 of them had positions of authority over the other workers. The other 300 simply watched and didn't rule over them.

Chapter 3

3:15 - How high were the two pillars in front of the temple? 35 or 18 cubits?

* 2 Chronicles 3:15 indicates that both pillars equaled approximately 35 cubits. 1 Kings 7:15 indicates that they were about 18 cubits high (a piece).

Chapter 4

4:2 - Since the molten sea was round with a diameter of ten cubits and a circumference of thirty cubits, we know that the biblical value (God's value) of Pi is exactly 3. But, of course, its actual value is approximately 3.14159.

* In 2 Chronicles 4:2, this Hebrew word for circumference (the "qere" value) required the "kethiv" value, too. Therefore, the Masoretes wrote the "qere" value in the margin of the Hebrew text. If you take the numerical value of the "kethiv" (111) and divide it by the numerical value of the "qere" (106), and multiply it by the value of 30 X 10 (300), then you get 31.41509 cubits. Therefore, even thousands of years ago, we actually have an extremely close number for pi (3.141509). This is a discrepancy of less than 15 thousandths of an inch in a circumference over 46 feet!

* Remember that the Bible wasn't trying to give us the exact, numerical value of pi. It was simply illustrating the circumference of an ancient object, so the object could have been produced with the rough (yet very close) figure for pi.

4:5 - What was the volume of the molten sea in Solomon's temple?

* The author of 2 Chronicles 4:5 was probably recording the amount of water that was in the total water system (3000 baths), but the author of 1 Kings 7:26 was recording how much water was actually in the ceremonial bath structures (2000 baths). This Hebrew word for "baths" refers to a division of liquid and not

necessarily an actual bath structure. Incidentally, in order to become ceremonially clean, the Israelites needed a moving or flowing water source, so the amount and type of water was important to them.

Chapter 5

5:10 - What was in the Ark of the Covenant?

* In 1 Kings 8:9, only the ten commandments were in the ark of the covenant. This passage doesn't say that these are the only things that were ever in the ark. The same point is true for 2 Chronicles 5:10.

* Numbers 17:8-10 mentions Aaron's budding rod and how it was kept. This rod fit inside the ark (either intact or otherwise).

* The golden censer with manna easily fit in this ark, too.

5:10 - Where did Moses receive the Ten Commandments? On Mount Horeb.

* This verse doesn't say that Moses received the Ten Commandments on Mount Horeb. It says he put the commandments in the ark on Mount Horeb and that God made a covenant with them there, when they had come out of Egypt.

Chapter 6

6:1 - Does God dwell in darkness or in light?

* The Lord is everywhere. Therefore, He dwells everywhere He wishes.

6:36 - "For there is no man which sinneth not." But according to 1 John (3:6, 9, 5:18) some people do not, and indeed cannot, sin. Moreover, several individuals were perfect and therefore sinless: Noah, Asa, Job, Zechariah, and Elizabeth, Simeon, and Lot, for example.

* Every human has sinned. All of the people mentioned here have sinned (and many of their sins are recorded in the Bible). When people in the Bible are mentioned as being without sin (or something to that effect), it was only their current state of being. Their righteousness was being indicated. Nonetheless, every human can only have a sinless lifestyle for a period of time, then they will experience temptation and inevitably sin.

6:42 - The author of 2 Chronicles talks about the mercies of David, but David was anything but merciful. For some examples of his behavior see 2 Sam.12:31 and 1 Chr.20:3, where he saws, hacks, and burns to death the inhabitants of several cities.

* David didn't saw, hack, or burn these people to death. A closer examination of

those passages reveals that David put saws into their hands and put them to work with brick kilns.

Chapter 7

7:5 - Solomon, when dedicating the temple, killed 22,000 oxen and 120,000 sheep. All the blood, guts, pain, and suffering must have made God very happy.

*** This was Solomon's sacrifice to God. He loved God and dedicated this temple to Him.**

Chapter 8

8:10 - Solomon had 240 officers. Or was it 550?

*** This Hebrew word that was translated as "chief" can also be translated "ruler," "captain," or even "prince." 2 Chronicles 8:10 indicates 250 people were "rulers of King Solomon's officers." 1 Kings 9:23 indicates that Solomon had 550 "chief officers." These verses are obviously talking about different, ranking officers. The author of 2 Kings is distinguishing between their ranks and only mentioning the rulers of the officers.**

8:18 - Did Huram send Solomon 450 or 420 talents of gold?

*** On one trip to Ophir, Solomon received 450 talents and on a different trip, he received 420 talents of gold. The scriptures tell us that Solomon's fleet took many trips and received much gold from Ophir (and Hiram). See 1 Kings 10:22 and 1 Chronicles 29:4.**

Chapter 9

9:25 - Did Solomon have 4000 or 40,000 stalls for his horses?

*** There were 40,000 stalls for chariot horses and 4,000 stalls for chariots. There are a few ways to understand this. First, in battle, there were generally 10 times the number of horses to chariots. There were 10 men and 10 horses per chariot, in the same incident, in 2 Samuel 10:18 and 1 Chronicles 19:18. The first passage indicates that David slew 700 chariots and the next passage indicates he slew 7000 chariot riders.**

*** An alternate translation of 2 Chronicles 9:25 reads, "Solomon had 4,000 stalls for horse chariots." 1 Kings 4:26 reads, "Solomon had 40,000 stalls of horses for his chariots." These passages harmonize perfectly.**

Chapter 11

11:21 - Rehoboam had 18 wives and 60 concubines. Once again, if silence implies

consent, then God must approve of such arrangements.

*** Silence doesn't imply consent. Arguments from silence aren't arguments.**

*** Some parts of the Bible are simply historical records, therefore they record things that aren't good or best. This doesn't mean that God approved, though.**

Chapter 13

13:1-2 - Who was Abijah's maternal grandmother? Uriel or Abishalom?

*** Abijah's maternal grandfather was Absalom (the grandmother isn't mentioned). See 2 Chronicles 11:20. In 1 Kings 15:2, his name is given as Abishalom. However, in 2 Chronicles 13:1 and 2, Abijah's grandfather's name was given as Uriel. The writer of 2 Chronicles 13 probably did this to dishonor Absalom and credit Uriel.**

13:15-20 - God kills the king of Israel and helps Abijah kill 500,000 Israelites. "The children of Judah prevailed, because they relied upon the Lord God of their fathers." (That is, they had God on their side.)

*** In this battle, Judah prevailed over Israel. This was one of the battles between the divided kingdoms.**

13:21 - "But Abijah waxed mighty, and married fourteen wives." Apparently, in the eyes of God, a man's status is determined by the number of wives that he possesses.

*** Abijah likely made alliances with neighboring nations by marrying their wives. This was somewhat customary. Therefore, the Bible indicates that he grows in power as he marries these wives (and makes these alliances).**

Chapter 14

14:3, 5 - Did Asa remove the high places?

*** Yes, Asa removed the high places. The scriptures indicate that he loved God and possessed some desirable qualities. However, the people rebuilt some of these high places and Asa did not destroy them, again (see 2 Chronicles 15:17).**

14:8-13 - In the largest single God-assisted massacre in the bible, Asa, with God's help, kills one million Ethiopians.

*** These Ethiopians traveled to Palestine to fight the Israelites. God gave Asa and his army favor over them and judged the Ethiopians by taking their lives. God protected and prospered His people over the wicked pagans who were attempting to kill them.**

Chapter 15

15:6 - "God did vex them with all adversity." Consequently, "nation was destroyed of nation, and city of city."

*** God troubled these cities because of their sins. This was His judgment on them. This verse can also be translated, "God allowed them to be vexed with all adversity." God is sovereign, so the scriptures sometimes say He did something that He simply allowed.**

15:13 - Whoever that does not seek the God of Israel should be executed.

*** This was a covenant between these people. They made it because they loved God and weren't going to tolerate any less from their kindred.**

15:17 - Did Asa remove the high places?

*** Yes, Asa removed the high places. The scriptures indicate that he loved God and possessed some desirable qualities. However, the people rebuilt some of these high places and Asa did not destroy them, again (see 2 Chronicles 15:17).**

15:17 - "The heart of Asa was perfect all his days." Really, then why does the Bible so often claim that no one is perfect.

*** This Hebrew word for "perfect" is also translated "friendly" and "loyal." This verse isn't indicating that he was morally perfect - like God. It is simply indicating that he loved God and was loyal to Him.**

Chapter 16

16:1 - According to this verse, Baasha fought with Judah in the 36th year of Asa's reign, yet 1 Kg.16:6-8 says that Baasha died in the 26th year of Asa's reign. So if both stories are true, Baasha was still fighting 10 years after his death!

*** In 2 Chronicles 16:1, the phrase "the kingdom of Judah" was implied, yet omitted. Therefore, this verse can appear a little misleading. Here is another rendering of it: "In the 36th year (of the Kingdom of Judah), in the reign of Asa, Basha the King of Israel came up against Judah . . ." This verse is not indicating that it was the 36th year of Asa's reign. It tells us that it is the 36th year of the Kingdom of Judah. Incidentally, Baasha's death is not mentioned in 2 Chronicles and after chapter 16, he is not mentioned again.**

*** 1 Kings 16:6-8 indicates that Baasha died in the 26th year of Asa's reign. It also tells us about Baasha's successors and more about Asa's reign and the timing of everything.**

16:9 - "The eyes of the Lord run to and fro ..."

*** God is everywhere. However, some verses give Him human qualities, so people can relate to Him and understand Him better.**

16:12 - Asa, when he had a foot disease, went to physicians instead of seeking the Lord. Apparently, God disapproves of those who seek medical help rather than "seeking the Lord."

*** God wants people to seek Him, first. If He directs them to go to a doctor, then they should see a doctor. However, God can heal someone in an instant, so a doctor isn't always necessary.**

Chapter 17

17:5-6 - Did Jehoshaphat take away the high places?

*** Yes, Jehoshaphat removed the high places. However, some of them were rebuilt.**

Chapter 18

18:22 - God puts lies into the mouths of his prophets and speaks evil about people.

*** God simply allowed a lying spirit to perform His judgment. God controls all things and even the evil spirits are subject to Him. The preceding verses illustrate how this evil spirit approached God and asked to be a tool of His judgment. The evil spirit surely meant it for evil, but God meant it for good - He is the righteous judge and these people deserved judgment.**

Chapter 19

19:2 - Hate the sinner -- or God will pour his wrath out on you.

*** A prophet speaks to King Jehoshaphat and warns him about helping wicked people prosper. He had formed some ungodly alliances with evil people and apparently put them ahead of God's people.**

19:7 - Does God have respect for anyone?

*** Yes, God loves and respects people. However, He is not a "respecter of persons." This means that worldly titles, earthly wealth and social status don't impress Him.**

Chapter 20

20:31-33 - Did Jehoshaphat take away the high places?

*** Yes, Jehoshaphat removed the high places. However, some of them were rebuilt.**

Chapter 21

21:9, 12 - Jehoram began to reign after Elijah went to heaven (2 Kg.2:11, 8:16), so how could King Jehoram receive a letter from him?

*** Jehoram reigned for several years while his father was also alive and ruling with him. During this time, some scriptures may not specifically indicate that both were ruling, but him and his father were surely reigning together. Incidentally, some people think that Elijah's letter was predictive and prophetic, therefore Jehoram didn't have to be ruling in Elijah's time.**

21:14-19 - If you're not careful, god will kill your wives and children. Then he'll make you so sick that your bowels will fall out. He's just that type of guy.

*** These verses were from Elijah's letter to Jehoram. They were indicating God's judgments because of his people's wickedness.**

21:20, 22:1-2 - Jehoram was 32 years old when he began to reign and he reigned for eight years and then died (a 40 years old). After his death, his youngest son Ahaziah began to reign at the age of 42 (22:1-2). so the son (Ahaziah) was two years older than his father!

*** 2 Kings 8:26 tells us that Ahaziah was 22 years old when he became king. If he was 42 years old, then it wouldn't make any sense.**

*** The translations that indicate he was 42 are incorrect. Only the original manuscripts and modern translations that indicate he was 22 are correct. Therefore, we can either call this a copyist error or an error in some of the modern translations (and even some of the ancient ones). Fortunately, some translations and manuscripts have gotten this number correct.**

Chapter 22

22:2 - Was Ahziah 42 or 22 when he began his reign?

*** 2 Kings 8:26 tells us that Ahaziah was 22 years old when he became king. If he was 42 years old, then it wouldn't make any sense.**

*** The translations that indicate he was 42 are incorrect. Only the original manuscripts and modern translations that indicate he was 22 are correct. Therefore, we can either call this a copyist error or an error in some of the modern translations (and even some of the ancient ones). Fortunately, some**

translations and manuscripts have gotten this number correct.

Chapter 24

24:20 - This verse says that Zechariah was the son of Jehoiada, but Jesus said that Zechariah was the son of Berechiah (Mt.23:35).

*** Jesus is likely referring to John the Baptist's father. He was also named Zechariah. See Luke 1:5.**

24:24-25 - Was Joash buried with the other kings?

*** 2 Kings 12:20-21 tells us that he was buried with his fathers. 2 Chronicles 24:24-25 indicates that he wasn't buried in their sepulchers. There is no contradiction here. He was buried in the City of David and with them, but not in their sepulchers.**

Chapter 25

25:11-12 - Amaziah, with the help of God, kills 10,000 people; another 10,000 he left alive so that he could have them thrown off a cliff to break them in pieces.

*** Amaziah's army fought and killed 10,000 Syrians. These wicked and unrepentant pagans were judged by death. There were also 10,000 killed by the fall from the cliff.**

Chapter 26

26:19-21 - God makes Uziah a leper for burning incense without a license.

*** Uzziah knew that he was forbidden to burn this incense and enter the Lord's house. It was for the priests, only. Therefore, God judged him for breaking His rules.**

Chapter 28

28:6, 8 - Pekah kills 120,000 people in one day "because they had forsaken the Lord God of their fathers."

*** Verse 6 indicates that these people who lost their lives had behaved wickedly and rejected God.**

28:27 - Was Ahaz buried with his fathers?

*** 2 Kings and 2 Chronicles reveal that Ahaz slept with his fathers. Both books even give that exact phrase.**

Chapter 29

29:22, 24 - The priests kill bullocks, rams, and lambs. The blood of the dead animals is then sprinkled on the altars.

*** The priests offer the appropriate, animal sacrifices to God.**

Chapter 32

32:31 - God has to test Hezekiah to see what is in his heart. But in several other Bible verses, it is claimed that God knows the minds and hearts of everyone.

*** God tested Hezekiah to reveal to everyone what was in his heart. God already knew because God knows all things. Incidentally, this Hebrew word for "know" is also translated "consider." God wanted to consider what was in his heart as he revealed it to others.**

Chapter 33

33:18-19 - If you are interested in learning more about Manaasseh, read "The Sayings of the Seers" -- if you can find it, that is.

*** In Apocryphal literature, there are some words attributed to Manasseh. There are likely some words from him that are lost, though. He lived over 2500 years ago.**

Chapter 34

34:24-25, 28 - God vows to "bring evil upon this place ... even all the curses that are written in the book." He says his "wrath shall be poured out upon this place, and shall not be quenched."

*** In verse 25, God gives some reasons for His wrath. The people had forsaken Him and worshiped other gods.**

Chapter 35

35:23 - Josiah died from an arrow wound in battle, not "in peace" as is promised in 2 Kg.22:20.

*** When Josiah died, he was at peace with God. Plus, his nation was at peace with the Assyrians. They were not at war. 2 Chronicles 35:20 indicates that two, pagan nations were fighting and Josiah chose to get involved. Therefore, Josiah was mortally wounded in Megiddo, brought to Jerusalem in a chariot and likely died in peace there.**

35:24 - Did Josiah die in Jerusalem or Megiddo?

*** Josiah died in Jerusalem.**

* In 2 Kings 23:29, the Hebrew word that was translated "slew" (KJV) is also translated "mortally wounded." In 2 Kings 23:30, the Hebrew word that was translated "dead" (KJV) is also translated "dying." For instance, this same word is translated "crying" (KJV) and "destruction" (NKJV, ASV) in Proverb 19:18.

Chapter 36

36:5-6 - Did Jehoiakim die in Babylon or near Jerusalem?

* 2 Chronicles 36:5 and 6 don't tells us that Jehoiakim was taken captive to Babylon. Jeremiah 22:19 is a prophecy that tells us he would be, "dragged and cast out beyond the gates of Jerusalem." Consequently, there is no contradiction and the prophecy in Jeremiah actually alludes to what happened to Jehoiakim!

36:9 - Was Jehoiachin 8 or 18 years old when he began to reign and did he reign for three months or three months and ten days?

* Jehoiachin was 18 years old when he began to reign. This number is consistent with many modern translations and ancient manuscripts.

* Jehoiachin reigned for three months and ten days. The author of Kings gives a round figure, which is quote common in the scriptures. Usually, we see exact numbers of years listed when exact numbers of years weren't always intended. The author of Chronicles gives us a unique record and a specific amount of days.

36:10 - Was Zedekiah Nebuchadnezzar's brother or uncle?

* First, the word "his" is not referring to Nebuchadnezzar. It is referring to Jehoiachin (who is also mentioned in verse 10). Next, this Hebrew word for "brother" has a wide variety of usages and is often translated "brethren" (not referring to literal brothers). Therefore, we can trust 2 Kings 24:17 as it gives us a specific, relational title. Zedekiah was Jehoiachin's uncle.

36:16-17 - God gets angry with his people, so he sends the king of the Chaldees to kill all the "young men with the sword." He has compassion for no one, not even old men that are "stooped for age." In his tender mercy and loving kindness he has them all slaughtered.

* Verse 16 explains some of the reasons for their judgment. It reads, "But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy."

36:22-23 - "The LORD his God be with him, and let him go up." Now how's that for a strange ending? Actually, the last two verses from 2 Chronicles are taken from the first few verses of Ezra. It just happens that whoever decided to tack these

verses on (for whatever reason) forgot to finish the sentence!

*** These two verses are from the first part of Ezra. The proper ending of Chronicles is verse 21.**

Ezra

Chapter 2

2:5-60 - The second chapter of Ezra provides a list of the Jewish people returning to Judah after their captivity in Babylon. It makes for rather dull reading: just a list of men's names and the number of offspring that accompanied each of them. The same list is given in the seventh chapter of Nehemiah (as though once were not enough), but the two lists contradict each other in 19 places. As an example, consider the very first of these contradictions: Ezra 2:5 says "the children of Arah, seven hundred seventy and five," but Neh.7:10 contradicts this saying, "the children of Arah, six hundred fifty and two." There are 18 other similar contradictions between the two accounts.

*** The numbers in Ezra and Nehemiah are exactly correct and complementary. Ezra lists a total of 29,818 people. Nehemiah lists 1,765 people that Ezra does not list. If you add these two numbers, you have 31,583 people.**

*** Nehemiah lists a total of 31,089 people. Ezra lists 494 people that Nehemiah does not. If you add these two numbers, you have 31,583 people.**

*** The sum at the end of these accounts is the same: 42,360. If you subtract 31,583 from 42,360 you get 10,777. This is the number of unnamed people that were counted. They were either not of Judah, not of Benjamin, or their registers were not found. These people were likely from the other tribes.**

2:6 - The children of Pahathmoab, Jeshua, and Joab.

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:8 - The children of Zattu

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:10 - The children of Bani

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:11 - The children of Bebai

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:12 - The children of Azgad

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:13 - The children of Adonikam

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:14 - The children of Bigvai

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:15 - The children of Adin

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:17 - The children of Bezai

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:21 - The children of Bethlehem

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:33 - The children of Lod, Hadid, and Ono

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:35 - The children of Senaah

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:41 - The singers: the children of Asaph

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:42 - The children of the porters

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:60 - The children of Delaiah

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:64 - Here we are told that "the whole congregation together was forty and two thousand tree hundred and threescore [42,360]." Yet if we count up all of the numbers in the list just given in Ezra 2:3-62 we obtain a different number: 29,818.

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:65 - Singing men and women

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

2:69 - Gold, silver, and priests' garments

*** This explanation for this discrepancy is above (see Ezra 2:5-60).**

Chapter 3

3:2 - Who was Zerubbabel's father?

*** Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.**

*** Ezra 3:2 and Nehemiah 12:1 use a Hebrew word for "son" that means "grandfather." There aren't any ancient Hebrew terms for grandfather or grandson. This is why all of the Israelites are called the "sons of Israel (Jacob)," even though they could only literally be called his great grandchildren.**

Chapter 5

5:1, 6:14 - Was Zechariah Iddo's son or grandson?

*** Zechariah was Iddo's grandson. This Hebrew word for "son" is better translated "grandson."**

*** Zechariah 1:1 and 1:7 clearly state that Zechariah's father was Berechiah's son.**

Chapter 8

8:18 - Was Mahli the son of Levi?

*** According to 1 Chronicles 6:16-19, Mahli was Levi's grandson and the son of Merari. This confusion with the English word "son" has already been addressed.**

Chapter 9

9:2 - The Israelites offend God by "taking" foreign wives and thereby corrupting "the holy seed."

*** The Israelites weren't supposed to interbreed with pagans. These pagans had rejected God and they would bring the Israelites to ruin. God wanted to keep the Israelites separated from the pagans. Pagan idolatry always brought the Israelites down.**

9:3 - When Ezra hears of the intermarriages, he tears up his clothes, plucks out

his hair and beard, and sits down astonished.

*** This passage says that he plucked out some of the hair from his head and beard. These were signs of mourning.**

Chapter 10

10:2-3, 10-12 - Ezra tells the men that they must abandon their wives and children if they are to avoid God's wrath.

*** Yes, the people repented from their sins and left the pagan wives and children.**

Nehemiah

Chapter 5

5:13 - Nehemiah gets so upset that he shakes his lap.

*** This is correct.**

Chapter 7

7:10-62 - Here we find the same long, boring list that is given in the second chapter of Ezra. The only interesting thing about these two lists is that they directly contradict one another. For instance, Neh.7:10 says that 652 children of Arah returned from captivity in Babylon, while Ezra 2:5 says that 775 of them returned. There are 15 similar contradictions between the two accounts.

*** The numbers in Ezra and Nehemiah are exactly correct and complementary. Ezra lists a total of 29,818 people. Nehemiah lists 1,765 people that Ezra does not list. If you add these two numbers, you have 31,583 people.**

*** Nehemiah lists a total of 31,089 people. Ezra lists 494 people that Nehemiah does not. If you add these two numbers, you have 31,583 people.**

*** The sum at the end of these accounts is the same: 42,360. If you subtract 31,583 from 42,360 you get 10,777. This is the number of unnamed people that were counted. They were either not of Judah, not of Benjamin, or their registers were not found. These people were likely from the other tribes.**

7:11 - The children of Pahathmoab, Jeshua, and Joab.

*** This was already explained.**

7:13 - The children of Zattu

*** This was already explained.**

7:15 - The children of Binnui

*** This was already explained.**

7:16 - The children of Bebai

*** This was already explained.**

7:17 - The children of Azgad

*** This was already explained.**

7:18 - The children of Adonikam

*** This was already explained.**

7:19 - The children of Bigvai

*** This was already explained.**

7:20 - The children of Adin

*** This was already explained.**

7:23 - The children of Bezai

*** This was already explained.**

7:26 - The children of Bethlehem

*** This was already explained.**

7:32 - Joshua 8:28 says that Ai was never again occupied after it was destroyed by Joshua. But this verse lists it among the cities of Israel at the time of the Babylonian captivity.

*** This Hebrew word for "forever" in Joshua 8:28 is better translated "concealed." This verse in Joshua 8:28 is better translated: "Joshua burnt Ai and made it a heap, concealed by devastation to this day."**

7:37 - The children of Lod, Hadid, and Ono

*** This was already explained.**

7:38 - The children of Senaah

*** This was already explained.**

7:44 - The singers: the children of Asaph

*** This was already explained.**

7:45 - The porters

*** This was already explained.**

7:62 - The children of Delaiah

*** This was already explained.**

7:66 - Here we are told that the whole congregation totaled 42,360. But if we just total up the numbers given in Neh.7:8-62 we come up with only 31,139.

*** This was already explained.**

7:67 - How many singing men and women?

*** This was already explained.**

7:72 - Nehemiah says the people gave 20,000 drams of gold, 2000 pounds of silver, and 67 priests garments. Yet in Ezra 2:29 these values are given as 1060, 5000, and 100, respectively.

*** Ezra 2:29 simply reads, "the people of Nebo, fifty-two." Therefore, there is no contradiction or problem here.**

Chapter 9

9:13 - Where did Moses receive the Ten Commandments? On Mount Sinai.

*** This verse indicates that God gave Moses the Ten Commandments on Mount Sinai.**

Chapter 12

12:1 - Was Zerubbabel's father Shealtiel or Pedaiah?

*** Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.**

*** Ezra 3:2 and Nehemiah 12:1 use a Hebrew word for "son" that means "grandfather." There aren't any ancient Hebrew terms for grandfather or grandson. This is why all of the Israelites are called the "sons of Israel (Jacob)," even though they could only literally be called his great grandchildren.**

Chapter 13

13:25-27 - Nehemiah rebukes the men for marrying "strange wives." To punish them he "contended with them, and cursed them, and smote certain of them, and plucked off their hair."

*** Nehemiah was very upset at the Israelites for sinning by giving their daughters**

to pagans. His actions are recorded here, but they are not necessarily condoned by God. God is the judge, so Nehemiah was likely acting out of frustration.

Esther

Chapter 1

1:7-11 - The king throws a party and encourages his guests to drink to excess. Then, when they are all drunk, he orders Queen Vashti to show her stuff before him and his guests.

*** This passage states that the king wanted Queen Vashti to come before him because she was beautiful. She denies his request.**

1:10-12 - Vashti refuses to entertain the kings drunken guests by dancing before them. For this she is no longer to be queen, to be replaced by someone better (prettier?).

*** Dancing is never mentioned in this passage.**

*** The subsequent verses outline her disobedience to the pagan King Ahasuerus and his decision to replace her.**

1:13-22 - Because of Vashti's disobedience, the king decrees that "all the wives shall give to their husbands honor, both the great and the small" and "that every man should bear rule over his own house."

*** This pagan king decreed that the husbands should have dominion over their wives. The Bible simply recorded a request made by a pagan king. This doesn't mean that the Bible or God approves of the husband dominating the wife. Rules for husband/wife relationships have been taught in many passages of scripture and selfish dominion is not part of them.**

Chapter 2

2:2-4 - So "all the fair young virgins" throughout the kingdom are brought before the king, and the one that "pleaseth" the king the most will replace Vashti.

*** This is correct.**

2:8-9, 12-17 - When it was Esther turn to "go in unto the king," she pleases the king the most. So, having won the sex contest, she is made queen in Vashti's place.

*** Sex was not mentioned in this passage. Actually, nothing of a sexual nature was mentioned.**

2:9, 12 - But since women are inherently dirty, she must be "purified" for twelve

months before she can be made queen.

*** This pagan king wasn't following God's laws for the Israelites. However, Esther was becoming beautiful for this king because this was the law in his kingdom.**

2:23 - Esther has two men "hanged on a tree."

*** According to the scriptures, Bigthan and Teresh plotted to kill the king. Esther simply told the king about their plan. Consequently, the king had them hung.**

Chapter 6

6:6 - "Haman thought in his heart." Most people think with their heads, but biblical folks think with their hearts.

*** This Hebrew word for "heart" is used figuratively.**

Chapter 7

7:6, 10 - Esther has another man (Haman) hung.

*** The king clearly has Haman hung on the same gallows this criminal made for Mordecai.**

Chapter 9

9:13-14 - Our heroine (queen Esther) suggests that the ten sons of Haman should also be hanged (She already got Haman hung 7:10). So "they hanged Haman's ten sons.

*** These sons were wicked. They hated the Jews and sought to kill them. Hanging on the gallows was their punishment.**

9:16 - The Jews kill 75,000. Praise God!

*** It is clear from Esther 9:1 that there were evil people that sought to kill the Jews. However, the Jews overpowered them and conquered them. Death was God's judgment on these pagan people that sought to kill the Jews.**

Job

Chapter 1

1:1, 8, 22; 2:3 - According to these verses Job was perfect, upright, and sinless. Yet many other verses in the Bible say that such a person has never existed.

*** All humans that have had righteousness have it for periods of time. Besides Jesus Christ, there has never been a perfectly righteous individual. Therefore, when the scriptures speak of a "righteous" or "sinless" person, they are referring to his current state of being.**

1:6, 2:1 - Here we are told that "the sons of God came to present themselves to the Lord." Why then does the New Testament claim that Jesus was God's only son?

*** This Hebrew word for "sons" is also interpreted "rebels" and "robbers." These "rebels" were fallen angels that were created by God as His angels.**

1:7, 2:2 - God asks where Satan has been lately (apparently God didn't know), and Satan answered saying, "From walking to and fro in the earth, and from walking up and down on it." This verse inspired Mark Twain's delightful "Letters From the Earth.".

*** Simply because God asks Satan about his whereabouts, this doesn't mean that God didn't know where he had been.**

1:12 - God gives Satan power over all that Job possesses.

*** This is correct. God also tells him not to "lay a hand on his person."**

1:19 - God (or Satan) sends a wind that kills Job's sons and daughters.

*** This is correct. If Job's sons and daughters were righteous like him, then they left Earth at a young age only to enter a better place.**

Chapter 2

2:3-7 - God and Satan play a little game with Job. God allows Satan to torment Job, just to see how he will react.

*** God lets Satan tempt Job for many reasons. Job proved that he loved God by trusting in Him through his trials. Job also grew in many areas of his life.**

2:9-10 - Job's wife rightly says that if Job is to keep his integrity, then he should

curse God (for paying vicious games with Satan) and die. Job replies that she if talking like a "foolish woman."

*** Job's wife did not behave in a righteous manner. Job was correct.**

Chapter 3

3:1-3, 11 - Because of God's cruel wager with Satan, Job curses the day he was born.

*** Job was under some tremendous stress and experiencing some suffering.**

Chapter 6

6:6 - Job asks the important question: "Is there any taste in the white of an egg?"

*** This is correct. He also says, "Can flavorless food be eaten without salt?"**

Chapter 7

7:7-9 - These verses say that death is final and that there is no afterlife. But this contradicts many other Bible verses.

*** Job is simply referring to his earthly life. In verse 9, he admits that after he dies, he will not live again on Earth.**

*** See "Special Questions" for more on this.**

7:19 - "Till I swallow down my spittle." Yuck.

*** Even to this day, this is a proverbial statement that exists among the Arabs. It simply means, "Ease my sufferings, just for a moment, so I can swallow my spit, then I will complain some more."**

Chapter 9

9:6 - The earth rests upon pillars and doesn't move (unless God gets angry or something).

*** The word "pillars" is used figuratively. This Hebrew word for "pillars" can also mean "platform" or "foundation."**

9:17, 22-24 - Job complains that God "multiplies his [Job's] wounds without cause, ... destroys the perfect and the wicked, ... will laugh at the trial of the innocent, ... and covereth the faces of the judges." No attempt is made to deny the truth of these accusations.

*** In Job's sufferings, he was not always happy. However, his suffering was not**

without cause. God did have a plan for him and God was there to help him through it.

Chapter 10

10:3 - Job asks God an excellent question: "Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands?" God doesn't answer.

*** Job is telling God about his trials and frustration.**

Chapter 11

11:7 - "Canst thou by searching find out God?" It seems that for once the Bible agrees with reason and answers no to this question. But Paul disagrees in Rom.1:20

*** Job 11:7 reads, "Can you search out the deep things of God? Can you find out the limits of the Almighty?" Romans 1:20 reads, "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." These passages do not contradict each other. Job is talking about believers discovering the "deep things of God" and the "limits of the Almighty." Paul is talking about unbelievers and how they are without excuse for not believing in God because they can see His "invisible attributes" by His creation.**

Chapter 12

12:6 - Job says that God rewards evildoers with wealth and happiness. But the Psalms (34:21) say that they will be desolate.

*** Job is describing some wicked people that hadn't faced God's judgment, yet. Job never said that they would be able to escape God's judgment forever.**

*** David is describing the judgment that God will enact on wicked people. This Hebrew word for "desolate" also means "punished."**

Chapter 14

14:4 - Speaking of births, Job says: "Who can bring a clean thing out of an unclean. Not one." So according to the Bible, women are dirty (sinful), giving birth is dirty (sinful), and the newborn baby is dirty (sinful).

*** According to the Bible, all humans are born with imputed sin that they inherited from Adam and Eve. This is called a sinful nature. See Romans chapter 5.**

Chapter 19

19:17 - Job says "my breath is strange to my wife." Mine too.

*** Job had some bad breath. Perhaps this was from his ailments or from his fasting.**

Chapter 20

20:7 - Job says that humans perish at death like their own dung. Well, one might fault him for his choice of words, but the idea seems sound enough.

*** This is correct.**

Chapter 21

21:7 - Job complains the wicked live long and prosper, contrary to several Bible verses which say the opposite.

*** Sometimes the wicked live long and prosper and sometimes they don't. Different Bible writers had different experiences, so they wrote different things. However, no Bible writer ever wrote something like, "Under all circumstances, no matter what, wicked people never live long and prosper." These statements are not made in this way because David and Solomon, for instance, were referring to some people they knew and saw. Their context was their experience. Therefore, these passages about wicked people harmonize.**

21:24 - "His breasts are full of milk."

*** This Hebrew word for "breasts" is better translated "bowels" or "pails." Job is comparing a full and fat person who dies with a thin and hungry person who dies.**

Chapter 26

26:11 - Heaven is set upon pillars that tremble when God gets mad.

*** This Hebrew word for "pillars" is also translated "foundation" or "platform."**

Chapter 29

29:6 - When things were going well for Job he washed his steps with butter and rocks poured out rivers of oil.

*** Job is simply mentioning his success and blessings. Butter and oil were representative of a successful lot.**

Chapter 30

30:27 - Poor Job's "bowels boiled." Now that doesn't sound pleasant.

*** This is also translated "my heart is in turmoil."**

30:29 - Job is the brother of dragons.

*** This Hebrew word for "dragons" is also translated "jackals." Since the jackal is known for its mournful cry, Job is likely comparing his crying to that of a jackal.**

Chapter 38

38:4-6 - The earth is set on foundations and it does not move.

*** These verses don't tell us that the Earth does not move on its axis or around the Sun.**

38:4-7 - When were the stars made?

*** The stars were created on the fourth day.**

*** The "morning stars" were angelic beings that sang as the "sons of God," which are angels, shouted for joy.**

38:7 - "All the sons of God ..." But according to Jn.3:18 and 1 Jn.4:19 there is only one son of God -- Jesus.

*** These "sons of God" were angels. This Hebrew word for "sons" can also be translated "subjects."**

*** There is only one "Son of God" and He is Jesus Christ. He is uncreated.**

38:22 - God has snow and hail all stored up to use later "in time of trouble."

*** These elements are in God's control.**

38:37 - "Who can stay the bottles of heaven?" Gosh, I don't know. I didn't even know there were any bottles in heaven.

*** The "bottles of heaven" are referring to clouds.**

Chapter 39

39:9-10 - "Will the unicorn be willing to serve thee?" The unicorn referred to here is probably not the single-horned mythical creature, but rather a wild ox that was mistranslated in the KJV. (See Unicorn in Britannica.com.)

*** This Hebrew word for unicorn, like the other times "unicorn" is mentioned, is better translated "wild bull."**

39:13-16 - As the note in the Harper Collins Study Bible says, "This folk tradition

about ostriches does not accord with facts about their nature." Ostriches are not cruel and stupid birds who abandon their eggs to die after laying them, as these verses imply. They are, in fact, careful and attentive parents. The male scoops out a hollow for the eggs, which are incubated by the females during the day and by the darker colored male at night -- an arrangement that helps to conceal them from foes. After the eggs are hatched, they are cared for by the mother for over a month, at which time the chicks can keep up with running adults.

* First, this Hebrew word that has been translated as "ostrich" could mean another bird. In other passages, it is translated as "feathers" and refers to an eagle. Therefore, this passage could refer to a bird that doesn't guard its young (like an eagle).

* If this word is referring to an ostrich, then it is likely referring to a specific ostrich that Job witnessed. Simply because an ostrich, for instance, usually behaves a certain way, it doesn't mean that every ostrich has always and does always act the same way. This could be part of the intrigue as it would make the situation unusual and interesting.

39:17 - As noted above, the bible is wrong about ostriches being cruel and inattentive parents. But if they were, whose fault would it be? Why would God deprive them of the wisdom and understanding needed to do the job right?

* God has given animals and humans a free will. They choose what they will do.

Chapter 40

40:15-24 - Bible believers have identified the behemoth as a hippopotamus, dinosaur, or wildebeest. But my favorite is the note in the Harper Collins Study Bible: "If tail(40:17) is not a euphemism for the sexual organ, Behemoth seems in this respect to resemble a crocodile."

* Here is the description of the behemoth from verses 18-20: "His bones are like beams of bronze, his ribs like bars of iron. He is the first of the ways of God; only He who made him can bring near His sword. Surely the mountains yield food for him, and all the beasts of the field play there."

* Crocodiles don't have bones and ribs that are this strong. People can wrestle crocodiles and subdue them, so they surely don't fit the description of being subdued "only by He who made them." Plus, I've rarely heard of crocodiles climbing mountains. They tend to stay near the water.

Chapter 41

41:14-24 - I guess this fire-breathing monster is supposed to be God.

* This is a description of Leviathan. See Job 41:1.

Chapter 42

42:2 - Can God do anything? God can do anything.

*** God can do anything that is consistent with His revealed character in the Bible. He has chosen to give Himself certain limitations, though. For instance, He cannot tempt us to do evil and He cannot violate the promises in His Word.**

42:5 - Job sees God. Yet in many places the Bible says that no one has every seen God.

*** This Hebrew word for "eye" is used figuratively. Job finally saw and understood God's ways, His power and His sovereignty.**

*** There is no indication from this verse or the surrounding ones that Job actually saw God the Father's literal spirit.**

*** See "Special Questions" for more on this.**

42:13-15 - After God (or Satan) kills Job's first set of kids (1:19), he is given an even better set. Praise God.

*** After God allows Job to be tested by Satan, He restores him and blesses him with great things.**

Psalms

Chapter 1

1:4-6 - Does Hell exist? No.

*** The word used in verse 6 for "perish" can also be translated "not escape" or even "come undone." Therefore, this verse could read "the way of the wicked will come undone." It isn't the wicked that will perish, but it is the way of the wicked.**

Chapter 2

2:8-9 - God will hit heathens with a rod of iron and "dash them in pieces."

*** God is referring to His judgment of some heathens.**

Chapter 5

5:5-6 - This psalm says that fools "shall not stand in thy sight." But foolishness is highly recommended by Paul in the New Testament.

*** When Paul spoke about foolishness in 1 Corinthians 1:21, 3:18 and 4:10, he was using a "tongue-in-cheek" form of communication. The foolishness he is referring to is what ungodly people see and call foolishness. It is not actual foolishness.**

5:5 - Christians often say that one should love the sinner but hate the sin. Perhaps, but God hates sinners. This verse, by the way, is used to justify the Rev. Fred Phelps' slogan that "God hates fags." His logic is impeccable if one accepts the Bible. God hates sinners (Ps.5:5). Homosexuality is a sin (Lev.18:22, Lev.20:13). Therefore God hates homosexuals -- or fags, as Rev. Phelps indelicately puts it.

*** This verse states that, "You hate all workers of iniquity." This verse never tells us to hate people.**

*** God hates sin, but He still loves people, too. If He did not love people, then they would cease to exist. Everybody experiences a large degree of God's love, even if they choose to sin and reject God.**

*** As we can see from the verses regarding God's judgment, He is very serious about the issue of sin. When people reject Him and choose wickedness, God hates it.**

5:5 - Does God love everyone?

* God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.

Chapter 6

6:5 - Dead people, contrary to many Bible verses, neither remember God nor give him thanks.

* Psalms 6:4 and 5 read, "Return, O LORD, deliver me! Oh, save me for Your mercies' sake! For in death there is no remembrance of You; In the grave who will give You thanks?" David is simply pleading with God to deliver Him. He is telling God if he dies, then he won't be able to give Him thanks and recall Him before others.

* David never plainly denies an afterlife.

Chapter 8

8:3 - God made the heavens with his fingers.

* This is figurative language. In this passage and in several others, a human is equating God to things that he knows. This is one way to begin understanding and explaining a God that is beyond explanation. This doesn't mean that God the Father has literal fingers and it doesn't necessarily mean that He doesn't. David is just using figurative language to describe God's creative power.

Chapter 9

9:11 - Does God dwell in Zion as this verse says, or in the heavens as is said in Ps.123:1?

* God dwells in both places. Neither passage claims to be mutually exclusive. Therefore, both can be true.

Chapter 10

10:1 - This verse says that God hides from the ones who need his help. But other Psalms (46:1 and 145:1) say that he is always ready to help in times of trouble.

* This verse simply explains David's feelings. Many of David's writings were songs and poems. They weren't all doctrinal statements. Like the book of Job, David experienced some suffering and wrote about his perception of things. This doesn't necessarily make them so, though.

Chapter 11

11:4 - God has eyelids.

*** This Hebrew word for "eyelids" can also mean "dawning" or "morning rays of sun." At any rate, this is figurative language that is trying to explain and understand a God that is greater and larger than our brains.**

11:5 - Does God love everyone?

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

11:6 - God will rain fire and brimstone on "wicked" folks.

*** This is an allusion to Sodom and Gomorrah. It may also have a future meaning that is yet to be fulfilled.**

Chapter 12

12:6 - "The words of the LORD are pure words."

*** Yes, God's words are pure because God is without fault. However, part of God's desire is to discipline sinners. He gave His laws and when people disobeyed them and embraced wickedness, He spoke words of judgment to them.**

Chapter 14

14:1 - Atheists are fools who never do anything good. According to Jesus (Mt.5:22), the psalmist is in danger of hell for uttering the word fool.

*** David is describing a fool's thoughts. He is not senselessly name-calling. Therefore, Jesus' words don't apply to him. (Don't forget that Jesus lived several hundred years after David died.)**

14:2-3 - Has a righteous person ever lived?

*** Yes. As far as humans go, earthly righteousness is a state of being. Humans have had times of righteousness, but they have not been perfect for the entire lives.**

14:3 - Has anyone ever done anything good? No.

*** This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.**

Chapter 18

18:7 - The earth shakes whenever God really gets mad.

*** The Creator of the earth can shake the earth.**

18:8 - Smoke comes out of God's nose and fire comes out of his mouth.

*** This is symbolism for God's anger.**

18:9 - God's feet.

*** This is figurative language.**

18:10 - God rides upon cherubs and can fly.

*** David is simply explaining God's ability to be everywhere. He is also emphasizing His majesty.**

18:11 - Does God dwell in darkness or in light?

*** God is everywhere.**

18:15 - "The foundations of the world were discovered ... at the blast of the breath of thy nostrils." Apparently, then, the earth is set on firm foundations and does not move -- and God has nostrils.

*** God's words created all things. He spoke them into existence. This verse is emphasizing God's power through His breath or words.**

*** This passage doesn't indicate that the world is set on firm foundations and does not move. The word "foundation" can have many meanings.**

18:30 - Is the law of God perfect?

*** Yes, God's law is perfect. God is perfect, so His laws are perfect as well.**

*** In Hebrews 8, we read about God's covenants. The Old Covenant is contrasted with the New Covenant. The Old Covenant is described as imperfect. God and His laws are not described as imperfect.**

*** The Old Covenant involved making animal sacrifices for the temporary forgiveness of sins. The New Covenant involves Jesus Christ's final sacrifice for our sins, so we can have faith and ask Him for forgiveness and be forgiven. Therefore, in short, the New Covenant is better than the old one because it offers eternal forgiveness without having to sacrifice animals.**

* Following God's perfect law perfectly would result in perfection; under either covenant. However, no human has ever been able to do this.

18:34 - The God of peace teaches us how to kill our neighbors in war.

* Sometimes a person must go to war. In David's case, many people tried to kill him and the Israelites. God helped David overcome his enemies.

* God has a multi-faceted character.

18:41 - God sometimes refuses to answer those who cry out to him, contrary to Pr.8:7 and the teaching of Jesus in Mt.7:8.

* Verse 40 indicates that these people are the enemies of the righteous - people who hate godly people.

* All throughout the scriptures, God tells people what they need to do to live. When people reject God, He warns them and gives them time to repent. If they do not, after some time, God judges them. At this point, He may not listen to their cry for help because they had ample time to obey and repent. Their cries have become illegitimate and only for the sake of themselves.

Chapter 19

19:6 - The sun moves around the earth.

* This verse says, "The sun crosses the heavens from end to end, and nothing can hide from its heat." David wasn't making a scientific statement. He was making a simple observation. If you've ever mentioned the words "sunrise" or "sunset," you should know what David is doing. The sun doesn't rise or set, but when you use these terms, you're not teaching a science class. You are simply describing what you see.

19:7 - Is the law of God perfect?

* Yes, God's law is perfect. God is perfect, so His laws are perfect as well.

* In Hebrews 8, we read about God's covenants. The Old Covenant is contrasted with the New Covenant. The Old Covenant is described as imperfect. God and His laws are not described as imperfect.

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eternal forgiveness without having to sacrifice animals.

*** Following God's perfect law perfectly would result in perfection; under either covenant. However, no human has ever been able to do this.**

Chapter 21

21:9-10 - If God doesn't like you, he will burn you to death.

*** Verse 8 indicates who verses 9 and 10 are talking about. Psalm 21:8 reads, "Your hand, O Lord, will find your enemies, all who hate you."**

Chapter 22

22:1 - Does God always hear our prayers?

*** Sometimes, the Bible writers felt like God wasn't listening, so they wrote like He wasn't. The other times were times when God wasn't giving wicked, unrepentant sinners any more time to repent. It was time for His judgment and their selfish prayers and cries came too late.**

22:21 - God saves the author of this psalm "from the horns of the unicorns." He is a lucky guy -- those unicorns are vicious beasts.

*** This Hebrew word for "unicorn" also means "wild bull." However, I agree that being delivered from a vicious unicorn would be wonderful, too. I don't think they exist, though.**

Chapter 25

25:8 - "Good and upright is the Lord." Then why is the Bible so full of cruelties either committed or commanded by God.

*** The Creator God holds the right to judge His sinful creation.**

Chapter 29

29:6 - God makes Lebanon and Sirion "like a young unicorn."

*** Once again, this Hebrew word is also translated "wild bull."**

Chapter 30

30:5 - This verse says that God's anger lasts for just a moment. But Num.32:13 and Jer.17:4 say that his anger can last a very long time.

*** Sometimes God's anger is brief and sometimes it lasts awhile. Different people have had different experiences with God's anger. Therefore, they have written**

different things about it.

30:10-12 - Is dancing a sin?

* In these verses, David was rejoicing because God "turned his mourning into dancing." In the same passage, we find David giving God the glory and praise. This was pleasing to God.

Chapter 33

33:8 - Should we fear God?

* Yes, we should fear God. See "Special Questions" for more on this.

Chapter 34

34:10 - Those "that seek the LORD shall not want any good thing." So those who are poor or hungry just aren't seeking God enough.

* This verse is emphasizing the point that people who seek God are satisfied and blessed by Him. There are always great riches to be found in God.

* If they ask, God will give people His wisdom. He will also give supernatural blessings to people, even if they don't deserve them. Therefore, He takes care of all kinds of people. David was noting how he saw God love those that sought Him.

34:16 - Does Hell exist? No.

* Nothing in this verse confirms or denies Hell's existence.

34:21 - In several places the Bible says that the wicked live long and prosper, yet her we are told that they will be made desolate.

* Some wicked people prosper and some do not.

Chapter 35

35:6, 8 - A sweet prayer for the destruction of one's enemies.

* Along with verse 4, the first verses in this chapter indicate why David is speaking like this. Verse 4 reads, "Let those be put to shame and brought to dishonor who seek after my life; let those be turned back and brought to confusion who plot my hurt." David is wanting God to "let" His judgment land on the people who are trying to kill him.

Chapter 37

37:1-2 - Does Hell exist? No.

*** This verse is written to a human person about the wicked people that are oppressing him. Verse 2 says that they will die away. These verses do not confirm or deny Hell's existence.**

37:11 - "The meek shall inherit the earth." Will they really? In nature they inherit nothing, but die painful deaths from disease, starvation, and predation.

*** In this passage, "the meek" is referring to the Jewish captives. They were given Judea as an inheritance.**

37:12 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

37:20 - Does Hell exist? No.

*** Once again, this verse is talking about wicked humans on Earth that would be killed. It doesn't mention anything about their life after death, so this verse neither confirms or denies Hell's existence.**

37:21 - Stealing is condemned in this verse. But elsewhere God tells the Israelites to steal.

*** In each instance where God tells His people to "spoil" or "plunder," it is because these people had first stolen from them. This is clearly seen in Exodus 3:22, 12:35 and 36, and Ezekiel 39:10.**

*** Psalm 37:21 reads, "The wicked borrows and does not repay, But the righteous shows mercy and gives." This verse is talking about borrowing and not stealing.**

37:25 - According to this verse, wealth is a sign of righteousness. But this is contradicted in Luke (6:24) and James (5:1).

*** In David's experience, he had seen the righteous blessed with things such as food.**

*** Wealth can be a sign of righteousness or ungodly gain. Therefore, some scriptures are talking to the wicked, rich people and others are talking to the righteous, rich people.**

Chapter 38

38:5, 7 - The author of this psalm allegedly is David. If so, then it's not surprising that his "loins" would be "filled with a loathsome disease." After all, his promiscuity was legendary, and he probably didn't practice safe sex.

*** If these verse are to be taken literally, then the writer probably contracted a disease. If they are to be taken symbolically, they are describing the ungodly desire of the flesh.**

Chapter 40

40:6 - Misquoted in Heb.10:5-6.

*** The author of Hebrews never stated that he was only quoting from this written passage in Psalms. He surely never alluded to quoting this passage alone or verbatim.**

Chapter 44

44:2 - The Psalmist praises God for driving out and afflicting "the heathen" with his own hand.

*** God judged and removed wicked pagans and the author is praising God for this.**

44:21 - God "knoweth the secrets of the heart." Then why did he have to test people to see what was in their hearts?

*** In Deuteronomy 13:3 and 2 Chronicles 32:31, this Hebrew word for "know" is also translated "make known." What is in these people's hearts is being revealed or made known to the world. However, God already knew their hearts.**

44:23 - "Awake, why sleepest thou, O Lord?" But according to Ps.121:4 God never sleeps.

*** The writer perceived that God was not helping him and his people. Perhaps he even tried to get God to act by using this phrase. At any rate, it was a figurative statement made by a person who wanted to see God's actions, immediately.**

*** Simply because a person asks a question about God and His "sleeping," this doesn't mean that God sleeps.**

Chapter 46

46:1 - Is God "a very present help in times of trouble?"

*** In these passages where God is apparently not helping, they are either the**

writer's perception or they are about pagan, unrepentant people who were being judged.

*** As the writer was righteous, God was a very present help in his times of trouble and need.**

Chapter 50

50:13 - Does God desire bloody sacrifices? This verse implies that he doesn't. Why then did he give such detailed instructions for them in the first nine chapters of Leviticus?

*** This verse correlates with the others that state, "Obedience is better than sacrifice." God's desire is for His people to obey Him. If they would, they wouldn't have to offer sacrifices for their sins. Nonetheless, His people sin and need to offer sacrifices (this is in the Old Testament and not in the New Testament).**

50:22 - If you forget God, he will tear you into pieces.

*** This verse doesn't refer to a simple forgetting by a righteous person. This verse is referring to willful rejection of God and His subsequent judgment.**

Chapter 51

51:5 - "In sin did my mother conceive me." God considers both women and sex to be sinful.

*** David is referring to "imputed" or "original" sin that every person inherits as they enter the world. Because of the first sin, this began with Adam and Eve's children and continues today.**

*** This statement has nothing to do with sex between a husband and wife being sinful.**

51:16 - If God "delightest not in burnt offerings", then why did he give detailed instructions for making burnt offerings in the first nine chapters of Leviticus?

*** In the Old Testament, God required animal sacrifices. However, He doesn't any more. After Jesus came, died and rose from the dead, He didn't require them any longer.**

*** In the Old Testament passages that may appear that God indicated that He didn't want any more animal sacrifices, He was emphasizing the need for obedience. "To obey is better than to sacrifice." At times, the Israelites would sin without repenting and without remorse, then they would just offer sacrifices and pretend like God was happy. God indicated that He was not happy and He**

didn't want their sacrifices if they were going to be empty, meaningless rituals.

* Paul disagrees because He evangelized after Christ and the covenant had been changed. Animal sacrifices were no longer necessary.

Chapter 52

52:5-7 - If you don't trust in God, he'll kill you and while you're dying the "righteous" will laugh at you.

* The first verses in this chapter indicate these people that God will judge both "boast in evil" and "love evil."

* This Hebrew word for "laugh" can also be translated "rejoice." The righteous rejoice when their oppressors (and sometimes these oppressors sought their lives) are no more.

Chapter 53

53:1 - This psalm repeats Psalm 14 which says that all atheists are fools who never do anything good. According to Jesus (Mt.5:22), the psalmist is in danger of hell for uttering the word fool.

* David is describing a fool's thoughts. He is not senselessly name-calling. Therefore, Jesus' words don't apply to him. (Don't forget that Jesus lived several hundred years after David died.)

53:3 - Her we are told that there never has been a single righteous person. Yet in other places, the Bible clearly says that such people have existed.

* Yes. As far as humans go, earthly righteousness is a state of being. Humans have had times of righteousness, but they have not been perfect for the entire lives.

53:3 - Has anyone ever done anything good? No.

* This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.

Chapter 55

55:15 - How should we treat our enemies?

* There is a difference between treating someone with love and accepting God's judgment on them. It is the duty of a Christian to love all people; including their enemies. However, like it was stated above, after evil people do evil and oppress

the righteous, the righteous rejoice when their oppression is removed.

*** Godly people who have been afflicted by wicked people often say, "Your will be done, Lord." They also pray for their oppressors to obtain godliness and sometimes this happens when they repent after being judged by God.**

55:23 - This verse says that the wicked die young. But Job (21:7) complains that they live to a ripe old age.

*** Some wicked people die young and some do not.**

Chapter 58

58:3 - Wicked people are wicked from birth -- God made them that way. They tell lies immediately after birth (before they can even talk!).

*** Wicked people are wicked from birth. This is because of their fallen condition (like it was explained above). Their inherited sin causes them to be born into sin and they embrace wickedness. The righteous inherit the same sin, but choose to obtain godliness through repentance and redemption.**

58:6-10 - The psalmist devoutly prays: "Break their teeth, O God, in their mouth, ... let them be cut in pieces." He says that "the righteous" will rejoice when he sees "the wicked" being dismembered by God. He'll even get a chance to "wash his feet in the blood of the wicked." Now that's entertainment!

*** David indicates that the righteous will rejoice when their oppressors (the ones that want to kill them) are gone.**

58:8 - According to the psalmist, snails melt. But they don't, of course, they simply leave a slimy trail as they move along.

*** The writer apparently put salt on a snail (or saw/knew the effects of applying salt to a snail).**

Chapter 59

59:5 - The psalmist asks God to kill all "the heathen" and not show them any mercy.

*** The first verses in this chapter state that these heathens were trying to kill David. Therefore, David hoped for God's judgment on these people before they killed him.**

59:6-7 - They [the heathen] make a noise like a dog .... Behold, they belch out with their mouths." These are good reasons for God to kill them.

* These verses describe some wicked people.

59:8 - God will laugh at the heathen as he kills them.

* This Hebrew word for "laugh" is also translated "rejoice" and "scorn."

* David is telling God how He will behave after He judges these wicked people. This isn't necessarily what God does.

59:13 - "Consume them in thy wrath, consume them ..." -- more sweet prayers to a savage god.

* These are more words from a man who is afraid for his life and hoping his wicked enemies receive judgment before they take his life.

Chapter 62

62:12 - This verse says that God judges people according to their works, which contradicts the teachings of Paul.

* Paul never says that one's works are the way to Heaven.

* David is admitting that our deeds - both good and evil - will be judged. This is consistent with many other passages of scripture.

* See "Special Questions" for more on this.

62:12 - What must you do to be saved? Do the right things.

* This verse mentions the fact that people will be rewarded for what they do. It doesn't say or imply anything about earning one's salvation. The scriptures teach that the saved believers in Christ will receive eternal rewards for their good deeds.

Chapter 63

63:2 - The psalmist claims to have seen God. But elsewhere the Bible says that no one has seen God.

* Psalm 63:2 reads, "To see thy power and thy glory, so as I have seen thee in the sanctuary." David clearly states that He has seen God's power and glory in the sanctuary.

* See "Special Questions" for more on this.

63:11 - "Every one that sweareth by him shall glory." But Jesus condemns

swearing in Mt.5:34.

*** This Hebrew word for "swear" means "to take an oath." In other words, David was talking about making a promise or decree. Don't confuse this with swearing (like using profanity), cursing, or taking God's name in vain.**

Chapter 68

68:21, 23 - God will "wound the head of his enemies" so that the righteous can dip their feet in blood. And the dogs will lick the blood of God's enemies.

*** These verses are talking about the judgment of God. God can fatally wound His enemies - the ones who choose wickedness and reject Him.**

Chapter 69

69:22-28 - The psalmist prays that his enemies be tormented and blinded by God. He asks God to "make their loins continually to shake."

*** Verse 4 indicates that David is talking about people who hate him without a cause, persecute him, and likely seek to kill him. David is hoping for God's intervention and help.**

69:28 - Does Hell exist? No.

*** This verse doesn't confirm or deny Hell's existence.**

Chapter 73

73:3, 7, 12 - These verses speak of the "prosperity of the wicked." Yet Ps.34:21 says that the wicked shall be made desolate.

*** Sometimes the wicked prosper and sometimes they don't.**

Chapter 74

74:13 - God is so strong that he can even break the head of dragons.

*** According to the context, the writer is likely recalling how God delivered His people from the Egyptians. He is using figurative language that refers to the Egyptians.**

Chapter 75

75:3 - God holds the earth up with pillars.

*** One definition of the word pillar is this: "A solid mass of coal, rock, or ore . . ."**

Chapter 76

76:2 - Does God dwell in Zion as this verse says, or in the heavens as is said in Ps.123:17?

*** God is everywhere.**

Chapter 78

78:2-3 - Misquoted in Mt.13:35.

*** First, Jesus and Matthew never said that He was quoting David verbatim in Matthew 13:35. Next, the Greek text in Matthew closely resembles the Hebrew text in Psalms.**

*** Another translation of Psalm 78:2 is this: "I will open my mouth in a parable and utter eternal proverbs." This is essentially what Jesus is recorded saying.**

78:66 - "And he [God] smote his enemies in the hinder parts." (He kicked their ass.)

*** This is what the text states.**

78:69 - Will the earth last forever?

*** This Hebrew word "forever" is better translated "concealed the vanishing point." No, the Earth won't last forever.**

Chapter 79

79:5-6 - The psalmist asks God to pour out his wrath on somebody else for a change. Why not torment some "heathens that have not known thee?"

*** David explains why he asks God to do this. Verses 1-4, 7, 8, 10 reads, "O God, the nations have come into Your inheritance; your holy temple they have defiled; they have laid Jerusalem in heaps. The dead bodies of Your servants they have given as food for the birds of the heavens, the flesh of Your saints to the beasts of the earth. Their blood they have shed like water all around Jerusalem, and there was no one to bury them. We have become a reproach to our neighbors, a scorn and derision to those who are around us . . . they have devoured Jacob and his dwelling place, we have been brought very low, your servants' blood has been shed."**

79:6 - A prayer for God to kill those who don't know him.

*** This was just addressed.**

Chapter 82

82:1, 3 - "He judgeth among the gods." So he's not alone up there. But this contradicts many monotheistic Bible verses.

*** This Hebrew word for "gods" also means "mighty ones, judges, magistrates." There is one God, present in three persons and there are many "gods." This word "gods" can refer to many different people.**

82:5 - Another reference to "the foundations of the earth", implying that the earth is fixed and does not move.

*** This verse reads, "They do not know, nor do they understand; they walk about in darkness; all the foundations of the earth are unstable." This verse isn't talking about the dirt and the ground. It is referring to the justice system and how it is unstable because it's ignorant and foolish.**

82:6 - "I have said, Ye are gods." Jesus quotes this verse in John 10:34 to get out of a tough spot. (He was claiming to be God for which the Jews accused him of blasphemy.)

*** Once again, this same, Hebrew word is used for "gods." It isn't saying that people are equal with God the Father. However, it is saying that they are all judges.**

*** Jesus was testing their knowledge of the scriptures in John 10:34-38.**

Chapter 83

83:9-18 - The psalmist asks God to " do unto them as unto the Midianites ... which became as dung for the earth."

*** David wants God to act because his enemies have threatened the Israelites with genocide. Verse 4 reads, "They have said, 'Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.'"**

Chapter 86

86:2 - Rev.15:4 says that only God is holy. But the psalmist (David?) thinks that he is holy too.

*** God's holiness is eternal. Each human can only have temporary holiness because they are tempted and sin.**

86:5 - Is God merciful?

*** God has a multi-faceted character. His mercy is seen as people sin and do not**

get punished. However, God also reserves the right to judge sin. In His perfect timing, the one, pure and sinless God judges His creation.

Chapter 89

89:3-4, 34-37 - "I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." But the Davidic line of kings ended with Zedekiah; there were none during the Babylonian captivity, and there are none today.

* This promise to David is a spiritual one and not a literal one. Jesus Christ was the fulfillment of this prophecy. David's "seed" or his descendant/offspring named Jesus is established forever.

Chapter 90

90:10 - How long is the human lifespan?

* The human lifespan varies. Even this verse states, "The days of 'our' lives are seventy years and if by reason of strength, eighty years . . ." This verse refers to their lives and their lifespan varied.

* There are no statements in scripture that say a lifespan is always a certain number of years.

Chapter 92

92:10 - The psalmist has a horn that he'd like God to erect -- "like the horn of a unicorn."

* This "horn" is used figuratively to indicate power. This Hebrew word for "unicorn" is also translated "wild bull" and even "rhinoceros."

92:12 - Will the righteous flourish as this verse claims, or perish as is said in Is.57:1?s

* David is describing how the righteous flourish.

* Isaiah 57:1 could be referring to the Messiah. He was righteous and He was put to death.

Chapter 93

93:1 - According to the Bible, Galileo was wrong; the earth does not move.

* This verse never says or implies that the Earth doesn't revolve or rotate. However, this passage does imply that the Earth's revolutions and rotations cannot be moved because they are established.

Chapter 96

96:4, 97:7 - These verses clearly say that there are many gods. Elsewhere, of course, the Bible claims that there is only one god. But should we fear him?

*** There is one, uncreated God. There are many "gods," "idols," "angels," etc.**

*** Yes, we should fear God. See "Special Questions" for more on this.**

96:10 - According to the bible, the earth does not move. It doesn't revolve on its axis or orbit the sun.

*** This verse never says or implies that the Earth doesn't revolve or rotate. However, this passage does imply that the Earth's revolutions and rotations cannot be moved because they are established.**

Chapter 97

97:2 - "Clouds and darkness are round about him." But how can this be if 1 Tim.6:15-16 is correct in saying that he dwells in light?

*** This Hebrew word for "round" is also translated "neighbor." There are clouds and darkness neighboring God.**

*** The second part of this verse is very telling. It states, "righteousness and judgment are the habitation of His throne." This Hebrew word for "habitation" is referring to the foundation of His throne. Therefore, this verse is making it clear that the clouds and darkness are neighboring God, but His foundation is righteousness and judgment (and 1 Timothy 6:16 adds the fact that He dwells in light).**

Chapter 100

100:5 - This verse claims that God is merciful, Yet the Bible is full of cruelties either committed or commanded by God.

*** God has a multi-faceted character. He loves people and shows them mercy. This is seen by His tolerance for sinners that don't seek Him or obey Him. However, God is also a God of judgment. He won't allow people to reject Him forever.**

Chapter 102

102:25-26 - These verses says that the earth will perish, but elsewhere the Bible says that it will last forever.

*** No, the Earth won't last forever. In all of the Old Testament passages that**

appear to say the Earth will last forever, they use a Hebrew word that is better translated "concealed the vanishing point."

Chapter 103

103:8 - "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Is this the same guy who demanded that peoples' heads be hung up before him to appease his fierce anger (Num.25:4), and who ordered the slaughter of thousands of innocent men, women, children (1 Sam.15:2-3)?

*** In Numbers 25:4, we see why God commands this hanging by reading verses 1-3. The Israelites had committed harlotry with pagans and they were worshiping and bowing to their idols and gods.**

*** In 1 Samuel 15:2-3, the tribe of Amalek were judged for their wickedness. They had hundreds of years to repent, but they did not. God's mercy had ended.**

Chapter 104

104:5 - God set the earth on firm foundations "that it should not be moved for ever." So, according to the Bible, the earth is stationary and does not orbit the sun. But will it last forever?

*** The Earth's revolutions and rotations will not be moved.**

*** No, the Earth won't last forever. This was just answered.**

104:15 - Is drinking permitted?

*** In the scriptures, strong drink is generally discouraged (Proverb 20:1 and Daniel 1:8). However, people who were literally dying sometimes received some strong drink. Jesus was offered strong drink as He was dying on the cross. This tradition can be evidenced in Proverbs 31:6-9 and 1 Timothy 5:23.**

*** Most scholars agree that the ancient wine mentioned in the Bible was not very alcoholic. Consequently, Judges 9:13, Psalm 104:15, and John 2:3-10 mention drinking this weak wine. In each of these verses, drunkenness was not implied or encouraged.**

104:21 - God gives the lions their meat. The cruelty and brutality of nature is all part of God's plan.

*** There is strong evidence that God created all animals to be vegetarians. After sin entered the world, death entered the world, too. Consequently, after Noah left the ark, God told the Israelites that they could eat meat.**

Chapter 105

105:29-36 - The psalmist recounts God's treatment of the Egyptians: "He smote the firstborn in their land." See Ex.12:29-30 for the gory details.

*** This was God's judgment on the Egyptians who would not repent and let His people go; even after numerous warnings, signs, and smaller judgments.**

Chapter 106

106:1 - "Good and upright is the Lord." Then why is the Bible so full of cruelties either committed or commanded by God.

*** Everyone sins. Therefore, God has the right to judge people. God is a righteous judge, too. Only a wicked judge would avoid making judgments.**

106:11-19 - God is praised for the creative ways that he kills people: by drowning, earth-swallowing, and burning.

*** These scriptures describe some historical events and the wrath and judgment of God.**

106:39 - God is offended by those who make things with their hands or invent things with their minds.

*** Verses 36-38 explain verse 39. This verse isn't even remotely talking about fruitful inventions or godly ingenuity. This verse is saying how the Israelites were defiled by their own works: imitating the heathen, worshiping, serving and sacrificing to their idols, offering their own sons and daughters as sacrifices and shedding innocent blood.**

Chapter 107

107:1 - "Good and upright is the Lord." Then why is the Bible so full of cruelties either committed or commanded by God.

*** Everyone sins. Therefore, God has the right to judge people. God is a righteous judge, too. Only a wicked judge would avoid making judgments.**

Chapter 109

109:6-14 - The psalmist asks God to do all sorts of unpleasant things to his enemies. "Set thou a wicked man over him; and let Satan stand at his right hand .... Let his prayer become sin." He asks God to take away his possessions, kill him, and have his children suffer for the sins of their fathers.

*** In verses 1-5, David describes these evil people. They lied about him, tried to kill him, repaid his good with evil, etc. He is now requesting God's judgment on them and hoping God judges them before they take his life.**

Chapter 110

110:6 - God will "fill the places with dead bodies."

*** David is talking about the judgment of God on wicked, unrepentant sinners.**

Chapter 112

112:1,3 - According to this verse, wealth is a sign of righteousness. But this is contradicted in Luke (6:24) and James (5:1).

*** In David's experience, he had seen the righteous blessed.**

*** Wealth can be a sign of righteousness or ungodly gain. Therefore, some scriptures are talking to the wicked, rich people and others are talking to the righteous, rich people.**

Chapter 115

115:13 - Should we fear God?

*** Yes. See "Special Questions" for more on this.**

Chapter 118

118:1 - "Good and upright is the Lord." Then why is the Bible so full of cruelties either committed or commanded by God.

*** Everyone sins. Therefore, God has the right to judge people. God is a righteous judge, too. Only a wicked judge would avoid making judgments.**

Chapter 119

119:69-70 - Proud people have hearts that are "fat as grease."

*** This Hebrew word for "fat" also means "thick" or "stupid."**

119:140 - "Thy word is very pure."

*** God's words are pure because they are true and righteous. They aren't always pleasant; especially to people who don't think God reserves the right to judge His sinful creation.**

119:151-2, 160 - Do Christians need to follow Old Testament laws?

*** The New Testament passages of scriptures regarding the Old Testament laws aren't saying they are worthless. However, Jesus and the New Testament writers**

plainly tell us that eternal life cannot be obtained by obeying the laws.

*** In the Old Testament, the Israelites obeyed God's laws and they were given eternal life. This is called the Old Covenant. In the New Testament, believers in God are to trust, believe, and accept Jesus Christ as their Lord and Savior, then they are given eternal life.**

*** Christians should follow the 10 Commandments. However, they are not required to follow the Old Testament's Levitical laws that were specifically for the Old Testament Israelites.**

Chapter 121

121:3-4 - These verses say that God never sleeps, but Ps.44:23 says that he does.

*** In Psalm 44:23, David wants God to act. He either perceives that God is not answering Him and/or he is trying to get God to act. Simply because David says, "Why are you sleeping, Lord?," this doesn't mean that God was actually sleeping.**

121:5-6 - "The LORD is thy keeper.... The sun shall not smite thee by day, nor the moon by night." So believers don't have to bother with sunscreen. God will protect them from sunburn, and moonburn too.

*** The writer is simply saying that the Israelites would be protected from sunstroke and frostbite.**

Chapter 123

123:1 - Where does God live? In the heavens or in Zion?

*** God is everywhere.**

Chapter 128

128:1 - Should we fear God?

*** Yes. See "Special Questions" for more on this.**

Chapter 135

135:8, 136:10 - God is praised for slaughtering little babies.

*** In Psalm 135:8, David is recalling God's judgment against the Egyptians. God warned the Egyptians with many signs, smaller judgments and ample time before He judged them with the death of their children.**

Chapter 136

136:1 - "Good and upright is the Lord." Then why is the Bible so full of cruelties

either committed or commanded by God.

*** Everyone sins. Therefore, God has the right to judge people. God is a righteous judge, too. Only a wicked judge would avoid making judgments.**

136:2 - This verse calls the God of the bible a "God of gods." So there must be more than one god. But in many other places the bible insists there is only one God.

*** There is only one, uncreated God and He is present in three persons: God the Father, God the Son and God the Holy Spirit.**

*** There are many "gods" and "idols." This Hebrew word for "gods" can be translated "judges" or "magistrates."**

136:4 - This verse says that only God can perform great wonders. But 2 Th.2:9 says that Satan can too.

*** 2 Thessalonians 2:9 says that this person, likely referring to the Anti-Christ, will perform "lying wonders."**

136:10 - "To him that smote Egypt in their first born: for his mercy endures forever." Go figure.

*** God showed the Israelites mercy after 400 years of captivity. His judgment fell on the Egyptians who owned the Israelites and made them do slave labor.**

136:15 - God "overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever."

*** This is true.**

136:17-18 - God "smote great kings: for his mercy endureth for ever."

*** This is true, too.**

Chapter 137

137:9 - Happiness is smashing your little children against the rocks.

*** The preceding verses in this chapter explain the context of this statement. Verse 8 sums it up: "O daughter of Babylon, who are to be destroyed, happy the one who repays you as you have served us!"**

Chapter 138

138:6 - This verse says that God respects the lowly. Yet many Bible verses claim

that God respects no one.

*** God loves everyone. However, He is not a "respecter of persons." This means that earthly titles and social status don't impress Him. He doesn't show partiality like the world does.**

Chapter 139

139:2-3, 7 - According to these verses, God knows and sees everything. But several other verses deny this.

*** Yes, God knows and sees everything. See "Special Questions" for more on this.**

139:8 - God is in hell.

*** God is everywhere.**

139:19-22 - The psalmist excels at hating. He hates people with a "perfect hatred."

*** David is telling God how he hates the ones who hate Him, say wicked things about Him, take His name in vain, etc.**

Chapter 140

140:10 - A prayer that God will burn people to death.

*** Verses 1-9 describe the context of verse 10. Wicked, violent people were planning David's death and trying to kill him. He was hoping that God would get to them first.**

Chapter 144

144:1 - The God of Peace teaches us to kill each other in war.

*** This Psalm was written by David. God prepared David for war and it was a good thing because many people tried to kill him.**

Chapter 145

145:8-9 - These verses claim that God is "slow to anger, and of great mercy." Then why is the Bible so full of cruelties either committed or commanded by God.

*** Everyone sins. Therefore, God has the right to judge people. God is a righteous judge, too. Only a wicked judge would avoid making judgments.**

145:9 - "The LORD is good to all: and his tender mercies are over all his works." Then why do nearly all animals die painful deaths from starvation, predation, or

disease long before they reach adulthood?

*** Suffering, disease, and death were brought into the world because of sin. These weren't and aren't acts of God, but they are acts of humans.**

145:16 - This verse says that God satisfies the desires of all of his creatures. But in nature few needs are met and few desires are satisfied. Life is short, hard, cruel, and painful for nearly every living thing.

*** This verse affirms that satisfaction comes from God. When a person loves God and obeys Him, God satisfies them. Each person has a "God-shaped hole" and a void that can only be filled by Him.**

145:18 - Does God hear all who call upon him?

*** Sometimes, the Bible writers felt like God wasn't listening, so they wrote like He wasn't. The other times were times when God wasn't giving wicked, unrepentant sinners any more time to repent. It was time for His judgment and their selfish prayers and cries came too late.**

Chapter 147

147:11 - Should we fear God?

*** Yes. See "Special Questions" for more on this.**

Chapter 148

148:7 - Even the dragons praise the Lord.

*** This Hebrew word for "dragon" can also mean "whale" or "serpent." The glory of God can be seen in His creation.**

Chapter 150

150:4 - Is dancing a sin?

*** This verse tells us to praise God with a timbrel and dance. As we have seen in other passages, dancing to praise God is acceptable to Him.**

Proverbs

Chapter 1

1:26-28 - God will laugh at your misfortunes, mock you when you are afraid, and ignore you when you ask him for help. And if you seek him, you will not find him, contrary to Pr.8:17, Mt.7:7-8, and Lk.11:9-10.

*** These verses are better understood by reading verses 24 and 25, too. These two, preceding verses indicate who God is talking about in verses 26-28. Proverbs 1:24 and 25 read, "Because I have called and you refused, I have stretched out my hand and no one regarded, Because you disdained all my counsel, And would have none of my rebuke."**

*** God is a God of love. He is also a God of mercy and patience. However, along with these characteristics, God is also a God of judgment. He loves people and is patient with them, but after they reject and hate Him, He eventually judges them.**

Chapter 2

2:16-19 - God warns us about the dangers of "strange women." Strange men are OK though.

*** These verses warn about evil women. However, they do not glorify men; not strange or normal men.**

Chapter 3

3:5 - "Lean not unto thine own understanding." Don't try to understand things; just accept whatever the bible and your religious leaders tell you.

*** All throughout the Bible, worldly wisdom is contrasted with godly wisdom. The Bible is full of godly wisdom, so we can read it and trust it.**

*** This verse (and the Bible) never tells us to wholeheartedly trust everything that religious leaders tell us. In fact, the Word tells us to search the scriptures, seek God, and test the words of humans, so we will know what is true and what He wants for us.**

3:13 - According to this verse wisdom and understanding make people happy; but Ec.1:18 says that knowledge makes people miserable.

*** Ecclesiastes is a book of one man's journey away from God. He tries to find fulfillment in worldly things. During this journey, in Ecclesiastes 1:17, he says, "And I set my heart to know wisdom and to know madness and folly. I perceived**

that this also is grasping for the wind." Since he is writing about his time away from God, we cannot take the majority of the book of Ecclesiastes as biblical doctrines. It is simply a recollection of a man's experiences without God in the center of his life.

*** If a person is acting ungodly and acquires worldly wisdom and knowledge, it will only make him miserable. Without Jesus Christ, there is no salvation and no light at the end of the tunnel.**

*** Proverb 3:13 is referring to a godly person who finds godly wisdom and understanding. This person is happy because they understand their purpose and the God who gave it to them.**

3:33 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 4

4:7 - Proverbs, unlike Paul, greatly values wisdom and understanding.

*** In 1 Corinthians 1:19, Paul is referring to worldly wisdom and how it is unprofitable. This is obvious if you read the next verse. Verse 20 reads, "Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world?"**

4:18 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 5

5:3-5 - The feet of strange women "go down to death," and "her steps take hold on hell."

*** This Hebrew word for "strange" is better translated "profane." It is referring to a sinful, unbelieving woman who likely commits adultery. This woman that rejects God and His ways will go to Hell. The phrases above are simply poetic phrases that indicate this woman's destiny.**

5:18 - "Let her breasts satisfy thee at all times."

*** The quote above is in verse 19; not 18. Verse 18 indicates this quote is referring to a man's wife. It is very appropriate and wise. Proverb 5:18 reads, ". . . rejoice with the wife of your youth."**

Chapter 6

6:16-19 - Does God love everyone?

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

6:24-26 - Watch out for those evil, strange, and whorish women.

*** This is wise advice.**

Chapter 7

7:5-27 - A woman that seduces a man is evil -- the man is just an innocent victim.

*** Proverb 7:1 begins, "Son, keep my words . . ." This book of the Bible was written by Solomon. He devoted much of it to his son. This is why it isn't specifically admonishing and warning women.**

*** This passage never advocates sinful activity by men. In fact, verse 22 calls a man who sins with a sinful women a "fool."**

7:18 - "Come let us take our fill of love until the morning."

*** This is a correct quote. This is the sinful adulteress talking to a man.**

Chapter 8

8:17 - "Those that seek me early shall find me." Or will they? Pr.1:28 says just the opposite: "They shall seek me early, but they shall not find me."

*** Proverbs 1:26-28 are better understood by reading verses 24 and 25, too. These two, preceding verses indicate who God is talking about in verses 26-28. Proverbs 1:24 and 25 read, "Because I have called and you refused, I have stretched out my hand and no one regarded, Because you disdained all my counsel, And would have none of my rebuke."**

*** God is a God of love. He is also a God of mercy and patience. However, along with these characteristics, God is also a God of judgment. He loves people and is**

patient with them, but after they reject and hate Him, He eventually judges them.

*** If you read all of Proverb 8:17, you see who it is talking about. It reads, "I love those who love me, And those who seek me diligently will find me." This verse is talking to people who love God. These people will find Him when they seek Him diligently.**

Chapter 9

9:9 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

9:13-18 - We are warned again about "foolish women" who are "simple" and "knoweth nothing," who drag their guests into "the depths of hell."

*** This is true.**

Chapter 10

10:6 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

10:7 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

10:20 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

10:25 - Does Hell exist? No.

*** This is a figurative proverb about the wicked and how they won't stand against**

earthly adversity. It has nothing to do with the afterlife.

10:27 - This verse claims that the wicked die young, but Job 21:7-9 says the wicked live long and prosper.

*** "The years of the wicked will be shortened" refers to foolish things that shorten the lives of sinful people. These things include, but are not limited to smoking, doing drugs, drinking and driving, having promiscuous, premarital sex and getting AIDS, etc.**

*** Much of the book of Job is Job's feelings about his circumstances. They aren't all doctrinal statements. In Job 21:7-9, he is venting his frustration concerning certain, wicked people. He felt like they were living too long and prospering. These verses read, "Why do the wicked live and become old, Yes, become mighty in power? Their descendants are established with them in their sight, And their offspring before their eyes. Their houses are safe from fear, Neither is the rod of God upon them."**

Chapter 11

11:9 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

11:22 - A fair woman without discretion is like a golden jewel in a pig's snout.

*** Brilliant analogy.**

Chapter 12

12:1 - "Whoso loveth instruction loveth knowledge." But Paul expresses a different view in 1 Cor.14:38: "But if any man be ignorant, let him be ignorant."

*** This statement in Proverb 12:1 is regarding a person who loves instruction. He or she also loves knowledge. The remainder of this verse states, "but he who hates correction is stupid."**

*** This passage in 1 Corinthians 14:38 is referring to a different kind of person. Paul is essentially saying, "If a person wants to be a fool, then a fool he will be." Paul is not encouraging ignorance. He is simply saying that a fool will be a fool at his own peril.**

12:13 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

12:21 - This verse says that bad things don't happen to good people. But this is denied in Heb.12:6.

* Proverb 12:21 reads, "No grave trouble will overtake the righteous, But the wicked shall be filled with evil." This verse never says that bad things don't happen to good people. However, it does tell us that the righteous will not be overtaken by "grave trouble." In other words, righteous people will keep their cool and know what to do, even when bad things happen. They won't be overtaken.

* Hebrews 12:6 is clearly referring to God disciplining the ones who love Him when they sin. These are two very different circumstances. This is made very clear by reading the rest of this chapter in Hebrews 12.

12:21 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

12:22 - "Lying lips are an abomination to the Lord." If so, then why did God "put a lying spirit in the mouths" of prophets? (1 Kg.22:23)

* When humans lie by their own will, the Lord hates it.

* God used a lying spirit to enact his judgment on some wicked people. This is consistent with God's ways. He does not tempt people, but he allows them to be tempted and even judges them by allowing evil spirits to do their work.

Chapter 13

13:24 - Beating your children with a rod is a sure sign of parental love.

* This Hebrew word for "rod" also means "stick" or "branch." Incidentally, my parents would spank me with a wooden paddle. Parents have every right to discipline their children, out of love, in this way.

13:25 - This proverb tells us tow to tell the good from the bad: Good people are the ones who get plenty to eat, and wicked are the ones who go hungry.

* This verse doesn't say this at all. The Living Bible translates this verse as follows: "The good man eats to live, while the evil man lives to eat." This translation indicates overeating, which leads to numerous problems, is evil.

* A more literal translation of this verse tells us that 1) the righteous man eats to satisfy his soul and 2) the wicked man is in need. Righteous people have a spiritual diet of godliness - obedience to God's commands, reading His Word, doing good deeds to glorify God, etc. This fills him up and makes him happy and healthy. The wicked man does not feed his spiritual needs. He ignores his spiritual diet and suffers.

Chapter 14

14:15 - "The simple believeth every word." I wonder if this would apply to the fundamentalists who believe every of the Bible. But Paul says that we should "believe all things." (1 Cor.13:7)

* This verse does say that "the simple believe every word." This is true and consistent with the other scriptures. It is important to be careful when trusting people. Not everyone deserves your trust.

* In 1 Corinthians 13:7, this Greek word for "believe" is "pisteuo." It refers to entrusting one's spiritual well-being to Christ. It surely means believing "all things" that Christ has said.

Chapter 15

15:3 - This verse says that God sees everything. But other verses disagree.

* Yes, God knows and sees everything. See "Special Questions" for more on this.

15:6 - Is wealth a sign of righteousness or of wickedness?

* There are many kinds of wealth. Righteousness always brings spiritual riches and wealth. Wickedness brings spiritual bankruptcy and poverty.

Chapter 16

16:4 - God made bad people for the pleasure of punishing them, contrary to 1 Tim.2:4 and 2 Pet.1:9.

* This verse reveals how God has made all people for Himself. It also tells us that the wicked people will face the day of doom. This verse does not say that God enjoys punishing people.

* 1 Timothy 2:4 reveals that God desires for all people to be saved. This is consistent with many other passages of scripture.

*** 2 Peter 1:9 doesn't say anything about God making bad people for pleasure or for good or anything of the sort.**

16:7 - If you are faithful to God, your enemies will be at peace with you. If so, then the author of 2 Tim.3:12 must have been mistaken.

*** Proverb 16:7 does not say that all of an obedient person's enemies will always be at peace with him. Incidentally, nobody continuously avoids sin and remains obedient to God, so even if this verse was an absolute statement, nobody would ever experience perfect and continual peace with all of their enemies. This is actually a conditional statement. It reads, "When a man's ways please the Lord, even enemies will be at peace with him."**

Chapter 17

17:15 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

17:22 - Is it a good thing to be happy as this verse says, or is happiness something to be avoided (Ec.7:3-4, Lk.6:25)?

*** It is a good thing to have a merry or happy heart.**

*** These verses in Ecclesiastes aren't wise. As it was stated above, Ecclesiastes was written by a man who was trying to find happiness away from God. Therefore, these verses reveal worldly wisdom and they don't make much sense.**

*** Luke 6:25 was directed to the Pharisees in Jesus' time. They were rich and happy because they were cheating and lying to the people. Jesus is warning them that they wouldn't be happy for much longer because they would be judged for their evil deeds.**

17:26 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 18

18:2,6 - "A fool hath no delight in understanding." and hiis "mouth is his destruction." This seems true enough, but Christians should remember the words

of Jesus in Matthew 5:22:" Whosoever shall say, thou fool, shall be in danger of hell fire."

*** First, these verses are describing a fool. They aren't calling someone a fool. Note how Jesus said, "Whoever shall 'say' thou fool . . ."**

*** Jesus' words about calling someone a fool were referring to people who essentially hated others and only wanted to call them a fool. Jesus gives this warning to people who offer no advice or help, but only call someone a fool and let them remain in their foolishness. These people that are too weak, unloving or scared to help a fool and only call them one are in danger of hell fire.**

18:22 - Is marriage a good thing?

*** Yes, marriage is a good thing. This is shown in many passages of scripture, such as Genesis 2:18, Proverb 18:22, Matthew 19:5, Hebrews 13:4, etc.**

*** 1 Corinthians 7:1 simply states that a man shouldn't touch a woman. This is excellent advice for unmarried men and this verse is directed to them.**

*** 1 Corinthians 7:7 and 8 were simply Paul's words about his single life. He had ample time to wholeheartedly serve God. Therefore, he was telling about the benefits of staying unmarried.**

Chapter 19

19:18 - Beat your children and don't stop just because they cry.

*** This isn't what this verse is saying. In fact, it never uses the word "beat."**

*** Proverb 19:18 tells parents to "chasten" their children (which can also be translated "instruct" or "punish"). It also tells them to do this even if they cry. In other words, parents are to discipline their children, even if they whine or cry.**

19:23 - Do bad things happen to good people?

*** Both good and bad things happen to good and bad people.**

*** God promises blessings for righteousness and punishments for disobedience. This is consistent with His entire Word. When people are just and they fear God, they are blessed. However, everyone sins and nobody is perfect. Even if they were, God would let some things happen to them that would increase their character.**

Chapter 20

20:1 - Wine and strong drink are condemned in this verse, but in other places the

Bible encourages drinking.

*** Proverb 20:1 reads, "Wine is a mocker, Strong drink is a brawler, And whoever is led astray by it is not wise." This verse is revealing the pitfalls of drinking too much wine and strong drink.**

*** Daniel 1:8 is where Daniel refuses to follow King Nebuchadnezzar's diet. This meant that he wouldn't drink his wine or eat his food. In this verse, the Hebrew word for wine implies intoxication (the same as the "wine" in Proverb 20:1). Therefore, the king's wine would have made Daniel drunk.**

20:7 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

20:9 - Can anyone claim to be free from sin?

*** God forgives those that ask Him for forgiveness through Jesus Christ. However, people will still sin. Furthermore, since we have the power of God inside of us, we can be free from the bondage of continual sin (which includes things that we didn't even know were sins before we believed in Him), but we will not be exempt from sinning until we enter Heaven.**

*** 1 John 3:6 and 9 and 1 John 5:18 are describing times of obedience to God. In no way did the author convey perfection. This is why phrases like, "Whosoever abides in Him will not sin" and "Whosoever is born of God doesn't commit sin" are used. Christians that abide in God will not sin. They should not choose sin, but humans often fall short of this ideal.**

20:27 - What is "the candle of the Lord" doing probing about "the inward parts of the belly?"

*** The "spirit of a man" is compared to the "candle of the Lord." This refers to his conscience. It searches within him and convicts with its light.**

20:30 - How could "the blueness of a wound" or "stripes [on] the inward parts of the belly" cleanse away evil?

*** This verse is better translated: "Blows that hurt cleanse away evil, As do stripes the inner depths of the heart." When a person receives discipline that is unpleasant, they can know they did wrong and repent. This is cleansing to them.**

Chapter 21

21:9 - Avoid living with "brawling" women.

*** This verse simply states that it is better to dwell in a corner of a housetop than in a house shared with a contentious (or brawling) woman. This is wise advice.**

21:15 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

21:18 - "The wicked shall be a ransom for the righteous."

*** In His judgments, God often cuts off the wicked, so they don't destroy the righteous.**

21:19 - Try not to live with "contentious" or "angry" women.

*** This is similar to verse 9, but it states that it is better to live in the wilderness than with a contentious and angry woman.**

Chapter 22

22:14 - "Strange women" have "deep pits" for mouths into which fall those whom God hates.

*** This verse is warning people about immoral women. Their mouths speak evil and they create pits for people to fall into. This isn't a literal pit. This is a spiritual pit.**

22:15 - Beating your children will make them less foolish. Have you beaten your child today?

*** Once again, this word for "rod" can mean "branch" or "stick," too. This verse doesn't encourage senseless beating. However, it does encourage loving discipline.**

22:22-23 - Don't rob the poor or oppress the afflicted. But is it okay to own slaves?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

Chapter 23

23:6 - Don't eat dinner with a person who has an "evil eye."

*** This Hebrew word for "eye" is sometimes used figuratively. Therefore, this verse isn't necessarily warning people to beware of those with evil eyes. It is warning them about evil people.**

23:13-14 - Beat your children hard and often. Don't worry about hurting them. You may break a few bones and cause some brain damage, but it isn't going to kill them. And even if they do die, they'll be better off. They'll thank you in heaven for beating the hell out of them.

*** Once again, this word "rod" is referring to a "branch" or "stick."**

*** This verse never encourages senseless beating or severely wounding a child. However, it clearly states the need to discipline your children and the consequences of refusing to discipline them.**

23:20 - What kind of animals may we eat?

*** This verse isn't about kinds of animals. It is giving a warning about gluttony. The word "zalal" that is translated as "riotous" in the KJV is also translated as "gluttonous." See the Hebrew text, the NKJV, the NIV, etc.**

23:20-21, 29-30 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

23:27-28 - "Whores" and "strange women" lie around waiting to trap innocent men.

*** This is what the scriptures say and this is true.**

23:33 - Don't even look at any "strange women." If you do, you will utter perverse things.

*** This verse is simply saying that when you look at adulteresses and profane women that your heart will utter perverse things. In other words, if you look at**

sinful women, you will think sinful thoughts.

Chapter 24

24:16 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

24:17 - "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." But Ps.58:10 says we should rejoice when our enemies suffer.

*** This verse is better understood by reading verse 18, too. It reads, "Lest the Lord see it and it displease Him and He turn away His wrath from him."**

*** Psalm 58:10 and 11 read, "The righteous shall rejoice when he sees the vengeance;**
He shall wash his feet in the blood of the wicked, So that men will say, 'Surely there is a reward for the righteous; surely He is God who judges in the earth.'" These verses are simply making an observation. David is saying the righteous "shall rejoice" when he sees the vengeance (of God). This isn't necessarily God's will for the righteous.

*** The context of this Psalm is David running for his life from King Saul. Like some of the Psalms, they are David's thoughts and feelings and not necessarily the godly ideal.**

24:20 - Does Hell exist? No.

*** This verse is referring to wicked humans being killed. It doesn't mention the afterlife.**

24:21 - Should we fear God?

*** Yes, we should fear God. See "Special Questions" for more on this.**

Chapter 25

25:24 - Avoid living with "brawling" women.

*** This is good advice.**

Chapter 26

26:3 - Whip horses, bridle asses, and strike the backs of foolish people with rods.

*** This verse reads, "A whip for the horse, A bridle for the donkey, And a rod for the fool's back." It isn't a command to beat fools with rods. However, it is revealing how horses are disciplined with whips, donkeys are disciplined with bridles, and fools are disciplined with punishment. If the fool is your child, according to other verses, you may discipline him or her with a "rod." However, this verse never says or implies that a person should beat any or all foolish people with rods. In short, it is showing that the horse, the donkey, and the fool need correction.**

26:4-5 - These two consecutive verses directly contradict one another. Verse 4 says not to answer a fool and verse 5 says to answer him.

*** One, English, Bible translation translates Proverbs 26:4 and 5 like this: "When arguing with a rebel, don't use foolish arguments as he does, or you will become as foolish as he is! Prick his conceit with silly replies." This is one possibility.**

*** This Hebrew word for "answer" also means "respect." Therefore, another rendering of these verses is as follows: "Don't respect a fool's folly, or you'll become like him. Answer a fool's folly, or he'll be wise in his own eyes."**

26:11 - "As a dog returneth to his vomit ..."

*** This is a good simile.**

Chapter 27

27:15 - "Contentious women" are like "a continual dropping on a very rainy day." There are no contentious men. Well, maybe there are a few, but they are like sunny spring days.

*** This verse only addresses contentious women. It does not mention or praise contentious men.**

Chapter 28

28:9 - If you don't listen to and follow the laws of Moses, then don't even try praying, because your prayer will become an abomination.

*** This passage is correct and corresponds with many other passages of scripture. In this time, the Israelites were to follow all of the Levitical laws. When they followed them, they were blessed and God heard their prayers. However, when they disobeyed God, they were disciplined and God did not answer their prayers.**

*** Incidentally, when a person is choosing to disobey God, his or her mind isn't on**

the things of God. Therefore, they won't be seeking His will or seeing answers to their prayers. When a person obeys God and aligns with His will, then they will pray for the right things and receive answers.

28:21 - To follow this proverb you must treat everyone with disrespect.

*** This Hebrew word for "respect" is better translated "partiality." This is consistent with numerous other scriptures. Showing partiality to others based on their social status, earthly wealth, etc. isn't right.**

28:22 - If you are greedy then you must have an "evil eye."

*** The phrase "evil eye" is simply a word picture of an evil person.**

28:22 - Does the Bible condemn gambling?

*** This verse uses the phrase "hastens to be rich" and it warns against it. This could be applied to gambling. However, it couldn't be applied to casting lots according to God's will.**

Chapter 29

29:10 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

29:15 - Beating your children will make them wise.

*** This verse says, ". . . the rod and reproof bring wisdom . . ." This is in concert with the rest of Proverbs. Disciplining a child includes punishment and an explanation of what they did wrong; not senseless beating.**

29:19 - Beat your servants (slaves), as though they were your children.

*** This verse never says that one should beat their servants.**

29:27 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 30

30:5 - "Every word of God is pure." Well then, the Bible must not be the word of God. See Ezek.23:20 and Mal.2:3 for just two examples of the "pure" word of God.

*** God's Word is pure. However, it includes things like man's foolishness and the judgment of God that some people may not like or appreciate.**

30:17 - If you mock your father or disobey your mother, the ravens will pick out your eyeballs and the eagles will eat them.

*** This is a metaphor showing that those that despise and disobey their parents will likely come to an untimely and unfortunate end.**

30:18-19 - One of the four "wonderful" things is "the way of a man with a maid." (As a sailor and birdwatcher, though, I have to agree that the way an eagle flies and a ship sails are two of the most wonderfull things.)

*** This Hebrew word for "maid" is better translated "virgin." Agur is likely referring to a husband sleeping with his virgin wife.**

30:20 - Adulterous women eat, wipe their mouths, and say "what a good girl am I."

*** This verse describes an adulterous women who is not repentant.**

30:21, 23 - One of the four things that the earth cannot bear is: an odious woman when she is married."

*** The earth is "perturbed" or "disquieted" when an odious (hateful) woman is married.**

30:33 - "The wringing of the nose bringeth forth blood."

*** This is true. "Wringing" can also be translated "forcing" or "pressure."**

Chapter 31

31:3 - Don't give your strength to women.

*** This verse is telling men to avoid giving their strength (sustenance, wealth, etc.) to many women. This is good advice because a man shouldn't be chasing after women and giving them great things in order to entice them. He should be concerned with their inner beauty and looking for a godly woman.**

31:6-7 - "Give strong drink unto him that is ready to perish, and wine unto those

that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more." These verses recommend drinking wine and strong drink, but elsewhere in the bible drinking is condemned.

*** The first part of this verse is directed to criminals that are being put to death. As we see with Jesus Christ on the cross, the tradition was to give criminals (although Jesus wasn't one) strong drink. Incidentally, Jesus refused it.**

*** In verse 7, this Hebrew word for "drink" doesn't imply getting drunk. This wine isn't strong wine.**

31:10 - "Who can find a virtuous woman?" Virtuous men are much more common.

*** This is a rhetorical question. The rest of this passage describes a virtuous woman.**

*** This verse doesn't say anything about virtuous men - one way or the other.**

Ecclesiastes

Chapter 1

1:4 - Will the earth last forever?

*** This Hebrew word "forever" is better translated "concealed the vanishing point." A better translation is this: "One generation passes away and another generation comes, but the Earth stands and its vanishing point is concealed." No, the Earth won't last forever.**

1:9 - "There is nothing new under the sun." But other verses in the Bible talk about such things as a new heaven and a new earth.

*** The book of Ecclesiastes (likely written by Solomon) is a historical account of the writer's quest for satisfaction without having a God-centered life. In order to understand this book, one must understand that numerous passages from Ecclesiastes should not be turned into doctrines because they are simply the writer's thoughts and discoveries while living outside the influence of God. In short, there is a lot of carnal thinking in this book.**

*** The phrase "under the sun" is an indicator of apostasy. If the writer were indicating he was doing God's will, then a different phrase like "in God's eyes" would be used. In light of these things, we proceed.**

1:18 - Do wisdom and knowledge make a person happy?

*** The writer's sorrow was increased as he ignored God and increased in knowledge. Knowledge alone did not satisfy him.**

Chapter 2

2:24 - "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour." Amen to that!

*** Don't forget that this is the writer's quest for satisfaction while being ungodly. Don't forget to read his conclusion in Ecclesiastes 12:13 and 14.**

Chapter 3

3:1-4 - Is dancing a sin?

*** The author affirms a time for dancing. This time is when one is praising God.**

3:19-21 - Men and animals both die and their spirits don't survive death. "A man

hath no pre-eminence above a beast ... All goeth unto one place ... Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Who indeed?

*** This is more carnal thinking and reasoning that is inconsistent with scripture. This book wasn't written and included in the Bible to be a doctrinal book. It is the historical record of a man's self-centered journey and mistakes and his conclusion in Ecclesiastes 12:13 and 14.**

*** See "Special Questions" for more on this.**

3:22 - "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works."

*** In the writer's ungodly state of mind, this is true to him.**

Chapter 5

5:2 - "God is in heaven." Or is he?

*** God is all-present. Therefore, He is in Heaven and everywhere else. See Psalm 139:7-18.**

5:7 - Should we fear God?

*** Yes, we should fear and respect God. This is consistent with many other passages of scripture.**

*** God has not given us the spirit of fear (timidity) toward other humans. This spirit is from the Devil. God has given us the spirit of courage and of a sound mind.**

*** 1 John 4:18 is also referring to fearing humans. We should only fear God.**

Chapter 7

7:15 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

7:20 - According to this verse there are no humans who are good and sinless. Yet several such people were said to exist in the Bible and all Christians are supposedly sinless.

* The writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

7:28 - "But a woman among all those have I not found." The Preacher could find a few good men (maybe one in a thousand or so), but not a single good woman.

* The book of Ecclesiastes is the record of one man's journey away from God. He explores a variety or worldly pursuits and comes across worldly logic. The book of Ecclesiastes is not intended to be a doctrinal book.

Chapter 8

8:13 - Do wicked people grow old and prosper? Not according to this verse, but Job 21:7 says they do.

* The author of Ecclesiastes mentions how wicked people live shorter lives (inevitably from their sins and foolishness causing them to die or suffer needlessly until they die early). This was what he observed and penned.

* In Job 21:7, Job asked God a rhetorical question. He said, "Why do the wicked live, become old and mighty in power?" Job had been terribly afflicted by the Devil and he is venting his frustration to God. Not unlike Ecclesiastes, this book recorded Job's trials and sufferings. He reported what he experienced and felt; not necessarily every truth of God.

8:14 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

8:15 - There is nothing better for us to do than "to eat, to drink, and to be merry."

* This is another passage that reflects the writer's carnal thinking and disagreement with the scriptures.

Chapter 9

9:5 - Dead people know nothing and receive no reward, contrary to many Bible passages.

* The writer is demonstrating a worldly viewpoint of death that is inconsistent with the scriptures. Don't forget that this is a journey of sorts and the writer currently isn't trusting God for inspiration, revelation, blessings, etc.

* See "Special Questions" for more on this.

9:7 - "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart." But Proverbs (20:1) says that we should not drink wine.

*** Ecclesiastes 9:7 represents a "care-free" viewpoint of drinking wine. Proverb 20:1 records a biblical (and wise) viewpoint regarding the consumption of wine and hard liquor.**

9:10 - "Whatsoever thy hand findeth to do, do it with thy might," because dead people don't work and they know nothing, contrary to many Bible passages.

*** The writer is living a worldly life and denying the existence of an afterlife. Thank God he comes to his senses by the end of this journey! See his conclusion in Ecclesiastes 12:13 and 14.**

9:11-12 - Human life is subject to indifferent laws and random events -- just like the lives of other animals.

*** The ungodly person says that "time and chance" happen to all. The godly person says that there is order and planning involved with all things. There is no chance because God is sovereign. God directs and guides while the Devil tempts and confuses.**

Chapter 10

10:19 - Is money the answer to all of life's problems, as this verse implies? Or is it the root of all evil (1 Tim.6:10)?

*** To the worldly thinker in Ecclesiastes, money answers everything. To the man of God, the "love of money" is the root of all evil (not simply money, itself). See 1 Timothy 6:10.**

Chapter 11

11:1 - "Cast thy bread upon the waters: for thou shalt find it after many days." I don't know what this means, but it sure sounds cool.

*** A better translation from the Hebrew is as follows: "Give up your food and water, you'll find it another day." This is godless speech for: "You can neglect eating and staying hydrated. Go have fun, now!"**

11:9 - Should we follow after our own heart and eyes? This verse says we should, but Num.15:39 says we shouldn't.

*** This phrase is very similar to the one that represented the ungodliness of the Israelites. "Every man did what was right in his own eyes." This verse is in conflict with a godly lifestyle.**

Chapter 12

12:13 - Should we fear God?

*** Yes, we should fear and respect God. This is consistent with many other passages of scripture.**

*** God has not given us the spirit of fear (timidity) toward other humans. This spirit is from the Devil. God has given us the spirit of courage and of a sound mind.**

*** 1 John 4:18 is also referring to fearing humans. We should only fear God.**

Song of Solomon

Chapter 1

1:2 - "Let him kiss me with the kisses of his mouth: for thy love is better than wine." A fitting beginning for a pornographic poem.

*** This account is about Solomon and his wife. Verse 2 surely isn't pornographic.**

1:5 - This verse says, "I am black"; 5:10 says, "My beloved is white." An interracial couple?

*** This Hebrew word for "black" is better translated "dark."**

*** There are no black or white people. Every person is a different shade of brown.**

1:13 - "He shall lie all night betwixt my breasts." And to think the fundamentalists complain about prime time TV.

*** Once again, this is an account of a husband and wife and their relationship.**

Chapter 2

2:3 - "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Gosh, is this a biblical description fellatio, or what?

*** This Hebrew word for "fruit" doesn't insinuate sexual contact.**

2:6 - "His left hand is under my head and his right hand doth embrace me." Hmm, I wonder if his left hand knows what his right hand is doing.

*** This isn't a contradiction.**

Chapter 3

3:4-5 - Our heroine takes her lover into her mother's bedroom and asks not to be disturbed "till he please."

*** Solomon's wife takes him into her mother's bedroom and he sleeps. She makes sure he isn't disturbed until he wishes to awaken.**

Chapter 4

4:5 - "Thy two breasts are like two young roes that are twins." I'm not sure that I

get this one. Were the breasts really big, did they jiggle around a lot, or what?

*** This is simply ancient, Hebrew poetry. Solomon is comparing her breasts to something beautiful and majestic.**

Chapter 5

5:4 - "My beloved put in his hand by the hole of the door, and my bowels were moved for him." Is the "hole of the door" her clitoris and the "bowel movement" an orgasm? I hope so, or this verse is really disgusting.

*** Verse 2 indicates that this is a dream. "I sleep, but my heart is awake . . ." According to the first four verses of this chapter, Solomon's wife is dreaming about him coming to her house. There is no sexual innuendo in verse 4.**

5:5-6 - "My hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself."

*** This is more of her dream.**

Chapter 6

6:8 - "There are threescore queens, and fourscore concubines, and virgins without number." Oh boy!

*** Yes, Solomon sinned by having numerous wives and concubines. However, he is saying how this wife was better than the rest (read verse 9, too).**

Chapter 7

7:1-3 - More filthy talk about navels, bellies, thighs, and breasts.

*** This speech is poetic and not pornographic. This is Solomon talking about his wife. There is nothing disgusting or inappropriate about it.**

7:6-8 - "How pleasant art thou, O love, for delights! ... Thy breasts shall be as clusters of the vine." Sounds like Penthouse waxing poetic.

*** Penthouse glorifies promiscuous sex and the exploitation of women. They surely don't write tasteful things about a husband and wife.**

7:12 - "Let us get up early to the vineyards ... there will I give thee my loves." Sounds like they're going to do it in the vinyards.

*** This Hebrew word for "love(s)" doesn't imply sex. It is better translated "a token of my love."**

Chapter 8

8:3 - "His left hand should be under my head, and his right hand should embrace me."

*** This is an embrace; not sex.**

8:8-10 - "We have a little sister, and she hath no breasts ... But my breasts [are] like towers."

*** Solomon is comparing the beauty of his wife with a younger girl.**

Isaiah

Chapter 1

1:11 - Does God enjoy burnt offerings? This verse says he doesn't, but the first nine chapters of Leviticus give detailed instructions for burning the carcasses of dead animals for "a sweet savour unto the Lord."

*** God didn't change His covenant with the Israelites, yet. However, He is plainly telling them that He does not accept their animal sacrifices because they are sinful and rejecting Him. The Israelites were disobeying God and simply offering sacrifices, so this wasn't pleasing Him. Verses 16 and 17 indicate some of the things that the Israelites needed to do to please God.**

1:13 - God has also changed his mind about the sabbath. He used to demand that the sabbath be observed and kill people who broke it (Num.15:32, 36), but now "it is iniquity."

*** God's comment regarding the Sabbath was because He wanted obedience and purity from the Israelites; not half-hearted rituals. God did not revoke the Sabbath law, but He wanted the Israelites to purify themselves, then observe it. Verses 16 and 17 indicate some of the things that the Israelites needed to do to please God.**

1:14 - Even God gets weary sometimes. But not according to Is.40:28.

*** This Hebrew word that was translated into "weary," in the KJV, doesn't mean that God was literally tired. God indicated that He was "weary of" and "disgusted with" their half-hearted rituals.**

1:15 - When God gets weary he no longer listens to prayers, contrary to those verses that claim that he always hears and answers our prayers.

*** According to the scriptures, there comes a point when God implements His judgment and does not turn back; even if prayer is made. It would be inappropriate for a person to reject God for a long time, deserve punishment, then simply call out to Him because they didn't want to be punished. This is why God sometimes implements His judgments despite human prayers.**

*** A few times in the scriptures, a Bible writer perceived that God was not hearing his prayers. However, simply because a person perceives something, it doesn't necessarily make it so.**

Chapter 2

2:4 - "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Well, it's a nice thought, but Joel 3:10 says just the opposite. But what do you expect from a "God of Peace" (Rom.15:33, Heb.13:20) who calls himself a "man of war"? (Ex.15:3)

*** This prophecy is referring to Christ's Millennial reign. In the future, it will be fulfilled.**

*** God is the uncreated, sinless judge of all. He has the right to judge His creation. Incidentally, He also has a multi-faceted character. He is a God of peace, love, war, justice, wrath, judgment, etc.**

Chapter 3

3:9 - The biblical god just doesn't seem to care much for homosexuals. And he gets especially upset when "they hide it not." So I'd just stay in the closet and hope the big guy just doesn't see you.

*** God hates sin. In this verse, He is indicating how some sinners were proud of their sin like the Sodomites. He detests this even more.**

3:12 - Isaiah shows his contempt for women by saying that things have gotten so bad for his people that "women rule over them."

*** Isaiah doesn't show any contempt for women. He is simply reporting the state of being of God's people and their upcoming judgment (this was fulfilled in the Babylonian captivity). Children were oppressing them and women were ruling over them. He was indicating that the Israelites were weak and they should have been strong and in control.**

3:16-17 - God will "smite with a scab the crown of the head of the daughters of Zion" since he doesn't like the way they dress and walk.

*** God indicated how He was going to judge their idolatry and pride.**

3:17 - But God will go even further than this: "the Lord will discover their secret parts."

*** This phrase that was translated, "discover their secret parts," can also be translated, "expose their nakedness." God was going to judge them and expose their spiritual nakedness.**

3:24 - "And ... instead of a sweet smell there shall be stink."

*** It was customary for women to try and smell good. There is evidence of this in Song of Solomon and Esther. God's judgment would involve them smelling badly because they would not be able to use their soaps, baths, perfumes, etc. This came to pass in the Babylonian captivity.**

Chapter 4

4:1 - After God takes away the women's jewelry and perfume, and makes them all bald and stinking, he'll kill their husbands. Women will then become so desperate that "seven women will take hold of one man, saying ... let us be called by thy name, to take away our reproach."

*** Isaiah was indicating that the women would leave their usual modesty and approach the same men. This was because many Israelite men were going to be judged for their sins by death.**

Chapter 5

5:22 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

5:26 - God "will hiss unto then from the end of the earth."

*** This is correct. However, this word that was translated "hiss" can also be translated "whistle." God will lead the pagans into battle against the Israelites because they rejected God. This leading by whistling or hissing can be compared to the way a beekeeper leads bees.**

Chapter 6

6:1, 5 - Isaiah sees God sitting upon a throne, contradicting several Bible verses that say that no one has ever seen God.

*** Isaiah is given a vision of Heaven. Nobody has seen God the Father on Earth. However, Isaiah was given a vision of God in Heaven.**

6:10 - God will prevent people from hearing and understanding "lest they ...

convert and be healed."

*** It obviously isn't God's desire for His people to ignore Him. God is simply telling Isaiah to preach to them. However, He is also saying that they will hear and see great things, but fail to repent. God still tells Isaiah to go and preach repentance to them, though.**

Chapter 7

7:3 - God told Isaiah to tell Ahaz, the King of Judah, not to be concerned about Rezin (the king of Syria) or Pekah (the king of Israel). But according to 2 Chr.28:5-6 "God delivered him [Ahaz] into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter."

*** According to this passage, Isaiah (and God) never promise Ahaz personal success. However, God does remind Ahaz that He would keep His promise regarding the house of David. He never tells Ahaz "not to be concerned about Rezin." On the contrary, this prophetic passage describes an invasion by the Assyrians.**

7:14 - The King James Version mistranslates the Hebrew word "almah", which means "young woman" as "virgin". (The Hebrew word, "bethulah", means "virgin".) In addition, the young woman referred to in this verse was living at the time of the prophecy. And Jesus, of course, was called Jesus -- and is not called Emmanuel in any verse in the New Testament.

*** The Hebrew word "almah" is used seven times in the Old Testament. In four instances, it is literally translated "virgin." See Genesis 24:43, Song of Solomon 1:3 and 6:8, and Isaiah 7:14.**

*** This verse may have referred to a woman in this time period. However, it surely referred to the mother of Jesus Christ. See Matthew 1:21-23.**

*** Simply because we don't read in the New Testament that Jesus' followers called Him by the Hebrew name/title "Emmanuel," it doesn't mean He was never called this. It also doesn't mean that He failed to fulfill this prophetic role. At best, this is an argument from silence, which is no argument at all.**

7:15 - If Is.7:14 refers to Jesus, then he must have been a vegetarian. So I guess we should be too.

*** This verse does not indicate anything about vegetarianism. It simply states that this person would eat butter and honey, refuse evil, and choose good.**

7:18 - "The Lord shall hiss for the fly ... and for the bee."

*** This is symbolic language. This verse is referring to God calling the pagan armies to judge the Israelites.**

7:20 - God will shave men's feet, where "feet" and "hair" are biblical euphemisms for males sexual organs and pubic hair, respectively.

*** This saying simply indicated that the Israelites would be thoroughly plundered, severely oppressed, and judged.**

Chapter 8

8:3 - Isaiah has sex with a prophetess who conceives and bears a son. (You weren't expecting a daughter, were you?) God then tells Isaiah to call his name Mathershalalhashbaz. (It has a nice ring to it, doesn't it?)

*** This was the name of Isaiah's son.**

8:9 - If you associate or gird yourself, God will break you in pieces.

*** God simply indicates how He was going to judge these people. This verse wasn't directed to you or me.**

Chapter 9

9:19-20 - God will make every man kill his brother and then force him to eat "the flesh of his own arm."

*** Whether these verses should be taken literally or not is uncertain. However, these terrible judgments were the results of their sin, their rejection of God, and their poor decisions.**

Chapter 11

11:4 - God will "smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked." God must have some pretty bad breath!

*** This is figurative language.**

11:6 - "The wolf also shall dwell with the lamb...." I wonder what will become of the spiders. Will they be more friendly toward flies? And will the parasitic wasps find another way to feed their larvae? Or will they continue to feed off the living bodies of caterpillars?

*** These verses describe the wonderful peace that will be experienced in Christ's Millennial reign.**

11:8 - "And the weaned child shall put his hand on the cockatrice' den." A cockatrice is a serpent, hatched from a cock's egg, that can kill with a glance. They are rare nowadays.

*** This Hebrew word that was translated as "cockatrice," in the KJV, is also translated "viper." Like verse 6, this verse is indicating the kind of awesome peace there will be in Christ's Millennial reign.**

11:12 - God will gather up the people of Judea "from the four corners of the earth." In the Bible's view, the earth is flat with four corners.

*** The phrase "four corners of the earth" isn't supposed to be taken literally. It is simply indicating how the people of Judah and Israel would be gathered from the ends of the Earth. Incidentally, we commonly use the term "sunset." However, the Sun doesn't move, but the Earth does, so the Sun doesn't literally set. The same kind of figurative language is used with this phrase.**

Chapter 13

13:6-9 - On God's day he will kill sinners with great anger, wrath, and cruelty.

*** This verse is warning those that reject God that there will be a day of judgment.**

13:10 - According to the Bible, the moon produces its own light and the earth does not move.

*** This verse doesn't indicate how the Moon produces its own light or how the Earth doesn't move. This verse is referring to God's judgment. If the language is too difficult to understand, then remember how we use the word "sunset" to say the Earth is rotating and causing nightfall. The same, figurative language is applied here.**

13:13 - When God gets really angry, he causes earthquakes.

*** The Creator of all things can move the Earth.**

13:15-18 - If God can find you, he will "thrust you through," smash your children "to pieces" before your eyes, and rape your wife. He will have no mercy, but will even kill your little children.

*** These scriptures indicate the kinds of judgments that wicked people will receive. Incidentally, these actions are done by other humans.**

13:19-20 - These verses falsely predict that Babylon will never again be inhabited.

*** In the future, this prophecy will be fulfilled.**

13:21-22 - Dragons will live in Babylonian palaces and satyrs will dance there.

*** This Hebrew word for "satyrs" can also be translated "goats." This Hebrew word for "dragons" can also be translated "jackals."**

Chapter 14

14:12 - This is the only verse in the bible that mentions Lucifer. Although most Christians consider Lucifer to be Satan (the devil), there is little biblical justification for doing so. In this verse "Lucifer" refers to the king of Babylon (Nebuchadrezzar?) and Lucifer (the light bearer) is also called the "son of the morning" or morning star. The only other person that is referred to in that way is Jesus (Rev.22:16). Does this mean that Lucifer is Jesus?

*** Incidentally, the scriptures periodically refer to God's created angels as "stars." Lucifer's name can be translated "bright star" or "morning star." The scriptures tell us that Lucifer was a high-ranking angel and the worship leader in Heaven.**

*** This verse is surely prophetic, but it has three applications. It refers to Lucifer's past, Nebuchadnezzar's judgment, and Satan's future judgment.**

14:21 - Does God punish children for the sins of their fathers?

*** God told the Israelites not to put children to death for their father's sins and not to put fathers to death for their children's sins.**

*** The Creator God has the right to punish every sinner. Although this verse mentions the "sins of their fathers," this is only one reason for their judgment. They will also be judged for their own sins.**

14:29 - Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." What ever happened to these fascinating biblical creatures?

*** This verse is highly symbolic. The "rod that smote (Philistia)" is referring to Uzziah. He smote the Philistines. Hezekiah is his great-grandson and he's referred to as "the offspring, the fiery, flying serpent." This verse is indicating that he would be even more effective in conquering the Philistines than Uzziah.**

Chapter 17

17:1 - This verse prophesies that Damascus will be completely destroyed and no longer be inhabited. Yet Damascus has never been completely destroyed and is one of the oldest continuously inhabited cities.

*** This prophecy was fulfilled in the beginning of Ahaz' reign. Incidentally, this verse did not indicate how long Damascus would be a ruinous heap. Since its destruction, it was rebuilt.**

Chapter 19

19:2-4 - The God of Peace will set brother against brother and kingdom against kingdom. Then he'll make the survivors seed the counsel of "wizards," and subject them to a "cruel lord."

*** This is a prophecy regarding the Egyptians and how they would be judged for their wickedness.**

19:5 - The river of Egypt (identified as the Nile in RSV) shall dry up. This has never occurred.

*** This prophecy will have a future fulfillment.**

19:14 - God sends a "perverse spirit" among the Egyptians and causes them to err "as a drunken man staggereth in his vomit."

*** This is one way that God will judge the people. Even the perverse spirits are at His disposal.**

19:16 - Egypt will become weakened and frightened "like unto women."

*** This is correct. Women can be frightened, so Egypt is compared to a frightened woman.**

19:18 - According to 19:18, there shall be five cities in Egypt that speak the Canaanite language. But that language was never spoken in Egypt, and it is extinct now.

*** This cannot be found in historical records. Therefore, in the future, this prophecy will be fulfilled.**

19:18-21 - These verses predict that the Egyptians will worship the Lord (Yahweh) with sacrifices and offerings. But Judaism has never been an important religion in Egypt.

*** Since historical records don't indicate this happening, this is likely a prophecy with a future fulfillment. However, the altar in the midst of Egypt and the pillar near its border may refer to the Egyptian pyramids.**

19:23-24 - These verses predict that there will be an alliance between Egypt, Israel, and Assyria. But there has never been any such alliance, and it's unlikely that it ever will since Assyria no longer exists.

*** This prophecy has not been fulfilled, yet. Biblical Assyria refers to present day Iraq.**

Chapter 20

20:2-5 - God tells Isaiah to take off all his clothes and to wander about completely naked for three years as a "sign and a wonder." In this way he will be just like the Egyptian captives who will walk about naked "with their buttocks uncovered."

*** This Hebrew word that was translated "naked," in the KJV, also refers to being partially naked. Isaiah probably removed his rough, upper mantle that was commonly worn by prophets.**

*** Some translators and commentators believe this was a vision and not supposed to be taken literally.**

Chapter 23

23:17-18 - Tyre "shall commit fornication with all the kingdoms of the world," and her hire shall be holiness to the Lord."

*** In this context, when a nation commits fornication, it is referring to them rejecting God and chasing after idols.**

Chapter 26

26:7 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

26:10 - This verse says that the wicked will not see the majesty of God. But Is.40:5 says that everyone will see it.

*** This verse is simply saying how sinners won't notice God's majesty because they will be acting wickedly.**

*** Isaiah 40:5 is a statement about the whole world seeing the Messiah.**

26:14 - The dead "shall not rise." But elsewhere the Bible says that the dead will rise.

*** This verse isn't indicating that the dead will not rise to judgment. It is indicating these dead people won't be resurrected and live on the Earth. It reads, "They are dead, they will not live; they are deceased, they will not rise. Therefore You have punished and destroyed them, and made all their memory to perish."**

Chapter 27

27:1 - God will punish the leviathan ("that crooked serpent") with his own sword and will kill the sea dragon.

*** The Leviathan is likely used allegorically. It is probably referring to a retreating army that is experiencing the wrath and judgment of God.**

27:4 - "Fury is not in me." Or is it?

*** God has many qualities and characteristics. Sometimes, God is angry and sometimes He is happy. At this moment, God is stating that fury is not in Him.**

Chapter 28

28:7 - "The priest and the prophet have erred through strong drink." You can't even trust a drunken prophet anymore.

*** The priests and prophets were suffering from their alcohol consumption. This could have symbolized other sins, too.**

28:8 - "All tables are full of vomit and filthiness."

*** This is correct. Their tables were full of vomit and filth.**

28:16 - Misquoted in Rom.9:33.

*** Romans 9:33 is a combination of both Isaiah 8:14 and Isaiah 28:16. Paul never indicates that he was simply quoting Isaiah 28:16. He also never indicates that he desired to quote every word of these passages.**

Chapter 29

29:14 - God performs a "marvelous work and a wonder" by destroying wisdom and understanding.

*** God is referring to worldly wisdom and understanding; not wisdom and understanding that comes from God. This is clearly in verses 13 and 15.**

Chapter 30

30:6 - Among the many strange creatures mentioned in the Bible that no longer seem to exist is the "fiery flying serpent."

*** This verse is probably symbolic. The "fiery, flying serpent" is likely, still Hezekiah.**

*** If we take this passage literally, the "fiery, flying serpent" may be referring to an extinct animal.**

30:22 - Talking about graven images Isaiah says, "thou shalt cast them away as a menstrous cloth."

*** This is correct. God's people were to avoid graven images and cast them away as unclean things.**

30:26 - "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Well, this is one prophecy that will never come true. Since the moon has no light of its own, but only reflects that of the sun, it could never shine like the sun. And the sun will not, at least not while there are humans to see it, shine 7 times as bright as it does now.

*** This verse isn't supposed to be taken literally. The Sun represents God and Christ. The Moon represents His church and His people. This verse is telling us that there will be a day when His people shine and He shines (or appears to shine) even brighter.**

30:27-28 - God's lips, tongue, and breath are described for us.

*** Isaiah uses poetic imagery to illustrate God's person as He applies His wrath and judgment.**

30:33 - God has bad breath, "like a stream of brimstone."

*** In this verse, His breath is compared to brimstone.**

Chapter 32

32:6 - Apostates (exJws) are vile people who do "what is hurtful" and "speak against Jehovah."

*** This verse doesn't mention apostates or Jehovah's Witnesses. However, it does mention how hypocrites will say vile things and be in great error.**

32:9-12 - "Tremble, ye women that are at ease .. strip you, and make you bare ... They shall lament for the teats."

*** These women are being warned about their coming judgment.**

Chapter 33

33:14 - Apostates (exJWs) are just a bunch of fearful sinners.

*** This verse mentions fearful sinners and hypocrites in Zion.**

Chapter 34

34:2-3 - God is furious at everyone and is ready to kill them all. Or as Isaiah so delicately puts it: "Their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."

*** Isaiah is describing the coming judgment of God.**

34:5 - God's sword "will be bathed in heaven." Sounds like a place to stay away from to me.

*** This day of vengeance will be fulfilled at Christ's Second Coming.**

34:6-8 - God's sword is "filled with blood," and he fully intends to use it. He'll kill so many people with it that the "land shall be soaked with blood."

*** The Creator God holds the right to judge His creation that turned sinful. One**

day, His patience will end and He will stop exercising His grace and mercy and judge those that have rejected Him.

34:7 - "And the unicorns shall come down with them."

* This Hebrew word that was translated as "unicorns," in the KJV, is also translated "wild bulls."

34:13-14 - Dragons and satyrs may not seem real to you, but they did to the author of these verses.

* "Dragons" and "satyrs" can also be translated "jackals" and "goats."

Chapter 36

36:12 - What other book besides the Bible talks about people eating "their own dung" and drinking "their own piss?" And to think Bible believers object to the language in Tom Sawyer!

* Rabshakeh was making this comment because he didn't have much respect for these people. The Assyrians had just won several battles. Incidentally, these phrases were surely symbolic and not literal.

Chapter 37

37:36 - An angel of God kills 185,000 men. "And when they [those killed by the angel?] arose early in the morning, behold, they were all dead men."

* People besides the 185,000 man army arose and found them dead. This quote can also be translated like this: "and when people arose early in the morning, there were the corpses - all dead."

Chapter 38

38:8 - God makes the sun move backwards 10 degrees. Now that's a neat trick!

* This was a miracle of God.

38:18 - Contrary to many Bible verses, dead people don't pray or hope for the truth.

* This verse is correct. Those that die cannot know and understand God's truth (or trust in His salvation). This verse does not say there won't be a resurrection, though.

Chapter 40

40:5 - Will everyone get to see the "glory of the Lord."

*** Isaiah 26:10 simply indicates how sinners won't notice God's majesty because they will be acting wickedly.**

*** Isaiah 40:5 is a statement about the whole world seeing the Messiah.**

40:22 - According to this verse, the earth is a flat disc that God looks down upon from his throne in heaven. (The NRSV says, "It is he who sits above the circle of the earth....")

*** This verse does not say the Earth is a flat disc. However, this verse does pre-date the scientific claims that the Earth was not flat. Isaiah indicates that the Earth isn't flat by calling it a circle. Unfortunately, the ancient Israelites didn't have a word for "ellipse."**

40:28 - God never gets tired. Well, OK, maybe he gets tired once in a while.

*** Isaiah is correct in saying God never tires.**

*** Simply because the scriptures mention God resting on the 7th day of creation, it doesn't mean He was tired. He surely did this as an example for humans to follow (regarding the Sabbath).**

*** In Isaiah 1:14, this Hebrew word that was translated into "weary" in the KJV doesn't mean that God was literally tired. God is indicating that He was "weary" or "disgusted" with their half-hearted rituals.**

*** In Isaiah 43:24, the phrase, "you have wearied me with your iniquities" doesn't even indicate fatigue by it's own context. These sinners were trying God's patience. He was "tired of their sinning," but not literally tired.**

*** Jeremiah 15:6 is another verse that obviously does not refer to God becoming tired. It reads, "You have forsaken Me," says the LORD, 'You have gone backward. Therefore I will stretch out My hand against you and destroy you; I am weary of relenting!'" God's patience was coming to an end. He was "tired of waiting" for them to repent. He wasn't literally tired.**

Chapter 41

41:26 - Has there ever been a righteous person?

*** Righteousness is both a state of being and a state of being eternally pure. Some humans have had temporary righteousness. However, only Christ has had eternal**

righteousness. In the scriptures, we see statements like, "No one is righteous. Not one." This is referring to eternal righteousness aside from Jesus Christ. We see people acting righteous and being righteous and this is simply a temporary state of being.

Chapter 42

42:13 - God will "go forth as a mighty man" who cries and roars, and "will cry like a travailing woman." After he tires of roaring and crying he'll "destroy and devour." What a guy.

*** Isaiah is indicating how God is a mighty warrior and would overcome those that hate Him.**

Chapter 43

43:10 - How many gods are there, anyway?

*** There is one, uncreated God. There are many "gods" (as in idols).**

*** This Hebrew word for "gods" can also be translated "magistrates" or "angels." David uses this word to describe angels in the Psalms.**

43:20 - Even the dragons honor God.

*** This Hebrew word for "dragons" is also translated "jackals." Nonetheless, all things give God glory.**

43:24 - The god of Is.40:28 never wearies. But the god of this verse is wearied by iniquities. Well, maybe they're different gods.

*** Isaiah is correct in saying God never tires.**

*** Simply because the scriptures mention God resting on the 7th day of creation, it doesn't mean He was tired. He surely did this as an example for humans to follow (regarding the Sabbath).**

*** In Isaiah 1:14, this Hebrew word that was translated into "weary" in the KJV doesn't mean that God was literally tired. God is indicating that He was "weary" or "disgusted" with their half-hearted rituals.**

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backward. Therefore I will stretch out My hand against you and destroy you; I am weary of relenting!'" God's patience was coming to an end. He was "tired of waiting" for them to repent. He wasn't literally tired.

Chapter 44

44:8 - How many gods are there?

*** There is one, uncreated God. There are many "gods" (as in idols).**

*** This Hebrew word for "gods" can also be translated "magistrates" or "angels." David uses this word to describe angels in the Psalms.**

Chapter 45

45:5-6 - How many gods are there?

*** There is one, uncreated God. There are many "gods" (as in idols).**

*** This Hebrew word for "gods" can also be translated "magistrates" or "angels." In the Psalms, David uses this word to describe angels.**

45:7 - God is the creator of evil.

*** This Hebrew word that is translated as "evil" in the KJV can also be translated "calamity," "bad," and "affliction." God is the judge of all. He judges sinners with suffering and even death. This verse is simply referring to God's ability to judge sinners with hardships and affliction.**

*** This verse does not indicate that God created evil, in the creation week (or at any other time), when He created all things.**

45:23 - God swears to God, contradicting his own instructions in Mt.5:34-37 and Jas.5:12.

*** God is giving us a promise. God gives us many promises and He never indicates that He shouldn't.**

*** In Matthew 5:34-37 and in James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No' is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.**

Chapter 46

46:9 - God says that he alone is God, and there is no one else like him. (Not even Jesus or the Holy Ghost?) But many places in the Bible say there is more than one god.

*** There is none like God. God is God the Father, God the Son (Jesus) and God the Holy Spirit. This is called the triune Godhead or trinity.**

*** There are many "gods" (as in idols).**

*** This Hebrew word for "gods" can also be translated "magistrates" or "angels." In the Psalms, David uses this word to describe angels.**

Chapter 47

47:13-14 - Does the Bible condemn astrology?

*** Astrology involves manipulating God by predicting things without His supervision or blessing. We don't see this condoned anywhere in the Bible.**

*** In Isaiah 47:13-14, there is a warning to astrologers.**

Chapter 48

48:1 - The Israelites "swear by the name of the Lord." but swearing is forbidden in Mt.5:34 and Jas.5:12.

*** God is giving a warning to the people who swear allegiance to Him, but do not act like it.**

48:8 - Some folks are transgressors "from the womb." But how can a newborn baby transgress?

*** God states that He knew they would be sinners. He knew they would deal treacherously.**

48:14 - God "will do his pleasure on Babylon." That is, he will mercilessly slaughter the Babylonians.

*** Isaiah is simply indicating that God would judge Babylon for its wickedness.**

Chapter 49

49:26 - God will make the bad guys eat "their own flesh" and then make them "drunken with their own blood."

* God didn't force anybody to eat their own flesh. However, God did promise to judge the people who were oppressing the Israelites.

Chapter 52

52:1 - "Henceforth there shall no more come into thee [Jerusalem] the uncircumcised and the unclean." But many uncircumcised people have visited and occupied Jerusalem after this prophecy was made.

* This will be fulfilled in the Millennium reign of Christ. The words "uncircumcised" and "unclean" are referring to their hearts and deeds. In God's Millennial kingdom, the righteous believers will live in Jerusalem.

52:10 - God shows off his bare arm.

* This verse mentions "God's holy arm." It is referring to God's holiness and not a literal arm.

Chapter 56

56:2 - Keeping the sabbath is very important to God. But Jesus and Paul considered it a trivial matter.

* In the Old Testament, the Israelites were commanded to obey the Sabbath law. However, in the New Testament, Christians are not required to obey it.

Chapter 57

57:1 - Will the righteous perish as is said in this verse, or "flourish like the palm tree?" (Ps.92:12)

* Isaiah is describing the state of being of a wicked nation.

* The Psalmist describes the general truth about righteous people. They will flourish and grow. However, there are sometimes exceptions to the rule (especially when they are being oppressed by others).

Chapter 58

58:6 - This verse appear to condemn slavery. However the bible is far from clear on this issue. (See Gen.9:25; Ex.21:2-7, 21:20, Lev.25:45-46; Pr.29:19; Joel 3:8; Eph.6:5; Col.3:22; Titus 2:9; 1 Pet.2:18)

* This verse speaks against oppression (which can include slavery).

* God never condoned slavery. However, since the Israelites were not ready for

the deeper things of God and since they were not ready to unequivocally obey every law of God, He met them where they were and simply put limits on their desire to have servants.

Chapter 59

59:5 - Bad people hatch poisonous cockatrice eggs. Whoever eats the eggs will die, and when the eggs are crushed a viper hatches out of them.

*** This is poetic language. Isaiah is talking about some people who are very wicked. They make evil plans and engage in evil actions.**

Chapter 60

60:12 - Nations that do not serve Israel will perish.

*** This verse has a future fulfillment.**

60:16 - "Thou shalt ... suck the breast of kings."

*** This verse indicates that the other nations would feed them and take care of their needs.**

60:19 - "Neither for brightness shall the moon give light unto thee." Of course the moon doesn't give off light, but only reflects the light from the sun.

*** This corresponds with the passage in Revelation indicating that God will be our light. In the future, this will be fulfilled. Incidentally, this verse never says the Moon is an independent light source.**

Chapter 63

63:2-6 - God's clothes will get stained with the blood of humans.

*** These verses are referring to God's judgment.**

63:17 - "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" Good question.

*** This is simply a Hebraism. It is saying, "Why have you allowed us to err?"**

Chapter 64

64:6 - Is anyone good? No.

*** This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.**

64:6 - Has there ever been a righteous person? No.

*** This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.**

64:6 - Has anyone ever done anything good? No.

*** This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.**

Chapter 65

65:13-16 - "God's servants" will have it good; everyone else will suffer big time.

*** The people who love God will be rewarded. Those who reject God will suffer punishment.**

65:16 - This verse tells us to swear to God. But Mt.5:34-37 and Jas.5:12 forbid swearing.

*** This verse is indicating that God is trustworthy and true. If anybody should promise something, they should promise what God has already promised. He will come through.**

*** In Matthew 5:34-37 and in James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No' is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.**

65:17 - Will the earth will last forever?

*** No, the Earth will not last forever.**

*** See "Special Questions" for more on this.**

65:25 - "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat." I wonder what will become of the spiders. Will they be more friendly toward flies? And will the parasitic wasps find another way to feed their larvae? Or will they continue to feed off the living bodies of caterpillars?

*** These verses describe the wonderful peace that will be experienced in Christ's Millennial reign.**

Chapter 66

66:16 - God will "plead with all flesh" with fire and sword, "and the slain of the Lord shall be many."

*** This is true. The Creator God holds the right to judge His sinful creation; even with death.**

66:24 - The carcasses of those killed by God will be piled high. They will rot and burn forever. And although their stench will be revolting to humans, it will be a sweet savour unto the Lord.

*** This verse refers to the eternal punishment of the wicked. Nothing about a stench is mentioned.**

Jeremiah

Chapter 1

1:5 - Christians often cite this verse as biblical proof that a fetus is a person. Their rationale is if God knows us in the womb, then we must be a person. Of course, they often overlook these verses that illustrate God's willingness to kill both the born and unborn.

*** God knows us before we are born. God is the giver and taker of life, too. The laws that God has given humans are not necessarily laws that God has to follow.**

*** There is a lot of biblical proof that abortion is wrong. If you'd like to see the scriptures that address abortion, please click here. Note: You'll need to be connected to the internet to view that site on abortion.**

1:14-15 - God plans to send enemy nations against his "chosen people." If this is his way of blessing them, I hope he never decides to bless America -- or any other country, for that matter.

*** God loves His "chosen people." However, this still doesn't make Him accepting of their sins. Verse 16 explains some of the reasons for God's judgment. It reads, "I will utter My judgments against them concerning all their wickedness, because they have forsaken Me, burned incense to other gods, and worshiped the works of their own hands."**

1:16 - The worshipping of other gods is called wickedness.

*** This is correct. Worshiping other gods is futile. It is an abomination to God and a detriment to the sinner.**

Chapter 2

2:20 - Jeremiah insults people by calling them "harlots", saying that they have sex on every hill and under every tree.

*** This harlotry is probably spiritual fornication. They were chasing after idols.**

2:24 - God compares Jerusalem's sinful ways to a promiscuous woman, or a wild donkey in heat.

*** This is correct. Loving God is what they were created to do. Loving other idols more than God is spiritual adultery or fornication.**

2:30 - God tries, but in vain, to "correct" his people by killing their children.

*** This verse indicates that God chastened their children, but they would not repent. This verse also indicates that "your sword has devoured your prophets."**

2:32 - "Can a maid forget her ornaments, or a bride her attire?" This is meant to be a rhetorical question with an obvious answer: Of course not; women think only about their clothes.

*** Jeremiah 2:32 reads, "Can a virgin forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number." This verse is simply indicating that God's people, like the virgins who remember their outward beauty, have forgotten God.**

Chapter 3

3:1 - A divorced woman is "polluted" when she remarries. The man, of course, remains perfectly clean through it all, even though he was the one who "put her away" in the first place.

*** This verse is a rhetorical question. This is why the man's sin and/or pollution is not mentioned. God is indicating that His people have played the harlot with many others and forgotten Him.**

3:2 - "In the ways thou hast sat for them ..." A woman can't even sit anymore without being condemned by God.

*** God is explaining to His people how they have rejected Him. This is not a condemning verse to women.**

3:3 - Jeremiah loves to insult people. His favorite insult is to call someone a whore. In this verse he accuses Jedah of having a "whore's forehead."

*** There is no indication that Jeremiah loves to insult people. Jeremiah uses the phrase "whore's forehead" to indicate that God's people were unashamed of their spiritual harlotry.**

3:6 - More talk of harlots who have sex under every tree.

*** This harlotry is probably spiritual fornication. They were chasing after idols.**

3:8 - God gives Judah "a bill of divorce."

*** This verse indicates how God removed His hand of protection and allowed His people to be oppressed by the Assyrians. His people were rejecting Him, so He judged them.**

3:9 - Judah commits adultery with "stocks and stones."

*** This is correct. This phrase makes it obvious that they were embracing idols and this "harlotry" isn't just literal, but spiritual.**

3:12 - Is God merciful? And How long does his anger last?.

*** The perfect Creator is both merciful and just. He owns the right to judge His creation that turned sinful. His multi-faceted character is awesome and consists of mercy, grace, love, wrath, judgment, etc. Therefore, God can be both merciful and angry (and these qualities can last as long as He wishes).**

3:13 - Jeremiah just can't quit talking about sex under the trees.

*** Jeremiah is God's prophet to His people. He is relaying the message of repentance for their spiritual harlotry.**

3:17 - Jeremiah prophesies that all nations of the earth will embrace Judaism. This has not happened.

*** This verse is referring to the Millennial reign of Christ. Incidentally, it does not mention Judaism. Christianity is included.**

3:20 - "As a wife treacherously departeth from her husband ..." If a woman leaves her husband, she is "treacherous," but a man is blameless when he "puts her away" for no reason.

*** Jeremiah 3:20 reads, "'Surely, as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel,' says the LORD." Men are not mentioned because God is comparing Israel with a wife who leaves her husband.**

Chapter 4

4:2 - This verse tells us to swear, but swearing is forbidden in Mt.5:34-37 and Jas.5:12.

*** This Hebrew word for "swear" refers to making a declaration or testifying.**

4:4 - Circumcise the foreskin of your heart or God will burn you to death.

*** God is giving the people of Judah and Jerusalem a stern warning. He is telling them to repent and turn to Him. Jeremiah 4:4 reads, "Circumcise yourselves to the LORD, and take away the foreskins of your hearts, you men of Judah and inhabitants of Jerusalem, lest My fury come forth like fire, and burn so that no**

one can quench it, because of the evil of your doings."

4:6-7 - God will bring evil to destroy cities and wipe out all of the inhabitants.

*** God is indicating the way of His judgment.**

4:10 - God has "greatly deceived this people."

*** When Jeremiah saw the destruction that was allowed by God, he exclaimed that God had deceived His people with promises of peace and prosperity. However, God's promises of peace and prosperity were dependent on Israel's obedience.**

4:25-28 - What was once fruitful is now barren. Birds have fled, people are gone, towns are in ruins. All "by his (God's) fierce anger."

*** God's judgment will even effect the land.**

Chapter 5

5:3 - God sends plagues and violence to correct his people, but they still won't repent.

*** Verse 2 indicates the widespread unrighteousness of God's people. Verse 3 indicates God's judgments on them.**

5:4 - Those who don't follow or know God are "poor" and "foolish." 5:4

*** People who don't follow or know God are surely, spiritually bankrupt. Unless they are unknowingly following God's principles (which rarely happens for any length of time), they are also behaving foolishly.**

5:6 - God will send lions and leopards to tear people into little bitty pieces.

*** God can use animals to fulfill His judgments. Since He made them, they are at His disposal.**

5:8 - "As fed horses in the morning: everyone neighed after his neighbor's wife."

*** Jeremiah pens an analogy regarding spiritual adultery.**

5:12-13 - God will kill those who believe and preach the wrong doctrines.

*** In verses 11-13, God is warning belligerent people (of Israel and Judah) who claim the prophets are "full of hot air" and God is not serious about obedience and judgment.**

5:15-17 - God again talks of bringing a foreign nation to destroy his chosen ones and their lands.

*** This is correct. God is warning His people about the coming judgment for their sins.**

5:22 - God gets off on our fear of him. Even though, elsewhere, we're told that we don't have to fear God.

*** God is powerful, just, and righteous. Therefore, we should fear Him.**

*** See "Special Questions" for more on this.**

5:31 - "The prophets prophesy falsely." Unfortunately, we're not told how to differentiate between the true and false prophets.

*** These false prophets were promising the people good things and neglecting to preach repentance. False prophets contradict the Word of God.**

*** The New Testament tells us to use the Word of God like a litmus test and test the spirits. This involves testing the words of prophets.**

Chapter 6

6:10 - "Behold, their ear is uncircumcised."

*** This phrase refers to people not listening to God.**

6:11-12 - "I am full of the fury of the Lord; I am weary of holding it in." He's anxious to "pour it out" on children, young men, husbands, wives, and old people.

*** God is simply saying that He is tired of waiting for people to repent and He is about to judge them for their sins.**

6:12 - God threatens to punish the men by taking away all of their property, including their wives, and giving them to others.

*** The perfect Creator loved His people so much that He gave them the law, watched them disobey it and gave them warnings before judging them for their sins.**

6:19 - God "will bring evil upon this people, even the fruit of their thoughts" because they refuse to do whatever the hell he asks them to do.

*** Disobedience deserves punishment.**

6:20 - This verse says that God doesn't like burnt offerings. Then why did he waste the first nine chapters of Leviticus on instructions for animal sacrifices?

*** This verse is simply indicating how these, particular sacrifices were unacceptable to God because the people offering them did not love Him and were unrepentant sinners. They were half-heartedly participating in a ritual and this did not please God.**

6:21 - God plans to kill pretty much everyone: Fathers and sons, family, friends, and neighbors. God plans to kill them all after laying a stumbling block before them, just to make sure.

*** This verse is simply referring to God's judgment on these people. They were wicked, so God was warning them.**

6:22-23 - God will send soldiers from the north that will kill everyone and have no mercy.

*** These verses don't indicate that these soldiers were going to kill everyone. However, they do indicate that God was going to remove His hand of protection from those that were rejecting Him.**

Chapter 7

7:16 - God says that there are some people that you just shouldn't bother praying for. And if you do he won't listen anyway.

*** In verse 13, God indicates that He spoke and called His people, but they did not hear or listen. Therefore, He admits that He has chosen to judge them and prayers to the contrary would have no effect.**

7:18 - God is angered by children who gather wood, fathers who make fires, and women that make bread for the "queen of heaven" (Mary?) and other gods.

*** This verse likely refers to a Mesopotamian goddess named Ishtar that the Israelites were worshiping. Essentially, this verse is stating how the Israelites were using their energy and resources to worship other gods and idols.**

7:20 - God will pour out his anger on both man and beast. Not even the trees will be spared from his wrath. And the ground itself will burn forever.

*** God's judgment effects people, animals and the earth.**

7:22 - Did God command the Israelites to make him burnt offerings?

* God is telling His people that they may as well eat meat instead of offer it to Him. He is also telling them that He required obedience from their forefathers and He is requiring obedience from them. God was growing tired of the people disobeying and rejecting Him, then offering sacrifices that had no meaning.

7:33 - God will feed the people to the birds and the beasts, "and none shall fray them away."

* God tells the people that "the corpses of these people will be food for the birds . . . and beasts." After God judges them with death, animals will eat their carcasses.

Chapter 8

8:2 - God will cover the earth with dead bodies that will not be buried. "They shall be for dung upon the face of the earth."

* This is correct. These particular, dead bodies would not be buried.

8:3 - People will choose to kill themselves, rather than be killed by their vicious God.

* When people realize that God is for real and has decided to judge them, they will want to take their own lives.

8:10 - To punish men, God will "give their wives unto others."

* Part of the judgment on these husbands was either death and/or their wives leaving them.

8:17 - God says: "I will send serpents, cockatrices among you, which will not be charmed, and they shall bite you." (A cockatrice is "a legendary serpent with a deadly glance said to be hatched by a reptile from a cock's egg on a dunghill." -- Webster's Dictionary)

* This Hebrew word for "cockatrice" is also translated "viper" or "adder."

Chapter 9

9:4-6 - Don't trust anyone. Not even your neighbors, family, or friends. Those who believe differently than you are all liars and evil doers.

* God is warning people that there will be a time of great deception where they shouldn't trust their acquaintances because they will be lying to them. Verse 5 indicates, "everyone will deceive his neighbor and will not speak the truth."

9:11 - God will make Jerusalem "a den of dragons."

*** This Hebrew word for "dragons" can also be translated "jackals."**

9:15-16 - God will give the people bad food and water, and then kill them with a sword.

*** God had provided for His people and they rejected Him. Therefore, He was going to stop giving them certain blessings and let them have bad food and water.**

9:21-22 - God will kill children and young men, and the dead bodies "shall fall as dung .... and none shall gather them."

*** The perfect God can judge sinners with death.**

9:25 - "Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised." I guess that'd include just about everyone -- well, all the men anyway.

*** God is simply indicating that His judgment would fall on the pagans, too. He lists them in verse 26: "Egypt, Edom, Moab and Ammon."**

Chapter 10

10:2 - "Learn not the way of the heathen" and don't look for signs from heaven.

*** This verse tells the Israelites to: "not be dismayed at the signs of heaven." This verse tells them to be unafraid of them.**

10:2 - Does the Bible condemn astrology?

*** Astrology involves manipulating God by predicting things without His supervision or blessing. We don't see this condoned anywhere in the Bible.**

*** In Jeremiah 10:2, the scriptures are telling the Israelites to avoid the ways of the heathen and being dismayed at the signs from heaven as the heathen are.**

10:3-4 - Sounds like God doesn't much like Christmas trees.

*** These people were making idols from the trees. This verse isn't about Christmas trees.**

10:10 - When God gets angry, the earth trembles.

*** The Creator God can move the Earth.**

10:11 - God says that these other gods will perish.

*** God will destroy other gods.**

10:22 - Judah will become a desolate den of dragons.

*** This Hebrew word for "dragons" can also be translated "jackals."**

10:23 - According to Jeremiah, humans lack free will.

*** In this verse, Jeremiah is simply indicating how God is in control of all things. It is His story and He guides people. Humans don't always control their surroundings and their available choices.**

10:25 - Jeremiah prays for the destruction of the people that don't know God or call on his name.

*** Jeremiah wants God to avenge His people. Jeremiah does not take revenge into his own hands. He asks God to judge the pagans for their sins. Perhaps, in their judgment, there will be some that turn to God.**

Chapter 11

11:3 - Those who don't follow the Old Testament laws are cursed by God.

*** God speaks to Jeremiah and sums up "the covenant." He says, "The man is cursed who doesn't obey God and the man is blessed who does."**

11:11 - God "will bring evil upon" people from which they will not be able to escape. And if they cry out to him for help, he will not help them.

*** This Hebrew word that was translated "evil" in the KJV can also be translated "calamity." God is indicating that He was going to judge these people and it was past time for them to cry for help.**

11:14 - God forbids others from praying for his victims. Such prayers would go unanswered anyway, he says, because he "will not hear them in their time of trouble."

*** God indicates that He has decided to judge their wicked, idol worship and it was futile to pray against His judgment.**

11:17 - "For the Lord of hosts ... hath pronounced evil against thee ..."

*** This Hebrew word for "evil" can also be translated "doom." Jeremiah 11:17**

reads, "For the Lord of hosts, who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal."

11:22 - God will punish them by killing their young men in war and starving their children to death.

* The Creator God owns the right to judge sinners with death.

Chapter 12

12:1 - Jeremiah asks God why wicked people are so happy and prosperous. But Ps.34:21 says that wicked people are desolate.

* Neither passage of scripture gives an absolute statement. Sometimes wicked people prosper and sometimes they don't. Both passages allow for this. At any rate, wicked people will not be rewarded or prosperous in the afterlife.

12:3 - Jeremiah asks God to drag away his enemies like "sheep for the slaughter."

* Jeremiah is hoping that God would judge their oppressors.

12:12 - God's sword will "devour" everyone until "no flesh shall have peace."

* The Creator God owns the right to judge sinners with death.

12:16 - God rewards those who swear by his name.

* God is stating how He wants His people to declare He is God. He wants them to testify of Him.

* Matthew 5:34 and James 5:12 deal with integrity. They teach that people should be people of their word, so they can let there "no be no" and their "yes be yes." This isn't talking about testifying or declaring God's righteousness like Jeremiah 12:16 does.

12:17 - If any nation does not listen to God, he "will utterly pluck up and destroy that nation."

* God owns the right to judge wicked nations.

Chapter 13

13:1-7 - God gives Jeremiah some divine instructions about a girdle. He tells him not to wash it, but to hide it in a rock. Jeremiah does as he's told. But, alas, when he goes to retrieve it, it was ruined. Darn!

*** This sash represented the unrepentant people of God. God explains this in verses 6-11. There was a purpose behind God's instructions regarding the girdle (sash).**

13:10 - Apparently, the point of the girdle story (13:1-7) was to say that worshipping other gods "is good for nothing."

*** This is clearly part of the analogy.**

13:13-14 - God plans to make everyone in the kingdom drunk and then "dash the fathers and the sons together." The merciful God of Peace vows to "not pity, nor spare, nor have mercy, but destroy them." What a guy.

*** The Creator God holds the right to judge His creation that turned sinful and wicked with death.**

13:22 - God compares the destruction of Jerusalem to the rape of a woman who deserves to be raped because she has sinned.

*** God never compares the destruction of Jerusalem to "the rape of a woman who deserves to be raped because she has sinned." This isn't even implied here. However, God does use an idiom for "rape and pillage" concerning the Israelites because their judgment would include their land and things being pillaged. Literal rape is not implied.**

13:26-27 - God plans to expose Jerusalem's private parts to the world by lifting her skirt over her head, so to speak. He's seen her commit whoredoms and abominations and whatnot on the hills, and he's getting darned sick of it!

*** God is simply indicating that He would expose their shame and sinfulness. Literal nudity is not implied.**

Chapter 14

14:6 - The wild asses "snuffed up the wind like dragons."

*** This Hebrew word for "dragons" can also be translated "jackals."**

14:12 - God will ignore the peoples' prayers and their animal and other kinds of sacrifices, promising to kill them all instead by war, starvation, and disease.

*** This verse is simply indicating how these, particular sacrifices were unacceptable to God because the people offering them did not love Him and were unrepentant sinners. They were half-heartedly participating in a ritual and this did not please God. God promises to severely judge their sin.**

14:14 - God complains that "the prophets prophesy lies" in his name. Does this mean that Isaiah, Daniel, and Jeremiah were all prophesying lies?

*** God is upset at wicked, false prophets that are telling lies. Isaiah, Daniel, and Jeremiah were not false prophets. Incidentally, many of their prophesies have already come true and can be verified.**

14:15-16 - God will destroy by famine and sword those who a misled by the prophets, as well as the prophets themselves.

*** People are required to test the things that are spoken by others; even by prophets. People are held accountable for the things they believe and do. Furthermore, God holds the right to judge sinners.**

Chapter 15

15:2-4 - God plans to do three things to his people: 1) kill them with swords, 2) tear their flesh with dogs, and 3) have the birds, and the beasts eat their bodies. Why will he do these terrible things? Because of something some former king did.

*** God mentions one reason for His judgment. There are surely multiple reasons, though. Manasseh was a wicked king. However, many people chose to follow Him and reject God. God holds the right to judge any sinner for any of their sins. In addition to following a wicked king, these people also, personally rejected God.**

15:6 - God is weary of repenting. But in other places the Bible says that God never repents and never gets weary.

*** This Hebrew word for "repenting" is also translated "relenting." God was simply tired of doing nothing and watching people reject Him. He was tired of delaying His judgment. He was not literally tired.**

15:7-9 - God again threatens Jerusalem with mass destruction. Here are some of the highlights: He will kill children, make more widows than there are grains of sand, terrorize cities, and then kill the survivors.

*** People who reject God will be judged for it. Sin carries serious consequences.**

15:14 - God will have you enslaved and, if you make him mad enough, he will burn you to death.

*** This phrase can be translated, "My anger burns like fire and it will consume you." This passage is obviously figurative and not literal. God's anger is being compared to fire.**

Chapter 16

16:3-7 - God has ordained that everyone (mothers and daughters, fathers and sons) "shall die of grievous deaths," and that they shall neither "be lamented" nor even buried, but "they shall be as dung upon the face of the earth." For he has removed peace, "lovingkindness," and mercy from the people.

*** God's judgment was coming. However, He also promised restoration. See verses 14 and 15.**

16:10-11 - After God has killed everyone, those who remain will say, "Wherefore hath the Lord pronounce this great evil against us?" God answers saying, "Because your fathers have forsaken me." So the children will be punished with agonizing deaths for something that their parents did, in this case, worshipping other gods.

*** This isn't the only reason God gives for their punishment. Verse 12 reads, "And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me."**

16:17 - Can God see everything?

*** Yes, God can see everything. There are no definitive, biblical statements about God's lack of knowledge (or sight). Simply because we read God asking someone a question about their whereabouts, this doesn't mean He didn't know where they were. They were simply rhetorical questions and the wording was used to try and understand an omnipotent God. Incidents like these are in Job 1:7 and 2:2 and Numbers 22:9.**

*** At times, Bible writers tried to understand God by relating to Him with human terms. Therefore, they wrote that He "went" somewhere. This doesn't mean that He wasn't already omnipresent. It simply relayed a fact about God's actions. Situations like these are in Genesis 11:5 and Genesis 18:20 and 21.**

*** When we read that a Bible character "hid" from God, we can rest assured that they simply tried to hide. God still saw them. These circumstances can be found in Genesis 3:8 and Genesis 4:14.**

*** In Genesis 22:12, Deuteronomy 8:2, Deuteronomy 13:3, and 2 Chronicles 32:31, we read about God "knowing" something. He would sometimes make people show what was in their heart. He would have them "prove" their love for Him. By the context, it is not apparent that God did not know their heart. In fact, we read that God looks at the heart (see 1 Samuel 16:7). Therefore, we know that He knew their heart. He simply wanted their heart to be revealed to themselves and others.**

*** In Hosea 8:4, the Hebrew word for "know" is also translated "recognized." God**

didn't recognize the gods they worshiped. He did not heed or respect them. He surely saw and knew what they were doing.

Chapter 17

17:4 - God will enslave the people of Judah because they worshipped the wrong gods. And his anger will last forever.

* Judah's sin caused God to become angry.

* This Hebrew word translated "forever" also means "the vanishing point is concealed."

17:5 - God tells us not to trust anyone, not even our family or friends, by saying: "Cursed be the man that trusteth in man."

* In order to understand this statement, the entire verse needs to be quoted. It reads, "Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the LORD." God is obviously warning people that it is dangerous to trust in humans instead of Him.

17:10 - Will God reward every person according to his works?

* People who do good are blessed for it. However, this verse doesn't indicate that a person is saved because of their good deeds.

* See "Special Questions" for more on this.

17:10 - What must you do to be saved? Do the right things.

* This is another verse about eternal rewards for the saved believers.

17:18 - Jeremiah asks God to bring evil upon his enemies and to "destroy them with double destruction."

* Verse 18 indicates Jeremiah's persecution. He is hoping God would hurry and judge His oppressors.

17:27 - If you don't honor the Sabbath, God will burn you to death unquenchable fire.

* God tells the ancient Israelites that they are to honor Him and keep the Sabbath.

Chapter 18

18:8-10 - Does God ever repent?

* God never repents from a sin because He cannot be tempted and cannot sin. This Hebrew word for "repent" is also translated "relent." There are times when God "relents" and chooses to give more mercy and grace and withhold His judgment.

18:11 - God admits that he does evil things to people.

* God warns the people that He is plotting their judgment for their sins. He tells them they should repent and do good.

18:21 - Jeremiah asks God to kill the young men in war and the children with starvation.

* Jeremiah asks God to judge the Israelites because they were plotting to kill him.

Chapter 19

19:3, 15 - God says he will do so much evil to the people that whoever hears of it will have their ears tingle.

* God loves people so much that He warns them, in no uncertain terms, of His wrath and judgment.

19:4, 7-9 - For worshipping "other gods, whom neither they nor their fathers have known," God will make parents eat their own children, and friends each other. Then he'll feed whoever's left over to the birds. This will make everyone that passes by hiss with astonishment.

* God simply judged these people for their sins. Their sins are listed in this chapter. God didn't literally make these people eat human flesh, but He allowed them to be judged for their sins by others and the result was a variety of hardships that included cannibalism.

19:7-9 - God will make parents eat their own children, and friends each other. Then he'll feed whoever's left over to the birds. This will make everyone that passes by hiss with astonishment.

* This verse does not indicate that God literally made these people eat one another. However, God did promise judgment for their wickedness. He also told them that they would resolve to eat human flesh because of their desperate and dire circumstances. As the Romans besieged Jerusalem, this was fulfilled.

19:11-13 - God will break those who worship other gods as though they were made of clay, killing so many that there will not be enough room to bury them all.

* God hates idol worship. He promises judgment to those that worship other

gods. This slaughter that Jeremiah predicted happened in 70 A.D.

Chapter 20

20:4 - After Jeremiah is roughed up and arrested on the orders of Pashur the priest, he threatens Pashur and his friends, family and all of Judah with captivity and slaughter. Because of the actions of one man.

*** God warns Pashur about his judgment for his actions. However, all of his sinful actions were not listed. Likewise, all of the other sinners who were going to be punished did not have their sins listed. This didn't mean that they did not sin, though. Saying that everyone was going to suffer for Pashur's sin is simply an argument from silence, so it is no argument at all.**

20:7 - Can God deceive others?

*** God does not tempt people to sin. However, He sometimes commands spirits to be instruments of His judgments. The spirits are under His control, so He utilizes them for His will.**

Chapter 21

21:5-6 - God will fight and kill everyone in fury, both man and beast, with a strong arm and a great pestilence.

*** These verses are referring to the righteous judgment of God.**

21:7 - God will deliver Zedekiah and those that survive the famine, disease, and war into Nebuchadrezzar's hand, and "he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy."

*** The Babylonian captivity was part of Israel's judgment for their wickedness.**

21:9-13 - God tells the Judeans to either surrender to the Babylonians and become their slaves or die. "Behold, I am against thee." No kidding.

*** The Babylonian captivity was part of Israel's judgment for their wickedness.**

Chapter 22

22:3 - How should strangers be treated? Be kind to them.

*** In this verse, God told the king of Judah to avoid doing wrong to strangers.**

22:5 - God swears to himself.

* This language is simply used to add emphasis to God's threat.

22:13 - Pay a fair wage to your employees. Does this mean we can't own slaves?

* This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.

22:18-19 - Where did Jehoiakim die?

* 2 Chronicles 36:5 and 6 don't tells us that Jehoiakim was taken captive to Babylon. Jeremiah 22:19 is a prophecy that tells us he would be, "dragged and cast out beyond the gates of Jerusalem." Consequently, there is no contradiction and the prophecy in Jeremiah actually alludes to what happened to Jehoiakim!

22:25-30 - God will have Jeconiah's enemies kill him and his mother and then ensure that he die without leaving any sons? Which seems a bit strange since Jeconiah is listed as an ancestor of Jesus in Mt.1:12.

* The word "write," in the phrase "write this man as childless," is also translated "record." It is obvious, even by reading verse 30, that Jeconiah was not literally childless. However, this prophecy came true because he had no successor.

* Verse 30 indicates that his descendants would not "sit on David's throne and rule any more in Judah." None of his descendants sat on this earthly throne.

Chapter 23

23:11 - God finds some wicked prophets and priests. Like Jeremiah, maybe?

* God announces that some wicked prophets and priests were going to receive His judgment. Jeremiah wasn't wicked and he didn't make false prophecies.

23:12 - God promises to bring more evil upon his chosen people.

* God announces that some wicked prophets and priests were going to receive His judgment.

23:24 - Does God see and know everything?

* Yes, God can see everything. There are no definitive, biblical statements about God's lack of knowledge (or sight). Simply because we read God asking someone a question about their whereabouts, this doesn't mean He didn't know where they were. They were simply rhetorical questions and the wording was used to try and understand an omnipotent God. Incidents like these are in Job

1:7 and 2:2 and Numbers 22:9.

* At times, Bible writers tried to understand God be relating to Him with human terms. Therefore, they wrote that He "went" somewhere. This doesn't mean that He wasn't already omnipresent. It simply relayed a fact about God's actions. Situations like these are in Genesis 11:5 and Genesis 18:20 and 21.

* When we read that a Bible character "hid" from God, we can rest assured that they simply tried to hide. God still saw them. These circumstances can be found in Genesis 3:8 and Genesis 4:14.

* In Genesis 22:12, Deuteronomy 8:2, Deuteronomy 13:3 and 2 Chronicles 32:31, we read about God "knowing" something. He would sometimes make people show what was in their heart. He would have them "prove" their love for Him. By the context, it is not apparent that God did not know their heart. In fact, we read that God looks at the heart (see 1 Samuel 16:7). Therefore, we know that He knew their heart. He simply wanted their heart to be revealed to themselves and others.

* In Hosea 8:4, the Hebrew word for "know" is also translated "recognized." God didn't recognize the gods they worshiped. He did not heed or respect them. He surely saw and knew what they were doing.

Chapter 24

24:2-3 - "The other basket had very naughty figs, which could not be eaten, they were so bad." Which of course goes to show that God hates figs, at least the "very naughty" kind.

* The word that is translated "naughty" in the KJV is also translated as "bad" in other versions. Incidentally, these "bad" or "naughty" figs were part of a prophecy and referred to some stagnant and complacent people that were going to face judgment in Babylon.

24:10 - God once again promises to kill everyone by war, starvation, and disease.

* God made it known that He would not tolerate sin. He would judge it accordingly.

Chapter 25

25:1 - When did Nebuchadnezzar come to Jerusalem?

* Nebuchadnezzar ruled jointly with his father for some time. In the latter part of Jehoiakim's third year, Nebuchadnezzar begin ruling by himself. Jehoiakim's fourth year began before Nebuchadnezzar's first year (alone) ended.

* Daniel 1:1 and this verse are complementary. In the third year of Jehoiakim's

rule, Nebuchadnezzar besieged Jerusalem. In the fourth year of Jehoiakim's rule, it was still Nebuchadnezzar's first year.

25:12 - God says he is going to punish Nebuchadnezzar and the Babylonians for what they have done to his people -- even though God Himself is the one who made the Babylonians attack and enslave Judah! As part of the punishment God will take the land of the Babylonians and "make it perpetual desolations." A false prophecy, since present-day Iraq is quite occupied.

* The Israelites sinned and received judgment. However, the Babylonians sinned, too, so they deserved judgment, also.

* This prophecy is referring to the city of Babylon and not the country of Iraq. Over the years, different rulers have conquered and demolished Babylon.

* Incidentally, some scholars believe that Babylon will be rebuilt and this prophecy refers to a future event.

25:26-29 - God will force "all the kingdoms of the world" to drink "and be drunken". Then he'll kill "all the inhabitants of the earth" with a sword.

* God is telling the people that reject Him that they can do as they wish, but they will be judged for it.

25:30 - God is really getting into all of this killing. He roars, he mightily roars, and he shouts.

* This is describing part of God's judgment.

25:31-33 - God kills so many people that the entire earth will be covered with their dead bodies. No one is to mourn them or even bury them; "they shall be dung upon the ground."

* This describes the Second Coming of Christ and the subsequent judgment.

25:37-38 - God will destroy "the peaceable habitations" and make the land desolate "because of his fierce anger."

* This is describing the final judgment of God. Nobody is innocent because all have sinned. The only people who will be saved are those that repent and believe, trust and accept Jesus Christ as their Lord and Savior.

Chapter 26

26:3, 13, 19 - Does God ever repent?

*** God never repents from a sin because He cannot be tempted and cannot sin. This Hebrew word for "repent" is also translated "relent." There are times when God "relents" and chooses to give more mercy and grace and withhold his judgment.**

Chapter 27

27:8 - Anyone who disobeys King Nebuchadnezzar will be punished "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

*** God was warning them that they needed to obey this pagan king or they would die. Incidentally, God put a time limit (see verse 7) on the Babylonian captivity and honored it.**

Chapter 28

28:16-17 - God kills Hananiah for prophesying falsely.

*** Hananiah was a liar and a false prophet. Therefore, God judged him with by taking his life.**

Chapter 29

29:17-18 - God will send his usual blessings upon his people: "the sword, the famine, and the pestilence." He "will make them like vile figs, that cannot be eaten, they are so evil." (God hates figs.)

*** God's people were listening to false prophets in Babylon. Therefore, God told them they would be judged for it.**

*** The perfect Creator holds the right to judge His creation when they reject Him and His laws.**

29:19 - God will kill those who refuse listen to his prophets.

*** This verse reads, "because they have not heeded My words, says the LORD, which I sent to them by My servants the prophets . . ." The prophets spoke the words of God and He was going to judge people for ignoring them.**

29:21-22 - God will deliver Ahab and Zedekiah into the hands of Nebuchadrezzar "and he shall slay them before your eyes" and Ahab will be "roasted in the fire."

*** These verses mention God's deliverance and judgment.**

29:32 - God will punish the children of Shemaiah for their father's false prophecy.

*** This verse indicates that this punishment is because "he has taught rebellion**

against the Lord." Incidentally, there are surely other sins that these people committed that are not mentioned here. Simply because we don't read them does not mean they were perfect or righteous.

Chapter 30

30:23 - "Behold, the whirlwind of the Lord ..." More fury, pain, and fierce anger from the peaceful God of love.

* This verse clearly states that the wicked are being judged.

Chapter 31

31:15 - Matthew (2:17-18) quotes this verse, claiming that it was a prophecy of King Herod's alleged slaughter of the children in and around Bethlehem after the birth of Jesus. But this passage refers to the Babylonian captivity, as is clear by reading the next two verses (16 and 17), and, thus, has nothing to do with Herod's massacre.

* Many passages of scripture have a present meaning and a future one. This passage is one of these types.

31:22 - "The Lord hath created a new thing in the earth," contrary to Ec.1:9 which says "there is nothing new under the sun."

* When the writer (likely Solomon) wrote Ecclesiastes 1:9, he wasn't walking with God. Therefore, many of his words and conclusions are not biblical doctrines. Incidentally, in Ecclesiastes 1:9, he was referring to the general cycles of life and how they kept coming.

31:29-30 - "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity." But in other places the bible says that children are to be punished for the sins of their parents.

* God told the Israelites that children shouldn't be held responsible for their father's sins and fathers shouldn't be held responsible for their children's sins. However, God still owns the right to judge any sinner. Sometimes in the Bible, it appeared that God was judging someone for the sins of another. In every circumstance, the person in question had sins of their own. Therefore, God's judgment was just - even on a "human" level of understanding.

31:32 - Misquoted in Heb.8:9.

* These verses in Jeremiah are very close to the ones in Hebrews. Incidentally, the writer of Hebrews never said he was trying to copy Jeremiah verbatim. The writer of Hebrews simply included an extra, minor detail or two (that correlates

with other scriptures) and omitted a minor detail or two.

31:37 - This verse implies that the earth is on foundations and does not move. But of course we know that the earth is in constant motion as it rotates about the sun.

* This verse never implies that the Earth is on foundations that keep it from moving.

Chapter 32

32:17, 27 - According to these verses God can do anything, and nothing is too hard for him. But in other places the Bible says that there are some things that God can't do.

* Judges 1:19 indicates that Judah couldn't drive out some pagans. It doesn't indicate that God couldn't do it. It also implies that Judah couldn't "resolve" to drive them out because of their lack of faith.

* It is impossible for God to lie. It is impossible for God to destroy the entire Earth with a flood, again. These things that are impossible for God are things that He has chosen because of His love for people. He has simply allowed Himself to be bound by some laws, so His people can have peace.

* In Mark 6:5, Jesus likely couldn't "resolve" to do mighty works because of their lack of faith. The scriptures don't make it clear that His power was absent.

32:18 - In the middle of praising God, Jeremiah states that God "recompensest the iniquity of the fathers into the bosom of their children after them..." Not something I consider praiseworthy.

* Jeremiah is likely referring to generational sins and problems that were handed down to the descendants of wicked people. Sin didn't always effect one generation, but it effected their descendants, too.

32:42 - God brings evil upon people.

* This Hebrew word for "evil" is also translated "calamity." God is indicating that in the same way He judged these people, He will also do good to them.

Chapter 33

33:5 - God litters the ground "with the dead bodies of men" that he has killed in his anger and fury.

* God is saying how He will judge these people by taking their lives.

33:17 - "David shall never want a man to sit upon the throne of the house of

Israel." But the Davidic line of kings ended with Zedekiah; there were none during the Babylonian captivity, and there are none today.

*** Verses 15-17 are talking about a future event. They clearly state, "in that day" . . . "at that time." These verses are referring to Christ's Millennial reign.**

Chapter 34

34:5 - God lies to Zedekiah again by telling him that he will die in peace and be buried with his fathers. But later (2 Kg.25:7 and Jer.39:6-9, Jer.52:10-11) he dies a violent death in a foreign land.

*** God didn't lie to Zedekiah. He told him that he would die in a peaceful manner. However, after Zedekiah didn't effectively abolish slavery and follow God's commands, God gave a different declaration. Verses 20-22 indicate that Zedekiah would be taken away by the Babylonians and die a terrible death.**

34:17-20 - God threatens again to send his people the sword, pestilence, and famine, saying he'll feed their dead bodies to the fowls and beasts of the earth.

*** God told them what the results of their sins would be.**

Chapter 35

35:17 - God is indeed the author of evil. Here he brags about bringing "all the evil" he can think of upon the inhabitants of Jerusalem.

*** God gives several reasons why He is bringing "doom" on them. Nothing is mentioned about authoring evil. Humans, in fact, brought sin into this world. God simply allowed humans to make their own decisions. However, He did promise blessings for obedience and consequences for sins.**

Chapter 36

36:3 - More evil plans from a supposedly good god.

*** A good God is a righteous judge; not a biased or deceitful judge.**

36:30 - This verse says that Jehoiakim has no successors, but 2 Kg.24:6 says that he was succeeded by his son Jehoiachin.

*** Jehoiachin reigned for three months, then he was plundered by the Babylonians (they took 10,000 captives, Solomon's gold, etc.) and taken to Babylon. Therefore, Jehoiakim essentially had no successor.**

36:31 - More of the good God's evil plans.

*** This verse is speaking about God's judgments.**

Chapter 39

39:6-9 - The beginning of the end for Zedekiah. Despite God's earlier assurances (34:5) that he would die peacefully at home, here Zedekiah watches as his children are killed and then has his eyes put out and he is shackled and taken to Babylon. Also, the city is burned and those remaining are enslaved.

*** God didn't lie to Zedekiah. He told him that he would die in a peaceful manner. However, after Zedekiah didn't effectively abolish slavery and follow God's commands, God gave a different declaration. Jeremiah 34:20-22 indicates that Zedekiah would be taken away by the Babylonians and die a terrible death.**

Chapter 40

40:2 - God spreads evil wherever he goes.

*** This word for "evil" is also translated "doom." God doesn't spread evil everywhere He goes. However, He does judge sin.**

Chapter 42

42:10 - God repents (It's about time!), contrary to several Bible verses.

*** God never repents from a sin because He cannot be tempted and cannot sin. This Hebrew word for "repent" is also translated "relent." There are times when God "relents" and chooses to give more mercy and grace and withhold his judgment.**

42:15-18, 22 - All those who move to Egypt will die by the sword, famine, or pestilence. None "shall escape from the evil" that comes directly from God. But many, including Jews, have moved to Egypt and most seem to have escaped from God's promised evil.

*** God simply told these, ancient Israelites that they mustn't return to Egypt. This scripture wasn't directed toward us or modern Jews. God was warning the Israelites about returning to Egypt because they would embrace idolatry there.**

Chapter 44

44:2 - God boasts some more about "all the evil that [he] has brought."

*** This Hebrew word that was translated "evil" in the KJV can also be translated "calamity." God is mentioning the judgments that He brought on His people for their sins.**

44:6 - When God pours forth his fury and his anger, entire cities are destroyed.

*** God's wrath includes judging people. However, part of His judgment can include destroying cities.**

44:11-13 - God's not finished with Judah. He will bring more evil upon them. Even those Jews that flee to Egypt will not be spared. God will hunt them down and kill them all with war, famine, and disease.

*** God commanded these Israelites to avoid returning to Egypt. He promised consequences for those who did.**

44:27-28 - "I will watch over them for evil, and not for good." So begins another pronouncement of death and destruction on his chosen people.

*** This is God's continued statement about the judgment of His disobedient people.**

Chapter 45

45:5 - God says he will bring evil upon all flesh.

*** God holds the right to judge "all flesh" for their sins. However, this phrase was surely referring to a certain context. Verse 4 indicates God is referring to "this whole land." Verse 5 indicates that Baruch (and surely others) would have success.**

*** This word for "evil" is also translated "adversity."**

Chapter 46

46:10 - The day of the Lord will be "a day of vengeance." On that day God's sword will become drunk with blood.

*** God's judgment would include many people dying.**

Chapter 47

47:2-4 - God plans to drown the Philistines in a flood, and "all the men shall cry, and all the inhabitants of the land shall howl."

*** This "flood" was referring to an army.**

Chapter 48

48:8 - God plans to kill just about everybody. "No city shall escape."

*** God is obviously referring to the judgment of the Moabite cities. See verses 1, 2, 4, etc. For a list of these cities, see verse 20-24.**

48:10 - "Cursed by he that keepeth back his sword from blood."

*** God is referring to the enemies of Moab. Moab is being judged for their idolatry and other sins. The countries that do not listen to God and take part in their judgment would be cursed.**

48:26 - Jeremiah asks God to make Moab drunk, and predicts that Moab will "wallow in his vomit."

*** This verse reads, "Make him drunk, because he exalted himself against the LORD. Moab shall wallow in his vomit, and he shall also be in derision." Jeremiah is pronouncing judgment on Moab. The phrase "wallow in his vomit" is symbolic of their futile attempts to avoid and escape God's judgment.**

48:42-47 - God's not through with Moab. The people that flee fall into "the pit," fire burns their heads, and sons and daughters are taken captive.

*** God is simply indicating that the destruction of Moab would be complete. It would be destroyed with fire and many would be taken captive.**

*** Incidentally, God also announced the restoration of Moab. See verse 47.**

Chapter 49

49:2 - God will cause the daughters of Rabbah to be burned with fire.

*** This Hebrew word for "daughters" is also translated "villages," "towns" and "cities." According to the context, Israel will set fire to either their "daughters" or their "villages" and take their land (which is their inheritance from God). It would make no sense if this word literally meant daughters because their villages would still be inhabited by the men and Israel would not be able to take possession of the land (as it says they do in verse 2).**

49:2 - How should the Ammonites be treated? Kill them and take their land.

*** This verse predicts a time when Rabbah of the Ammonites would be destroyed. In Deuteronomy 2:19, God said Lot's descendants would talk over the Ammonites.**

49:13 - God swears to himself.

*** The text is simply indicating God's emphatic statement.**

49:17 - God will send such marvelous plagues on Edom that everyone will hiss in astonishment.

* This is correct. Incidentally, this word for "hiss" can also be translated "gasp."

49:33 - Jeremiah predicts that humans will never again live in Hazor, but will be replaced by dragons. But people still live there and dragons have never been seen.

* This Hebrew word for "dragons" can also be translated "jackals."

* This city of "Hazor" was not the one in Israel. This verse is referring to the one in the Arabian Desert. It was conquered by Nebuchadnezzar.

49:37 - God plans to "bring evil upon" the people of Elam. He says he'll kill them all with a sword.

* This word for "evil" is also translated "disaster." God promises to judge these people for their wickedness.

Chapter 50

50:21 - God says to do the usual thing to the inhabitants of "the land of Merathaim": kill them all.

* This is referring to Babylon and how they would be judged for their sins.

50:27-30 - God commands that all Babylonian bullocks be slaughtered, that archers shoot all Babylonians, and that all their men be killed in war.

* The Babylonians had captured the Israelites and committed great sins, therefore they were going to be judged for it.

50:32 - God, the pyromaniac, will personally set the fires that will burn to death the inhabitants of entire cities.

* God will burn these cities because of their sins. This verse doesn't specifically state that He would burn the people to death.

50:37 - God plans to kill all the Babylonian horses, and to make the Babylonian men "become like women." (A fate worse than death to a misogynous god.).

* A comparison is being used here. The mighty Babylonian army was being compared to women. In this verse, in order to make a point, the weakness of women is being admitted.

50:39 - God prophesies that Babylon will never again be inhabited. But it has been inhabited constantly since the prophecy was supposedly made, and is

inhabited still today.

*** Although Babylon was significantly judged and diminished, there are likely some inhabitants. Therefore, this prophecy will be fulfilled in the future.**

Chapter 51

51:14 - God swears to himself.

*** The text is simply indicating God's emphatic statement.**

51:21-23 - God will "break in pieces" nations and kingdoms, horse and rider, man and woman, old and young, young man and maid, the shepherd and his flock, husbandman and his yoke of oxen, captain and kings. It seems that God intends to break us all into pieces.

*** This is a prophecy against Babylon. See verse 1.**

51:26, 29, 37, 43, 62, 64 - God says that Babylon will be desolate and uninhabited forever. He says that only dragons will live there. But Babylon has been dragon-free and continuously inhabited since then.

*** This Hebrew word for "dragons" can also be translated "jackals."**

*** In the future, this prophecy will be fulfilled.**

51:39-40 - God will get the Babylonians drunk and then kill them all, leading them "like lambs to the slaughter."

*** These verses are referring to God's judgment on the Babylonians.**

Chapter 52

52:10-11 - God promised Zedekiah (Jer.34:5) that he would die peacefully and be buried with his fathers. But here we see that he died a miserable death in foreign land.

*** God didn't lie to Zedekiah. He told him that he would die in a peaceful manner. However, after Zedekiah didn't effectively abolish slavery and follow God's commands, God gave a different declaration. Verses 20-22 indicate that Zedekiah would be taken away by the Babylonians and die a terrible death.**

52:12-13 - Did the temple burn on the seventh (2 Kg.25:8-9) or the tenth day?

*** 2 Kings 25:8 indicates that Nebuzaradan came "unto" Jerusalem on the seventh day. Jeremiah 52:12 indicates that he came "into" Jerusalem on the tenth day. In each passage, in the following verse, we read that he set fire to the temple. This**

was either on the "tenth day" or after soon after it.

52:22 - Was the chapiter five or three cubits?

* There were two parts of the chapiter: a lower part and an upper part. The lower part was 2 cubits. The upper part was 3 cubits. Therefore, Jeremiah 52:22 mentions the entire chapiter (which is 5 cubits), but 2 Kings 25:17 only mentions the top part (which is 3 cubits) and considers the lower portion part of its base.

52:25 - How many men stood in the king's presence?

* Jeremiah 52:25 mentions seven men. 2 Kings 25:19 mentions five men. There were surely seven men (at least, eventually), however 2 Kings 25:19 omits two of them because the author deemed them less important to the account. Frequently, people who did not speak or people who were of less importance are omitted from biblical accounts (as well as non-biblical, historical accounts).

52:31 - On what day of the month was Jehoiachin released from prison?

* The decree to release Jehoiachin from prison was likely made on the 25th day (Jeremiah 52:31) and it was implemented on the 27th day (2 Kings 25:27).

Lamentations

Chapter 1

1:8-10 - Jerusalem is compared to a naked woman who sighs and turns backward. "Her filthiness is in her skirts."

*** There is very little (if any) comparison here. Verse 8 is extremely straightforward and so are the other two verses. Lamentations 1:8 reads, "Jerusalem has sinned gravely. Therefore, she has become vile. All who honored her despise her because they have seen her nakedness. Yes, she sighs and turns away."**

*** Even if the Israelites who rejected God were compared to a prostitute, why would this matter? There are many similarities between God's chosen people and their sinful desire to chase other gods. In a sense, this is like prostitution.**

*** Not liking or appreciating the biblical metaphors isn't a contradiction and it really doesn't need an explanation.**

1:10 - The adversary puts his hand upon "all her pleasant things."

*** There is no contradiction here. This is another case of someone disliking the chosen metaphor.**

1:15-16 - God tramples "as in a winepress" mighty men, young men, and virgins.

*** This verse is describing God's judgment. Judah was a tribe and son of Israel (Jacob). They were to remain pure and devoted to God. This is why they are compared to a virgin. They were not remaining true to Him, so they were going to face His judgment.**

1:17 - "Jerusalem is as a menstrous woman." To God this is an insult.

*** Menstruation is when a woman bleeds. Therefore, the wicked Israelites are being compared to this unclean event.**

1:21-22 - How should we treat our enemies?

*** This passage doesn't give any command from God to treat enemies good, bad, or otherwise.**

*** This passage of scripture, written by Jeremiah (the author of Lamentations), is simply stating his feelings about his enemies and such. It is entirely possible for**

a human to make a statement (and even have it recorded in the Bible) that doesn't line up with God's will. The same thing is true for David's words in the Psalms.

*** In 2 Corinthians 16:22, Paul is referring to people who hated Jesus. He said they should be "Anathema" or "accursed." This isn't saying that people should hate them or do evil to them. This is an issue of fellowship and truth.**

Chapter 2

2:2-12 - With one small phrase, the writer sums up how the Biblical God often acts: "The LORD was as an enemy." He goes on about how God has punished everyone without pity, including allowing Israel's enemies to defeat them, destroying palaces, homes, temples and more, causing mourning and exile. Then, a tear-jerking passage on the starvation of children.

*** This passage talks about God's wrath. God did what He said He would do.**

2:9 - Apparently, the destruction wrought by God was so bad, "the law is no more." But what about those other verses that say the law is "forever" and so on? And, the prophets are no longer hearing from God? Is that a permanent thing or what?

*** This passage is a specific statement from Jeremiah about a certain situation where God judged the people for their sins. It should not be taken any other way.**

2:14 - Prophets have vain and foolish visions.

*** These particular, sinful prophets have had vain and foolish visions. This correlates with several other passages of scripture (like the ones where the lying spirit asked God if he could deceive the prophets, the sinful prophets that received false visions, etc.).**

2:15-19 - "The LORD hath done that which he had devised" and he did it without pity. That explains the murder, slavery, oppression, grief, destruction Jerusalem has suffered. Then, in verse 19, the writer urges his followers to beg God for the sake of their children. So much for being the "chosen people."

*** This passage speaks of God's judgment. After these people constantly ignored His laws and warnings, He did not pity the wicked ones that He judged.**

2:20-22 - God gets angry and mercilessly torments and kills everyone, young and old. He even causes women to eat their children.

*** The woman never ate their offspring. Jeremiah poses a rhetorical question: "Should the mothers eat their offspring?" Jeremiah was witnessing the pain and suffering from God's judgment.**

Chapter 3

3:8 - Does God listen to and answer prayers?

*** This passage is consistent with numerous other scriptures. Sin that is not confessed hinders one's prayers. When a person is doing God's will, they are righteous. When they are righteous, they pray for the right things and see answers to their prayers.**

*** The only times in the Bible when God cannot be found is when people are sinning and wicked.**

3:10-11 - God is like a bear or a lion who secretly pursues you and then tears you apart.

*** Since this statement was made from a living person: "He has turned aside my ways and torn me in pieces," it is obviously metaphorical. Jeremiah is speaking of God's judgment.**

3:33 - This verse says that God does not "afflict willingly, nor grieve the children of men." Yet he often instructs his followers to mercilessly slaughter innocent people -- and even more often, he does so himself.

*** This verse is simply stating that God judges sin. He doesn't afflict or grieve people that are righteous. It is not His will to punish the ones that do not need to be punished.**

*** God would prefer that His people obeyed Him and did not earn punishment. It is God's will that people obey Him and live an abundant life. However, when people transgress His laws and begin hurting themselves and others, God's wrath and judgment are eventually given to the wicked.**

3:38 - "Out of the mouth of the Most High proceedeth not good and evil?" Mostly evil, I'd say -- at least if you believe the Bible.

*** God consistently tells people to obey Him and what He expects - basically that they love Him and others. God's message is not confused or mixed. When people knowingly and consistently reject Him, they eventually earn His judgment and wrath. It's a rather simple and logical equation.**

3:43-48 - God is covered with anger, slaying people without pity.

*** This is describing God's judgment.**

3:44 - Does God listen to and answer prayers?

*** This passage is consistent with numerous other scriptures. Sin that is not confessed hinders one's prayers. When a person is doing God's will, they are righteous. When they are righteous, they pray for the right things and see answers to their prayers.**

*** The only times in the Bible when God cannot be found is when people are sinning and wicked.**

3:64-66 - How should we treat our enemies?

*** This passage doesn't give any command from God to treat enemies good, bad, or otherwise.**

*** This passage of scripture, written by Jeremiah (the author of Lamentations), is simply stating his feelings about his enemies and such. It is entirely possible for a human to make a statement (and even have it recorded in the Bible) that doesn't line up with God's will. The same thing is true for David's words in the Psalms.**

Chapter 4

4:10-11 - Once more the good God "accomplishes his fury" by making women eat their children. Praise God.

*** God never made any women eat their children. This is likely a metaphor about the judgment of God and how the people reacted. Even if the sinful women literally ate their children, this wouldn't be a command or a desire from God. These people earned judgment and God gave it to them. Eating people is clearly forbidden. Nonetheless, Jeremiah is simply recording the events that ensued; and he often used metaphors.**

4:13 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

4:21 - When God gets angry at you he calls you a drunken whore.

*** The word "whore" is never used in this passage. However, the word "naked" is used to describe the people who reject God and get drunk.**

*** According to verse 22, God uncovers their iniquities (sins). Therefore, the word "naked," in verse 21, is surely metaphorical. It may have a literal meaning too, though.**

*** The word "drunk" is often used in a metaphorical way. Getting drunk, in this context, embodies paganism and foolishness. God's people are to be sober and covered by His Son, Jesus Christ.**

Ezekiel

Chapter 1

1:4 - Ezekiel experiences what some say is the first recorded UFO sighting.

*** Verse 1 clearly indicates that this was a vision.**

1:5-10 - Ezekiel sees creatures that have four faces (human, lion, ox, and eagle), four wings, and straight feet with calf's soles. Well, maybe he'll feel better in the morning.

*** This is correct. However, these creatures' faces had symbolic meanings.**

1:27 - Ezekiel sees God's loins.

*** Ezekiel saw a vision of God on His throne.**

Chapter 2

2:9 - 3:3 - God tells Ezekiel to eat a book and to "fill his bowels" with it. He does, and finds it to be as sweet as honey.

*** God's words were sweet to Ezekiel. Incidentally, this word for "bowels" is also translated "stomach."**

Chapter 3

3:20 - If a good person does something wrong after God "lays a stumbling block before him," then God will kill him. "He shall die in his sin" and whatever good he has done will be forgotten.

*** This part of the verse is only understood by reading the entire verse. It reads, "Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand." God is indicating that after a person commits iniquity, God will judge Him with a "stumbling block."**

3:24-26 - God tells Ezekiel to be bound by ropes and then he makes Ezekiel's tongue stick to the roof of his mouth. How this is supposed to help spread the word of God is anyone's guess.

*** God is simply indicating that Ezekiel would be bound and tied by his**

countrymen. At this time, God would close his mouth and he would not give them any prophesies. After this happens, Ezekiel will be set free and he will prophesy, again.

Chapter 4

4:4-9 - God makes Ezekiel lay on his right side for 390 days, and then on his left side for another 40 days. "And thou shalt not turn thee from one side to another, till thou hast ended the days." I'll bet he had some killer bed sores after that!

*** Ezekiel was bound by his oppressors and did as the Lord commanded. He was probably able to move, at least a little, but he did lay on his right side for 390 days, then his left side for 40 days. Incidentally, these actions had significant symbolism.**

4:9 - My vegan son swears by "Ezekiel 4:9" bread. It's supposed to be made according to the recipe given in this verse and is said to be a complete meal that satisfies all nutritional requirements. I guess that's how Ezekiel managed to survive 390 days lying on his side and eating only this bread. It seems like pretty darned good bread to me, too, but I can't wait until they start making bread using the procedure described in Ezekiel 4:12.

*** These cakes included wheat, barley, beans, lentils, millet, and spelt. This passage doesn't indicate that this meal provided a perfectly balanced diet. On the contrary, this meal symbolized how scare the necessities of life were at the time of the siege.**

4:12 - God tells Ezekiel to eat barley cakes that are made with "the dung that cometh out of man." (Yum!)

*** Ezekiel was told to prepare his meal over burning, human dung. In many cultures, burning animal dung was (and still is) used for fuel (fire).**

4:15 - God trades "cow's dung for man's dung" and then he tells Ezekiel to make bread out of the cow's dung.

*** God never told Ezekiel to make food from cow dung. However, by Ezekiel's request, God allowed him to use cow dung, instead of human dung, for fuel (fire).**

4:16-17 - God punishes everyone in Israel -- including children -- by causing a drought and famine.

*** This was God's judgment for their sins. In verse 17, it specifically states this, too.**

Chapter 5

5:1-3 - God tells Ezekiel to shave his head and beard, divide the cut hair into thirds, burn one portion, smite the second portion about with a knife, and scatter the third in the wind.

*** This is correct. There is a lot of symbolism in these actions. In short, the three portions of hair represent the three punishments of the Israelites.**

5:10 - God will cause the fathers to eat their sons and the sons to eat their fathers.

*** During their judgment (the siege), this was what they resolved to do. They sinned, God judged them, and some of them ate their young.**

5:11-17 - God says that he will mercilessly slaughter everyone by killing one third with plagues, one third with famines, and one third with wars. If any somehow survive, he'll send "evil beasts" to devour them. Finally, after he's done killing, he "will be comforted."

*** God never indicates that everyone would be slaughtered. However, He does foretell His judgment on His wicked people.**

Chapter 6

6:4-5 - God plans to decorate the land with human bones and dead bodies.

*** Part of the Israelites' judgment was for their bones to be scattered.**

6:4-9 - God is jealous of people's attention on idols, so he says these idols and altars will be destroyed and the people will pay for their "abominations."

*** This is correct. God deserved their full attention. Anything less was unsatisfactory because it hurt them and displeased God. Other idols and altars would not be tolerated.**

6:7-14 - God makes his presence known by killing people with famine, disease, and war.

*** God indicates that He will be made known because of His judgments on His wicked people.**

Chapter 7

7:2 - To Ezekiel the earth is flat and has four corners.

*** This verse never indicates that the Earth is flat and has four corners.**

*** This verse says, ". . . The end has come upon the four corners of this land."**

God was indicating how this entire land would be judged (the Israelites' land). This verse isn't referring to the entire Earth, but this entire land.

7:3-9 - God repeats his plan to pour out his fury on everyone, promising again to have pity on no one. By so doing he says that "ye shall know that I am the Lord that smiteth." Indeed, who would behave so viciously? Only the merciful God.

*** God holds the right to judge His creation after they choose to sin.**

7:13-28 - God says plague and famine will grip the city while war rages outside. And anyone who tries to escape will live a shameful life and be robbed blind by people sent from God. Then, a wicked nation will invade, taking their homes, desecrating the temples and humbling the leaders. No matter what, they're screwed.

*** This foretells Israel's judgment. It was time for them to pay for their sins. The siege and captivity would be their judgment.**

Chapter 8

8:2 - Ezekiel gets to see God's loins again. (See 1:27 for the first time.)

*** Ezekiel has another vision of God.**

8:18 - God promises again to slaughter everyone. He says that he will ignore them when they plead with him for mercy.

*** God is clearly indicating that His judgment will be made despite any pleading to the contrary. This indicates that God decided to punish them for their current lifestyle of rejecting God. His mind was made up and He would not change it.**

Chapter 9

9:4-10 - God sends a "man clothed with linen" to mark the foreheads of the men who will be saved. Apparently only men are considered good enough to keep, the others (unmarked men, "maids", little children, and women) are to be slaughtered. God says he'll "fill the courts with the slain" and will have pity on no one.

*** The marks were surely given to all people that abstained from idol worship and loved God. This Hebrew word for "man" can also be translated "person" or "mortal."**

Chapter 10

10:12 - Ezekiel sees bodies, backs, hands, wings, and wheels that were "full of eyes round about."

*** In Ezekiel's vision, he sees four, guardian angels. Using the ancient Hebrew language and understanding, He tries to describe these angels as best as he could.**

Chapter 11

11:10-12 - God says that when you fall by the sword, then you'll know that he is the Lord.

*** These verses are referring to the judgments of God on these, wicked, ancient Israelites.**

Chapter 12

12:15-16, 20 - When God kills everyone in the city, then you'll know that he is the Lord. (Who else would be so cruel?)

*** God's people had been rejecting and ignoring Him for some time. Therefore, He indicates that they would remember Him after He judges them with death, oppression, and captivity. Verse 16 clearly indicates that some will be spared.**

12:23-24 - God says, "The days are at hand, and the effect of every vision." So the days are near when all of the visions will come to pass? Hasn't happened yet. There's much left unfulfilled. Then, in the next verse, another falsehood: "For there shall be no more any vain vision nor flattering divination within the house of Israel." As for "vain visions," the Bible is loaded with them, before and after Ezekiel's time.

*** God mentions His judgments toward Israel. However, He surely speaks within a context and framework. We don't see Him indicating that Israel would never have any more sins or problems.**

*** These things were fulfilled in the Babylonian captivity.**

Chapter 13

13:14-15 - God gets mad at a wall and says, "Thus will I accomplish my wrath upon the wall," and people will be destroyed with it.

*** Verse 16 indicates how this "wall" is symbolizing the false prophets and those who follow them. This wall was fragile and it would not stand up to weather (God's judgment).**

13:18-21 - God likes neither woman nor pillows. He says, "Woe to the woman that sew pillows ... Behold, I am against your pillows."

*** God is speaking against false prophetesses. These women were lying to God's people and luring them into their snares. They were possibly practicing magic,**

too.

Chapter 14

14:6-8 - God again promises to destroy those that dare worship something or someone other than him.

*** God owns the right to judge His creation for rejecting Him and worshiping other gods and idols.**

14:8-9 - God deceives some of his prophets and then kills them for believing his lies.

*** God is indicating that His people need to heed His warnings to repent and turn to Him.**

*** God is also stating that people who believe false prophets will be held accountable for it. Since God is so sovereign and completely in control, the scriptures sometimes state that He does things that He merely lets happen. Likewise, in this case, the Hebrew scriptures are indicating that He lets these false prophets believe and tell lies.**

14:8, 13, 15, 17, 19, 21 - When really bad things happen (like you get eaten by wild beasts, get killed in war, get sick and die, etc.), then you'll know that it was God that did it to you.

*** These verses are referring to the judgments that fell on these Israelites. Verse 13 indicates one reason for these judgments: their persistent unfaithfulness.**

Chapter 15

15:6-7 - God plans to burn the inhabitants of Jerusalem. When he does so then everyone will know that he is the Lord. (Who else could be so cruel?)

*** These verses aren't referring to literal fire. They are referring to the judgments that were already mentioned. If the Israelites survived the the sword, then they would perish by the famine. If they survived the famine, then they would be led away as captives. These prophecies came true as the Babylonians did these things to them.**

Chapter 16

16:6-41 - God dresses up Jerusalem, cleans off the blood that she was wallowing in, and then watches her open her "feet to everyone that passeth by." She made "images of men" and committed "whoredom with them." God's really angry about it and says that she will be stoned "with stones and thrust through" with swords.

*** God's people were committing spiritual fornication. Since God was their first**

love and the one they should have been devoted to, worshiping other gods and rejecting God was akin to whoredom.

16:25 - She "opened [her] feet to every one that passed by," even to the Egyptians with the big penises (those who were "great of flesh).

*** The phrase "great of flesh" is symbolizing the spiritual bankruptcy and the depth of the idolatry of these Egyptians.**

16:32-37 - She poured out her filthiness, exposed her nakedness, and hired lovers to "come unto her on every side."

*** This vivid imagery is illustrating spiritual whoredom and fornication.**

16:37 - To punish her, God plans to strip her of her clothes in front of her lovers, take her "fair jewels," and leave her "naked and bare."

*** Part of God's judgment was to expose His people's spiritual nakedness.**

16:40-41 - Finally, God will have her former lovers stone her "with stones, and trust her through with their swords." That'll teach her, God figures, to quit "playing the harlot."

*** The Creator holds the right to judge His creation; even with death.**

16:45-58 - "Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters ..." And so begins a long, tiresome denunciation of Jerusalem.

*** God illustrates how Israel has left their spiritual husband: God.**

Chapter 18

18:4, 17-20 - According to this verse, sons are not punished for their fathers sins. But this is directly contradicted in many places in the Bible.

*** In these verses, God is indicating that He would punish these sinners for their own sins and not the sins of their relatives.**

*** God commanded the Israelites to avoid punishing people for the sins of their relatives.**

*** Since every person sins, God has the right to punish every person. At times, God mentions punishing some people and gives one of the reasons as their father's sins. Although this was one reason, there were surely many more reasons for God's judgment. At any rate, God wasn't bound by this law that He**

gave the Israelites.

18:5-6 - A good man never gets near a menstruating woman.

* God commanded the ancient Israelite men to stay away from women that were menstruating. Since they didn't have modern medicine, antibiotics, disinfectants, and related things, this was a wise command to them. Furthermore, there were surely multiple, spiritual reasons for this law.

18:5-6 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

18:9 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

18:9, 19 - These verses say that the just "shall surely live," but elsewhere the Bible says that God destroys both the just and the unjust.

* According to the scriptures, both good and bad happen to both the just and the unjust. There aren't any scriptures that promise either group only good or bad.

18:24 - God will kill you for making a single mistake; all your good deeds he will ignore.

* God is indicating that committing sin makes a person guilty. Even if this person has done some good things, if he or she commits a sin, they are still guilty of it. This concept is widely understood and accepted in democratic societies (and even some non-democratic ones). For example, a judge doesn't let a murderer go free because he did some good things.

* It is obvious that this passage of scripture isn't only referring to a person who "makes a single mistake." Verse 24 reads, ". . . But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does . . ."

18:27 - What must you do to be saved? Do the right things.

* If we begin reading at verse 25, we see that this passage is about repentance.

We find that a person can be saved if they repent and this repentance results in quitting sinful behaviors and being godly. Even though this scripture is in the Old Testament and was representative of the Old Covenant (pre-Christ), we still see a gospel-type message.

18:32 - God says, "For I have no pleasure in the death of him that dieth." That's funny, because as much killing as he does in this book and in the whole Bible, you'd think he must be getting some kicks out killing people.

*** God loves His people. He much rather have them obey and live than disobey and suffer the consequences. God's punishments and judgments are for the good of His people. He wants them to realize how awful their sins are and how they effect so many people, so they will repent and love Him.**

Chapter 20

20:7-10 - God planned to "pour out [his] fury" on the Hebrews in Egypt for worshipping idols or other gods.

*** God indicated that He could have judged the Israelites for their idolatry during their captivity in Egypt. However, He rescued them instead.**

20:25-26 - God gave the Israelites "statutes that were not good and judgments whereby they should not live." He "polluted" them so that later he'd have an excuse to destroy them. That way, he figures, they'll know that he is God.

*** God didn't "give them statutes that weren't good." He "gave them up to statutes that weren't good." There is no evidence that God ever gave His people evil statutes that would hurt them. Furthermore, the context of this text indicates the Israelites' decision to choose other gods and God's decision to let them go; for a time.**

20:30-31 - God continues to rant about other religious beliefs, calling it "whoredom."

*** Since God was the only one they were supposed to be serving, when they chased after other gods, this was spiritual adultery.**

20:47-48 - God will set a fire in the southern kingdom that will devour everything and burn "all faces from the south to the north."

*** This fire was referring to war and Nebuchadnezzar's army.**

Chapter 21

21:3-5 - Here we are told that God will kill everyone -- both the just and the unjust.

But elsewhere in Ezekiel the Bible tells us that the just "shall surely live."

*** According to the scriptures, both good and bad happen to both the just and the unjust. There aren't any scriptures that promise either group only good or bad.**

21:8-17 - God waxes rhapsodic about swords and slaying again.

*** These are prophetic warnings that were fulfilled by Nebuchadnezzar's army and oppression of the Jews.**

21:28-32 - Ezekiel Prophesies (in the 6th century BCE) that Ammonites will not be remembered any more. They continued to exist until the 2nd century CE. (And they are still remembered in the Bible.)

*** This Hebrew word for "remembered" is also translated "recognized" and "mindful."**

*** Ezekiel never gives a timeframe for the fulfillment of this prophecy. However, Ammon and the Ammonites were wiped out. The archaeological ruins of Ammon are barely recognizable. Nobody living today could call themselves an Ammonite because they were wiped out, too (just as God said they would be).**

21:31-32 - God continues to dream about how he will kill people, but he just can't seem to come up with any new ways.

*** God never indicates that He wants to find new ways to judge people. However, He does foretell of His judgment on these people (and fulfills it, later).**

Chapter 22

22:1-16 - God, through the mouth of Ezekiel, delivers another disgusting tirade about discovering the nakedness of fathers, committing adultery with neighbor's wives, sex with menstruating women, daughters-in-law, and sisters. But don't worry because God "will consume thy filthiness out of thee."

*** Ezekiel recalls Israel's sins and God's plans to judge them for their wickedness.**

22:20-22 - God will gather all of Israel and consume them in the fires of his anger.

*** This fire is the Babylonian army.**

22:30-31 - God couldn't find anyone to stand up to him, so he's going to destroy everyone.

*** God indicates that He cannot find holiness among His people. All He sees is their extreme wickedness.**

Chapter 23

23:1-46 - Two sisters were guilty of "committing whoredoms" by pressing their breasts and bruising "the teats of their virginity." As a punishment, one sister's nakedness was discovered, her children were taken from her, and she was killed by the sword. And the fate of the surviving sister was even worse: Her nose and ears were cut off, she was made to "pluck off" her own breasts, and then after being raped and mutilated, she is stoned to death. Praise God.

*** This chapter has a large amount of symbolism. In short, these, two sisters committing whoredoms are the two kingdoms: Judah and Israel.**

23:20 - One of the sister (Aholibah) had lovers "whose flesh is as the flesh of asses, and whose issue is like the issue of horses."

*** This verse simply indicates great wickedness.**

Chapter 24

24:3-14 - God gets all excited about cooking with "scum" and human flesh, saying "kindle the fire, consume the flesh, and spice it well, and let the bones be burned ... Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it." And finally, "her great scum went not forth out of her: her scum shall be in the fire."

*** God is describing the siege by Nebuchadnezzar's army. This was Israel's judgment. It wasn't a pretty sight.**

24:14 - Does God repent?

*** This Hebrew word for "repenting" is also translated "relenting." God was simply tired of doing nothing and watching people reject Him. He was tired of delaying His judgment. He was not literally tired.**

24:15-18 - God kills Ezekiel's wife and then tells him not to mourn her.

*** During the siege, Ezekiel's wife died. By reading verses 15 and 16, we see that she was a type of Israel. At any rate, God tells him to be strong and Ezekiel responds by doing God's will. The city was under siege and God didn't want Ezekiel to spend any time in mourning. He was to do what God told him.**

Chapter 25

25:4-16 - God kills pretty much everyone in sight. He does this to let everyone know that he is the Lord. Among those slaughtered mercilessly are the Edomites, contrary to Deuteronomy 23:7, where God says they are not to be "abhorred, for

he is thy brother."

*** These are prophetic statements about the people that lived near Jerusalem. About five years after the siege of Jerusalem, these things were fulfilled by Nebuchadnezzar.**

*** In Deuteronomy 23:7, God told the Israelites not to abhor the Edomites. This didn't stop the Babylonians from attacking them, though.**

Chapter 26

26:6, 8 - God explains that he will have the "daughters which are in the field be slain by the sword" so that "they shall know that I am the Lord."

*** This Hebrew word for "daughters" is likely referring to villages, again. These verses don't indicate that God was having them destroyed by the Babylonians only "so" they would know He was Lord. He was judging them for their sins. This was the number one reason for their death. However, God does say that after they are destroyed, "then they will know that I am the Lord."**

26:14, 21 - Ezekiel prophesies that Tyrus will be completely destroyed by Nebuchadrezzar and will never be built again. But it wasn't destroyed, as evidenced by the visits to Tyre by Jesus and Paul (Mt.15:21, Mk.7:24, 31, Acts 21:3).

*** The first part of this prophecy was fulfilled by Alexander and his army in 332 B.C. They demolished the city and scraped the debris to the rock surface and threw it in the sea. However, in 1291 A.D., Tyre was completely destroyed by the Mamluks and that city was never rebuilt by the people that lived in it.**

*** These verses in Ezekiel never give a timetable for the destruction of Tyre. The scriptures never indicate that Nebuchadnezzar would fulfill this prophecy.**

Chapter 27

27:36 - Ezekiel repeats the false prophecy of the destruction and perpetual desolation of Tyrus. (See Mt.15:21, Mk.7:24, 31, Acts 21:3).

*** In 1291 A.D., Tyre was completely destroyed by the Mamluks and was never rebuilt by the people that lived in it.**

*** These verses in Ezekiel never give a timetable for the destruction of Tyre. The scriptures never indicate that Nebuchadnezzar would fulfill this prophecy.**

Chapter 28

28:10 - Watch out or God will make you "die the deaths of the uncircumcised,"

which is, no doubt, a most unpleasant death.

*** God was indicating His judgment. Incidentally, the "death of the uncircumcised" was likely referring to the Second Death. See Revelation 20:6 and 14 and 21:8.**

28:19 - Once more Ezekiel repeats the false prophecy of the complete destruction of Tyrus and its perpetual desolation.

*** In 1291 A.D., Tyre was completely destroyed by the Mamluks and was never rebuilt by the people living in it.**

*** These verses in Ezekiel never give a timetable for the destruction of Tyre. The scriptures never indicate that Nebuchadnezzar would fulfill this prophecy.**

28:22-23 - God says that Zidon will know that he is the Lord when he sends "pestilence and blood into her streets."

*** This is a prophetic statement about God's judgment. This town faced judgment from God that was issued (at least partly) by the Babylonians.**

28:24-26 - Ezekiel conveys God's promise that Israel will reside in their homeland safely, never again to be tormented by neighboring nations. One need only look to the newspaper for evidence that this has not been fulfilled. Israelites continued to be scattered from the area and tormented by other powers, including the Romans and Turks. In the 20th century, they were given a large portion of their homeland back, only to have the recent residents (Palestinians) revolt. After that, the surrounding Arab nations invaded Israel, though they were turned back. Israel has had nothing near a peaceful existence, nor does it appear they'll enjoy one anytime soon.

*** This prophecy will be fulfilled in the Millennium reign of Christ.**

Chapter 29

29:2-5 - God tells Ezekiel to prophesy against the pharaoh and against all Egypt. God says he will feed the Egyptians to the birds and beasts.

*** God is warning the Egyptians that He was going to judge them, too.**

29:7-8 - God makes "all their loins to be at a stand." When this is achieved, God will get out his sword and "cut off man and beast out of thee." Ouch!

*** The phrase "their loins to be at a stand" is also translated "their backs quiver (or shake)."**

29:10-13 - Ezekiel makes another false prophecy: that Egypt would be uninhabited by humans or animals for forty years after being destroyed by Nebuchadrezzar. But there was never a time when Egypt was uninhabited. Humans and animals have lived there continuously since Ezekiel's prophecy.

*** When Nebuchadnezzar conquered Egypt, he took captives to Babylon. Some of the Egyptians simply fled in fear. About 40 years later, the Persians defeated the Babylonians and the Egyptians returned to their land.**

29:14-15 - Egypt "shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." But Egypt remained an important and often powerful nation. During the Tulunid dynasty (868-905 CE), for example, Egypt was the center of a small empire and conquered Syria.

*** God already indicated that He would bring the Egyptians back into their land after 40 years. He never said they would never win another military battle. However, He did say they wouldn't regain their former glory and rule over the nations. Incidentally, since that prophecy, here are the nations and people that have ruled over Egypt: Babylon, Persia, Macedonia, Rome, the Saracens, the Mamluks, the Ottomans, France, the Anglo-French debt commission, the British, etc.**

Chapter 30

30:3 - "The day ... of the LORD is near, a cloudy day; it shall be the time of the heathen." God plans to wipe out the heathen. When? Soon. Really soon.

*** This passage indicates how Egypt and a few other countries would be judged. In 663 B.C., the Assyrians fulfilled this prophecy. Later, the Babylonians invaded Egypt and revealed a double fulfillment.**

30:4-26 - God will punish Egypt and her allies by sending Nebuchadrezzar to "fill the land with the slain." God will top it off by making "the rivers dry," selling the land to "the wicked," making "the land waste," lighting fires, destroying their idols and altars, and having the young men "fall by the sword."

*** This was a prophecy regarding God's judgment on the Egyptians. It was fulfilled.**

30:12 - The rivers of Egypt (identified as the Nile in NIV, NASB, and RSV) shall dry up. This has never occurred.

*** This Hebrew word for "rivers," in the phrase, "I will make the rivers dry," is also translated "canals" or "channels." When the Nile doesn't rise and overflow its banks, these channels that bring water to different parts of Egypt become very**

dry. This was the prophecy and it was fulfilled as part of Egypt's judgment.

Chapter 32

32:3-6 - God says he will treat Pharaoh like a whale fished out of the sea. Every bird and beast in the world will feed upon him.

*** God is using symbolism to reveal Pharaoh's judgment. Incidentally, the phrase "fill the beasts" can also be translated "satisfy the living (people)." This same word for "beasts" is the word used for "living" in Genesis 3:20. It reads, "Eve . . . the mother of all living." After this time, numerous people possessed Egypt, fulfilling this prophecy.**

*** Here are the nations and people that have ruled over Egypt: Babylon, Persia, Macedonia, Rome, the Saracens, the Mamluks, the Ottomans, France, the Anglo-French debt commission, the British, etc.**

32:7 - God "will cover the sun with a cloud, and the moon shall not give her light." To Ezekiel, the sun is just a little light that can be covered with a cloud, and the moon produces its own light.

*** Although this verse could be explained literally, it is actually symbolizing the destruction of the Egyptians. The Sun represented Pharaoh. The Moon likely represented the Queen.**

32:13 - God takes a break from killing people while he kills all the animals in Egypt.

*** Part of God's judgment includes killing animals. The Creator holds this right.**

32:9-20 - God wants people to get to know him better. That's why he kills so many people. He just wants them to know that he is the Lord.

*** God is about to judge the Egyptians for their wickedness and idolatry. He isn't simply judging them to let them know He is Lord.**

32:21-32 - God's got a hardcore grudge against the "uncircumcised."

*** In these verses, the term "uncircumcised" represented unrepentant unbelievers.**

Chapter 33

33:19 - Here we are told that God will not destroy those who repent of their sins, but elsewhere the Bible says that God destroys both the wicked and the just.

*** God is the giver and taker of life. This includes the righteous and the wicked.**

33:27-29 - God plans some more killing by the sword, beasts, and the pestilence.

*** These verses refer to more of God's judgments for sin.**

Chapter 35

35:3-15 - God "will fill his mountains with his slain men." Among these slain are the inhabitants of Idumea, the Edomites. Again, this contradicts with God's own decree in Deuteronomy 23:7.

*** God is judging people for their sins. He holds this right.**

*** In Deuteronomy 23:7, God tells the Israelites not to abhor the Edomites. This doesn't make them immune to God's judgments for their sins.**

Chapter 36

36:5-6 - God is furious and is out of control with the fire of his jealousy.

*** These verses never indicate that God is out of control. However, they do indicate that He is angry because of their sins.**

36:16-17 - In condemning Israel, God says, "their way was before me as the uncleanliness of a removed woman."

*** God compared Israel's sin to a woman who is bleeding because of menstruation. God is making a comparison between Israel's unclean behavior and a woman who is unclean because of menstruation.**

Chapter 37

37:7-10 - The leg bone is connected to the thigh bone ....

*** There is no problem or alleged contradiction here.**

37:15-17 - God shows Ezekiel how to join two sticks together.

*** These sticks symbolized the divided Israelites and how God would unite them.**

37:23 - Worshipping idols and other gods is "detestable."

*** God deserved their wholehearted worship and devotion. Worshiping other gods was detestable.**

Chapter 38

38:18-20 - God says that he will get so darned angry that his fury will come up in his face and that even the fish, birds, beasts, and bugs will shake when they see

him. God will throw a tantrum, toppling every wall and mountain.

*** God will punish this army that will try and invade Israel. This will be a Russian-led coalition and it will happen in the future.**

38:21-23 - God will cause each man's sword to be against his brother; he will send disease and make it rain fire and brimstone. He says that by doing this he'll magnify and sanctify himself and let everyone know that he is the Lord.

*** There will be some incredible things happening to this army that tries to invade Israel. They will be severely judged. Incidentally, these verses sound like they may be a weapons malfunction and even nuclear explosions.**

Chapter 39

39:4, 17-20 - God will have "ravenous birds" and "beasts" eat human flesh and drink human blood until they are full and drunken of "my sacrifice, which I have sacrificed for you."

*** Since there will be a lot of contamination, the birds will eat the bodies that people won't go near.**

39:10 - God tells the Israelites to "rob those that robbed them." This, of course, would break the seventh commandment, but maybe God figures that in this case two wrongs would make a right.

*** This verse simply indicates that after Israel's oppressors are dead, they will take and use their things. Since this will be Israel's army taking the things that the invading army leaves on their land, this won't be considered stealing. Should they just leave everything there?**

39:17-20 - God is preparing a feast for the animals. He's going to have them eat human flesh until they are full and drink human blood until they are drunk. What a guy!

*** Verses 13-16 indicate something terrible happening where people couldn't even walk in the area of the dead soldiers for many months. During this time, the animals feasted on the bodies.**

Chapter 44

44:9-13 - God will not allow any uncircumcised foreigners into the sanctuary and, for any priests who worshipped idols, God will lift his "hand against them, ... and they shall bear their iniquity."

*** God gave the Jews some ordinances for the conduct of priests.**

44:19 - Apparently, if a priest has been in the temple chatting with God, some of God's "holiness" can rub off onto the priest and get stuck to his clothes. And, since God doesn't want just anyone getting hold to this "holiness," the priest has to change clothes.

*** God is exceedingly holy. Therefore, He gave specific laws regarding the priests and how they approached Him.**

Chapter 44

46:6 - What is the correct recipe for the new moon sacrifice?

*** In Numbers 28:11, we see God initiating a certain amount and type of animals for this sacrifice. In Ezekiel 46:6, we find God changing this number. Since God ordained this sacrifice, it is within His power to change it. It was a new system to go with a new temple; representing a new era in Israel's history.**

Daniel

Chapter 1

1:1-2 - The third year of the reign of Jehoiakim would be 606 BCE, at which time Nebuchadnezzar was not yet king of Babylon. It was 597 BCE that Nebuchadnezzar invaded Jerusalem for the first time (without actually destroying it). By that time Jehohiakim was dead and his son, Jehoiachin, was ruling.

*** Is there evidence that proves this statement?**

1:1 - When did Nebuchadnezzar come to Jerusalem?

*** Jeremiah 25:1 reads, "The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon)." Daniel 1:1 reads, "In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it."**

*** These two passages are complementary. In the third year of Jehoiakim's rule, Nebuchadnezzar besieged Jerusalem. In the fourth year of Jehoiakim's rule, it was Nebuchadnezzar's first year.**

1:8 - Daniel refused to be defiled by eating meat or drinking wine. So is it, or is it not, OK to drink alcohol or eat meat?

*** When he walked off the ark, God gave Noah the option of eating animals. Therefore, Daniel could have eaten this meat and still been obedient to God. Daniel simply wanted to be in a better physical and mental condition, so he decided to abstain from the rich diet of the Babylonians.**

*** This Hebrew word for "meat" in verse 8 is also translated as "delicacies" in verse 13. It is obvious that Daniel didn't only abstain from meat, but also the fatty and unhealthy foods that they were serving.**

Chapter 2

2:4 - The Governing Body's Theocratic rule will last forever.

*** Daniel 2:4 reads, "Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will show the interpretation." This statement was made by one of the king's subjects. This was simply a phrase that honored the king and was not spoken by a prophet of God. This is only a historical record of what a pagan person spoke.**

2:35 - The stone became "a great mountain" that "filled the whole earth." This could only be possible on a flat, disc-shaped earth.

*** This passage never directly says the Earth is flat.**

*** This was a dream that the king had. It had many symbols in it and other imagery. Frankly, since it was a dream, he could have dreamed that the Earth was in the shape of a triangle and it wouldn't have conflicted with the scriptures or the truth. It is unwise to draw scientific facts from assumptions made about dreams.**

Chapter 3

3:1 - Nebuchadnezzar built a statue of gold sixty cubits high and six cubits wide. Taking a cubit to be 18 inches and assuming the depth to also be six cubits, this would give a total volume of 270 cubic yards -- which would have been more than all of the gold that King Nebuchadnezzar possessed, and probably more than all of the gold in all of the kingdoms of the world at that time.

*** If you're assuming the volume was 270 cubic yards, then you meant to say the depth was "sixty cubits" and not "six cubits."**

*** This passage says nothing about the depth of this statue. Assuming the depth is sixty cubits is the fallacy here.**

3:29 - Nebuchadnezzar, after first trying to burn to death the three Hebrews, now decrees that everyone who says anything against the Hebrew god "shall be cut in pieces, and their houses shall be made a dunghill." This is an example of the loving kindness and tolerance that supernatural belief inspires in humans.

*** This Aramaic word for "speak" is better translated "command." The king was making a law that nobody could command any deceptive laws concerning Shadrach, Meshach, and Abednego's God. Early in chapter three, the king's subjects set up the three Hebrews for failure by making a law that made everyone bow to the gold statue or be burned to death.**

Chapter 4

4:10-11, 20 - Daniel's tree is tall enough to be seen from "the end of all the earth." Only on a flat earth would this be possible.

*** It is clear, from the scriptures, that this tree was in a vision. This passage does not make a clear and defined statement that an actual tree exists that can be seen from all places on Earth. This tree was used as a symbol.**

4:32-33 - Nebuchadnezzar eats grass, lets his hair grow like eagle feathers and his nails like bird claws. Of course, there is no record in secular history that Nebuchadnezzar suffered any such strange sickness.

*** This wasn't a glorious time for Nebuchadnezzar. Why he purged it from most historical records seems obvious.**

*** Scientists have conjectured several possibilities for Nebuchadnezzar's ailment.**

4:34-35 - After going through a rather bizarre ordeal, inflicted upon him by God, Nebuchadnezzar heaps praise upon God -- in whose eyes "all the inhabitants of the earth are reputed as nothing." This is certainly a being worthy of our praise.

*** Nebuchadnezzar learned from his punishment. Only if more people could learn from the more merciful punishments that they receive for their sins.**

Chapter 5

5:2,11,18,22 - Apparently, the author of Daniel know of only two Babylonian kings during the period of the exile: Nebuchadnezzar and Belshazzar, who he wrongly thought was the son of Nebuchadnezzar. But Nebuchadnezzar died in 562 BCE and was succeeded by his son, Awil-Marduk (referred to in the bible as "Evilmerodach" [see 2 Kg.25:27 and Jer.52:31]). In 560 BCE, Amel-Marduk was assissinated by his brother-in-law, Nergal-shar-usur. The next and last king of Babylon was Nabonidus who reigned from 556 to 539, when Babylon was conquered by Cyrus. It was Nabonidus, and not Belshazzar, who was the last of the Babylonian kings. Belshazzar was a the son and viceroy of Nabonidus. But he was not a king, and was not the son (or any other relation) of Nebochadnezzar.

*** This Aramaic word for "father" is better translated "forefather." Nebuchadnezzar was one of Belshazzar and Nabonidus' forefathers.**

*** Belshazzar was the son of Nabonidus and the viceroy. In this passage, Nabonidus is not present, therefore, while he was away, Belshazzar was the king in charge. Nabonidus was away on a diplomatic mission and left Belshazzar in charge.**

5:5-6 - A detached hand writes upon the wall, and when the king sees it "the joints of his loins were loosed, and his knees smote one against the other."

*** This is correct. These words are metaphors to show that Belshazzar was shaking in fear.**

5:31 - Darius the Median is a fictitious character whom the author perhaps confused with Darius I of Persia, who came to the throne in 521 BCE, 17 years after the fall of Babylon. The author of Daniel incorrecly makes him the successor of Belshazzar instead of Cyrus.

*** Darius was a title, like Caesar or Pharaoh. His actual name was Gubaru of Gutium. This has been verified by historical accounts and Akkadian cuneiform. Daniel recorded the correct person who was put in charge of the overthrown Babylon, but he simply used his title instead of his actual name.**

*** According to Daniel 9:1, Darius was "made the ruler." This phrase is used to indicate a person was given the throne, not that they seized it. Cyrus overthrew the Babylonians and Darius (Gubaru) was the appointed ruler.**

Chapter 6

6:24 - King Darius, after trying to feed Daniel to the lions, orders those who accused Daniel (and their wives and children) to be cast into the lion den. "And the lions ... brake all their bones in pieces."

*** This is correct. This pagan king decided to put all of these people to death.**

6:26 - Darius makes a decree, "that in every dominion of my kingdom men tremble and fear before the God of Daniel."

*** A better translation, from the Aramaic, is this: ". . . men must tremble and fear before the God of Daniel . . ."**

Chapter 7

7:3, 8:3-6 - Despite the knowledge that the writer of Daniel most likely lived well after the events he writes about, modern day Armageddonists, or Endtimers, use the vision of the four beasts to bolster their claim that the end is near. They say the lion, bear, leopard, and horned beast represent Europe, Russia, Israel and the U.S., respectively.

*** These interpretations (e.g. that those animals represent those countries) do not represent my views and interpretations. For extended information on these dreams, read Chuck Missler's commentaries or listen to his audio lessons. I haven't written on these particular prophecies, but I agree with his teachings on them.**

Chapter 8

8:10 - To Daniel, the stars are small objects that can fall from the sky and then be "stamped upon."

*** The "stars" are symbolic and not referring to literal stars.**

8:23-25, 11:21-45 - To many endtimers, these verses describe the coming Antichrist. However, it is more likely that they describe a tyrant king of Syria, Antiochus IV. He reigned around 170 BCE and persecuted the Jews, sparking the Maccabean revolt. This information gives even more credence to the train of thought that has Daniel's writer living in the second century BCE, than in the sixth. Which wouldn't make these verses prophecy; they would be contemporary history.

*** Without addressing these verses specifically (they are not addressed specifically in the SAB), remember that most, prophetic passages in the Bible relate to both the people and time in which they were written and a future time and people.**

Chapter 9

9:25-27 - If you want to be confused out of your gourd, check out The 70th. week of Daniel; Revelation Unsealed, By James D. Shade. This tries to link the time frame and descriptions in Daniel to the same type of passages in Revelation.

*** Daniel 9:24-27 is an awesome prophecy. Among other things, this prophecy predicts the exact day that Jesus Christ will ride into Jerusalem on a donkey; which happened and can be verified. I've researched this prophecy and published my research. You can see it here: http://daniel9.jcsm.org.**

Chapter 10

10:16 - Daniel is literally "Touched By An Angel."

*** Daniel's lips were touched. This doesn't contradict any other passages of scripture.**

Chapter 12

12:2 - "And many of them that sleep in the dust of the earth shall awake, some to everlasting life..." But, I thought death is final?

*** This verse is better translated: "And a multitude of dead will awake, some to everlasting life and some to everlasting contempt (shame)."**

*** It has been verified by many other passages of scripture that we die once, then there is a judgment (see Hebrews 9:27). Believers are rewarded and go to Heaven. Unbelievers are condemned and suffer the second death. See Revelation 2:11, Revelation 20:6, Revelation 20:14, Revelation 21:8, etc.**

12:12 - Does Hell exist? Yes.

*** This verse says nothing about Hell, but according to other passages of scripture, Hell does exist.**

Hosea

Chapter 1

1:2-3 - God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed great whoredom." So Hosea did as God commanded and "took" a wife named Gomer.

*** God does tell Hosea to take a harlot for a wife. However, He doesn't say that he should do this specifically and only because the land has committed great whoredom.**

*** This book of the Bible and this marriage are true and historical. However, there is also a very significant, symbolic relationship. God loves the Israelites, yet they often play the "whore" of the relationship by "prostituting" themselves to other gods. Nonetheless, God seeks them out and loves them. There is also a symbolic, prophetic significance of God's love for the Gentiles. They have rejected God, yet He seeks them out and offers salvation to them through Jesus Christ.**

Chapter 2

2:2-3 - Hosea tells his kids to talk to their mother, "For she is not my wife." Then God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born."

*** In these verses, Hosea's wife and the country of Israel are shown to have committed adultery and produced offspring. This is upsetting to God. Therefore, there are verses about exposing the nakedness (sin) of this woman.**

2:4-5 - God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot."

*** The Creator God decides who will have His mercy and who will not. He also decides how much patience He will have on people. Sin makes people guilty and consequently, sinners cannot argue their case against Him. They are unrighteous.**

2:10 - God says he "will discover her lewdness in the sight of her lovers."

*** This Hebrew word for "discover" is better translated "uncover." God uncovers her sins in the sight of her lovers (the ones that she has sinned with).**

2:13 - God gets jealous when women wear jewelry and pursue relationships with

other men.

* This verse indicates how God is upset when women are adulterous; both earthly women and the country of Israel (and the church, today).

Chapter 3

3:1 - God tells Hosea to "love a woman beloved of her friend, yet an adulteress."

* Hosea seeks his wife, who has become a harlot, again. This is exactly what God does to the people who are unrepentant. He lets them chase after ungodliness, then He seeks them and shows them love. This relationship is indicated by the remainder of verse 1. It reads, ". . . just like the love of the LORD for the children of Israel, who look to other gods . . ."

3:2 - In accordance with God's command, Hosea buys himself a wife for 15 pieces of silver and one and a half homers of barley.

* The dowry, which in this case was more like a fee paid to a pimp, was paid by Hosea to get his wife back.

Chapter 4

4:3 - Because of the Israelites' disobedience, the land mourns, and all the animals are dying.

* Disobedience brings consequences. How righteous do the unpunished sinners become?

4:10 - Committing whoredom by going a whoring with the spirit of whoredom.

* This verse clearly gives the consequences for whoredom.

4:13 - If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery."

* This verse isn't talking about simply misbehaving or God making women commit whoredom or adultery. This verse is clearly stating that "offering unholy sacrifices," in a way that was against God's wishes, was akin to whoredom. Verses 11 and 12 also explain more actions of whoredom.

Chapter 5

5:6 - God "hath withdrawn himself from them," contrary to verses that say God will help in our times of need.

* Consistent with the scriptures, God is faithful to the people who love Him and repent. However, also consistent with the scriptures, God's patience and mercy

runs thin and He can implement His judgment.

5:14 - God's going to tear up Ephraim like a lion so "in their affliction they will seek me." That's nice.

*** This verse is simply using metaphorical language to describe God's judgment.**

Chapter 6

6:2 - "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This may be the verse referred to in Luke 18:31-33 and 1 Corinthians 15:3-4. However, Hosea 6:2 refers to the people living at the time (hence "us") and therefore cannot be fulfilled by the the death and resurrection of Jesus.

*** As far as I know, this verse is not a prophetic passage referring to Jesus Christ.**

6:6 - "For I desired mercy, and not sacrifice." It is nice to know that God desires mercy. However, look at Psalm 136:10 for an example of God's of mercy. As for sacrifice, what are the first 9 chapters of Leviticus about? Plus, God says he doesn't want animal sacrifice, contrary to other verses that say he does.

*** This Hebrew word for "mercy" is better translated "kindness" or "obedience." Therefore, Hosea 6:6 reads, "For I desire obedience and not sacrifice, and the knowledge of God more than burnt offerings." This passage is clearly stating that God prefers that the people obey Him than sin and offer sacrifices to Him.**

6:9-10 - More talk of lewdness and whoredom.

*** Perhaps whoredom is lewd, but this is what is happening.**

Chapter 7

7:8-9 - It's not clear in the KJV, but "people" and "strangers" are translated as "aliens" and "foreigners" in other versions. This would mean part of the reason for Ephraim's bloody fate is association with other races.

*** God gave the Israelites a command to avoid marrying pagans. All throughout scripture, we can see the consequences when Israelites married pagans. They eventually turned to their gods and away from God.**

7:13 - God plays the control freak again, "woeing" them with destruction.

*** This verse clearly states that God has tried to redeem them, but they have lied about Him, sinned against Him, and continued in their wickedness.**

7:16 - For their ungratefulness, God says the princes "shall fall by the sword."

*** God reveals His judgment for some unrepentant, wicked people.**

Chapter 8

8:4 - God, the all-knowing, didn't know about the princes that the Israelites made.

*** This Hebrew word for "knew," in the phrase "I knew them not," is better translated "acknowledged." This passage is better translated as follows: ". . . they made princes, but I did not acknowledge them . . ."**

8:11-13, 9:3 - Will Ephraim return to Egypt?

*** In Hosea 8:11-13 and 9:3, the scriptures indicate that Ephraim would return to Egypt. This was an idiom for bondage. The Bible predicted that Ephraim would return to bondage.**

*** In Hosea 11:5, we read that Ephraim would not return to the country of Egypt, but would be in bondage by the Assyrians. This was their "second Egypt" and the fulfillment of the prophecies in Hosea 8 and 9.**

8:13, 9:4 - God again says he does not want animal sacrifices.

*** Verse 11 states that these altars have become altars, so the people can sin. Their sacrifices were empty and meaningless. They were sinning, rejecting God, and doing as they pleased, so their sacrifices weren't pleasing God.**

*** This passage does not state that God stopped wanting the correct sacrifices according to His Word.**

8:14 - God will burn the cities of Israel and Judah.

*** This was a prophetic judgment from God. These things were fulfilled by the Assyrians.**

Chapter 9

9:1 - Israel has "gone a whoring" and sys "loved a reward upon every cornfloor."

*** This verse is referring to Israel's harlotry: chasing other gods and forgetting about God.**

9:7 - The prophet is a fool, the spiritual man is mad." Wow, Hosea and I finally agree on something!

*** Prophets warned about divine judgment. This verse is saying that the time for**

warnings was finished. It was time for judgment.

9:11-12 - God will induce miscarriages and kill the children of Ephraim.

*** Verse 11 actually reads, ". . . no birth, no pregnancy, no conception . . ." This is speaking of God's judgment on evil people.**

9:14 - In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts."

*** Hosea is making a suggestion to God regarding the judgment of wicked people.**

9:15 - God hates the sinner even more than the sin.

*** In the Hebrew text, the words "them: for their" are not present. Therefore, a better translation of this phrase is: ". . . I hated the wickedness they did . . ."**

*** There is no mention of God hating one thing or person more or less than another thing or person. There is no comparison here.**

9:16 - In answering Hosea's tender prayer, God swears he will "slay even the beloved fruit of their womb."

*** God is saying how He will enact judgment on wicked people and their wicked children that were conceived from harlotry.**

Chapter 10

10:14 - God plans on punishing Israel the same way Beth-Arbel was destroyed; including the "dashing" of mothers and children.

*** God is revealing a judgment on some people and telling how some of the women and children would die.**

Chapter 11

11:1 - "When Israel was a child, then I loved him, and called my son out of Egypt." Matthew (2:15) claims that the flight of Jesus' family to Egypt is a fulfillment of this verse. But Hosea 11:1 is not a prophecy at all. It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide this fact by quoting only the last part of the verse ("Out of Egypt I have called my son").

*** As is the case with many, prophetic passages of scripture, this verse refers to both a past event and a future one; in this case, the Israelites in Egypt and Jesus' family's departure from Egypt.**

11:3-5 - Will Ephraim return to Egypt?

*** In Hosea 8:11-13 and 9:3, the scriptures indicate that Ephraim would return to Egypt. This was an idiom for bondage. The Bible predicted that Ephraim would return to bondage.**

*** In Hosea 11:5, we read that Ephraim would not return to the country of Egypt, but would be in bondage by the Assyrians. This was their "second Egypt" and the fulfillment of the prophecies in Hosea 8 and 9.**

11:10 - God can roar like a lion.

*** Although the Creator God could surely roar like a lion, this verse is metaphorical.**

Chapter 12

12:14 - The blame for Ephraim's bloody destruction falls on Ephraim, not on God. Even though God is the one who brings it about.

*** Unrepentant sin warrants righteous judgment. God is not the reason why people sin and earn punishment.**

Chapter 13

13:7-8 - God will rip humans apart and then eat them like a lion.

*** These verses use poetic and metaphorical language to describe God's judgment.**

13:16 - Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up."

*** God hates sin. In this verse, He is stating the judgment that will fall on these people for their unrepentant wickedness.**

Chapter 14

14:9 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Joel

Chapter 1

1:18-20 - The animals are perplexed and cry out to God after he torments them by burning their food and drying up the rivers.

*** The animals were made by God. Therefore, it is wholly possible for them to cry to their Maker for help.**

Chapter 2

2:1 - "The day of the LORD cometh, for it is nigh at hand." Is every really bad day the "day of the Lord"? And is it always "nigh at hand"?

*** Joel is speaking about the judgment of the Lord.**

2:13 - God is "merciful, slow to anger, and of great kindness." Really? Is this the same god who orders Saul to slaughter "both man and woman, infant and suckling, ox and sheep, camel and ass" in 1 Sam.15:2-3?

*** God gave the Amalekites about 400 years to repent. However, this wicked and pagan people rejected God and would not trust Him. The Creator God waited a long time, then deemed it appropriate to judge the Amalekites.**

2:25-26 - God says he will repay Israel for the damage the locusts caused -- which he sent! And they will "praise the name of the Lord."

*** The locusts were part of God's judgment on the Israelites for their wickedness. After they repented and obeyed Him, He promised to restore them.**

2:31 - "The sun shall be turned into darkness, and the moon into blood." These "signs" were a lot more impressive before the causes of solar and lunar eclipses were understood.

*** This is a prophetic statement (and likely, one using symbolism).**

2:32 - "Whosoever shall call upon the name of the Lord shall be delivered." But Jesus denies this in Mt.7:21.

*** In Matthew 7:21, this Greek word for "saith" is referring to idle words and surely not trusting, believing, and accepting Jesus Christ as Lord and Savior. Note that Matthew 7:21 is in the middle of a sermon by Jesus Christ that included information about deceivers and people who didn't truly love Him.**

* In Acts 2:21, Peter is reciting a prophecy by Joel. This Greek word for "calls" clearly refers to "invoking worship and declaring one's testimony."

Chapter 3

3:3 - A boy is "given for a harlot" and "a girl for wine."

* These are some of the terrible things that happened in the Jews' captivity.

3:4 - God says vengeance is only okay if he's exacting it.

* God warns people who are at war with Him. He will judge them.

3:8 - God plans to "sell your sons and your daughters."

* This is a prophecy of judgment. It was fulfilled by Alexander.

3:10 - God commands you to "prepare for war" by beating "your plowshares into swords, and your pruning hooks into spears."

* Verse 10 is a challenge to the enemies of God.

3:16 - The Lord will roar and the heavens and earth will shake.

* This is correct.

3:17, 21 - Where does God live?

* God is omni-present. In these verses, God is emphasizing that "He dwells in Zion" because he wants the wicked (and all others) to know that He is with Israel.

Amos

Chapter 1

1:4 - 2:2 - The divine pyromaniac threatens to "send fire unto" Hazael, Gaza, Teman, Rabbah, and Moab.

*** God's mercy and grace were coming to an end. He was about to deal with the pagans for rejecting Him.**

Chapter 2

2:3 - God will "slay all the princes" of Moab.

*** The Creator God has the right to judge His creation for rejecting Him.**

2:7 - God predicts that "a man and his father will go in unto the same maid."

*** Yes, this is a prediction by God. It doesn't contradict any scriptures. God knows what has happened and what will happen.**

2:9 - God brags about killing off an entire race of gaints who were as tall as cedars and as strong as oaks.

*** God mentions how he judged some pagans for their sins.**

2:16 - On the day of God's wrath, brave men "shall flee away naked."

*** This is another prediction from God.**

Chapter 3

3:2 - God explains that he punishes the Israelites because he knows them so well.

*** This Hebrew word for "known" is also translated "appointed." God revealed Himself to Israel and gave them His laws. Therefore, they were fully accountable to Him.**

3:6 - All evil comes from God, despite other verses that say he is good.

*** This Hebrew word for "done" is better translated "bear." A better translation for this passage is (verse 7 is included for clarity): "If a trumpet is blown in a city, will the people be afraid? If there is evil in a city, will the Lord bear it? Surely the Lord God does nothing unless He reveals His secrets to His servants the prophets." God announced His will through His prophets. When the people**

rejected Him, God announced His judgments. For a short time, God will bear evil, but evil will be punished.

3:7 - This says God reveals his plans to his prophets. But what about those times when God lies through his prophets?

*** Many passages indicate that God has revealed Himself to the prophets. He spoke to them, they spoke to the people, then God performed mighty things.**

*** 1 Kings 22:23 can be better understood by reading verses 21 and 22. An evil spirit asked God if he could lie through some pagan prophets. God decided to allow this spirit to lie through them. This happened in order to render God's judgment and this action is precisely how the spirit world works. God is in total control and does no evil. Consequently, God allows evil spirits to punish pagans and do various other things.**

*** 2 Chronicles 18:22 is the same account from 1 Kings 22:23.**

*** In Jeremiah 20:7, this Hebrew word that was translated "deceived" in the KJV is better translated "persuaded." A better translation of this passage is as follows: "O Lord, You induced me, and I was persuaded; You are stronger than I, and have prevailed. I am in derision daily; Everyone mocks me."**

*** Incidentally, Jeremiah was speaking to God about the prophecies he had spoken. He had been beaten and jailed for speaking a prophecy against Pashhur. Therefore, Jeremiah was crying out to God.**

*** Ezekiel 14:9 is similar to this passage. The word "deceived" is better translated "induced." God is referring to prophets that sin and do not obey Him. God is saying that their prophecies will not be from Him. They will be false and they will suffer His wrath.**

*** In order to understand this passage, verses 6-8 should be read, too. However, Ezekiel 14:9 is better translated: "And if the prophet is induced to speak anything, I the Lord have induced that prophet, and I will stretch out My hand against him and destroy him from among My people Israel." Part of God's judgment against a sinful and disobedient prophet will be a false prophecy coming from his mouth.**

*** 2 Thessalonians 2:11 is describing a judgment of God upon the people who reject Him before the rapture. They will receive a strong delusion and will trust the Anti-Christ.**

Chapter 4

4:1 - The words "kine" and "masters" here in the KJV are translated as "cow" and "husbands," respectively, in several other versions (NRSV, NIV, NJB, among

them). That would mean these "cows" are women, who oppress the poor and act like drunkards.

*** This Hebrew word for "kine" is better translated "heifer." This phrase is referring to the women who were supposed to be pure (like the spotless heifers that were offered to God as a sacrifice). In verse 2, we see that God is issuing a warning to these impure women that were supposed to be pure. This is why we see the word "heifer" used as a play on words. See Numbers 19:2.**

4:4-5 - God gets sarchastic, telling the Israelites, "Go ahead, do what you want."

*** This passage can easily be interpreted without the implied sarcasm. God is simply predicting that they will sin in these places. He never tells them to do what they want.**

4:6-9 - God afflicts the Israelites with hunger, drought, thirst, blight, plagues and more. And he wonders why they don't turn to him?

*** In this passage, God mentions the following things that were given to the Israelites: clean teeth and bread (only blessings are mentioned in verse 6), minor draught, rain in some areas and dryness in others, mildew, and some locusts. This doesn't sound like major judgment to me. It sounds like weather, but I'm sure the Israelites knew it was God trying to get their attention.**

4:10-11 - God sends the pestilence, kills young men with the sword, makes the "stink of your camps to come up unto your nostrils," and nearly destroys them (ala Sodom & Gomorrah). And yet God still wonders why the Israelites don't turn to him.

*** God never indicates that He is wondering why the Israelites are not repenting. God is simply recalling some of the ways He has judged them for their sin. Rejecting God is a serious offense. God knows that people suffer when they live for themselves and leave Him out of their priorities. Furthermore, God had big plans for Israel and wanted to make them a pure people. When calamity happens, what is inside comes to the surface; like an orange, when squeezed. God was refining Israel through her trials and His desire was for them to repent and trust Him. Whenever Israel repented and trusted God, they had huge success. Whenever they "did what was right in their own eyes," they suffered, became slaves, lost their land, etc.**

Chapter 5

5:3 - God threatens to diminish the Israelite's numbers and says warns that there is no refuge. Because he'll destroy those places too by "breaking out like a fire."

*** God is telling Israel about the judgment that they deserve. In verses 4 and 6, He**

makes it clear that they can "seek the Lord and live." As always, sin leads to punishment and obedience leads to blessings.

5:12 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

5:14-15 - God says "seek good," but a few chapters ago, elsewhere in the Bible, God is associated with evil.

*** This Hebrew word for "done" is better translated "bear." A better translation for this passage is (verse 7 is included for clarity): "If a trumpet is blown in a city, will the people be afraid? If there is evil in a city, will the Lord bear it? Surely the Lord God does nothing unless He reveals His secrets to His servants the prophets." God announced His will through His prophets. When the people rejected Him, God announced His judgments. For a short time, God will bear evil, but evil will be punished.**

5:16-17 - When there is wailing and mourning, you'll know God's been there.

*** Verse 15 clearly tells the people to "hate evil and love good, establish justice in the gate." Verses 15 and 16 were telling about God's judgment that would ensue if the people ignored Him.**

5:18-20 - Many Christians look forward to the "day of the Lord," but according to these verses, they shouldn't.

*** This verse was written to the Israelites who were rejecting God. This passage wasn't written to Christians.**

*** God is telling the unrepentant Israelites that the "day of the Lord" wouldn't be a happy day for them.**

5:21-27 - Despite their praise, God abhors the Israelites. He is obviously hurt because they didn't offer sacrifices and more while they were wandering in the desert (however many centuries ago that was -- and besides, who made them wander in the desert in the first place? God!). Because God's feelings are hurt, he's going to let the Babylonians plunder and kidnap his "chosen people."

*** Verse 26 highlights their idol worship and idolatry. God is simply telling about their judgment. Since God is perfect and holy, He holds the right to judge and punish unrighteous people for their sins.**

* God cannot be called evil for punishing His children any more than an earthly father can be called evil for reprimanding his child. However, God has the ability and right to judge people any way He wishes because He is perfect.

5:22 - God says he won't accept animal sacrifices, but elsewhere that is all that was needed.

* God was announcing the Israelites' judgment. It was time for them to pay a price for their sins. At this moment, God was not interested in their sacrifices.

* 1 Samuel 15:22 reads, "So Samuel said: 'Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.'"

Chapter 6

6:1, 5 - "Woe to" musicians.

* God gave a warning to the people who were making instruments to glorify themselves and other non-God things. These instruments weren't for worship.

6:8-11, 14 - Because Israel is pretty well off, God feels a need to teach everyone a lesson and let the kingdom be smashed.

* In verse 8, God indicates that His judgment is being given to the Israelites because of their pride and arrogance.

Chapter 7

7:1-2 - In the first of Amos' visions, God makes some grasshoppers and sends them to devour the peoples' crops.

* This was a highly symbolic and prophetic vision.

7:3, 6 - Does God repent?

* God doesn't repent from sins because He does not sin. See "Special Questions" for more on this.

7:4 - Next God sends a fire that consumes both land and sea.

* This was a prophetic vision and it would have been completely fulfilled if the prophet had not interceded and pleaded to God for mercy.

7:7 - God stands on a wall holding a plumb line while he talks to Amos, contrary to the many Bible verses that claim that no one has ever seen God.

* Nobody has seen God. See "Special Questions" for more on this.

7:9-11 - God promises to destroy those who worship other gods, force the Israelites into captivity, and kill the house of Jeroboam with the sword.

* God's patience had been exhausted. He had given His revelation to His people, watched them sin, rebuked them, and they still weren't following His commands. Therefore, He was going to judge them for their sins.

7:17 - After ordered to stop prophesying, Amos gets nasty with the Amaziah the priest, telling him his wife will become a whore, his kids will be killed, and he'll die in a pagan country.

* His wife was probably already a prostitute. Amaziah was an idolatrous priest.

* This prophecy was given by the Lord.

Chapter 8

8:3, 8, 10 - His wrath continues with lots of dead people, trembling lands, mourning and wailing.

* The Creator God holds the right to judge His creation for rejecting Him.

8:14 - God will eliminate anyone who prays to a different god on the day of his wrath.

* Amos 8:14 reads, "hose who swear by the sin of Samaria, who say, 'As your god lives, O Dan!' And, 'As the way of Beersheba lives!' They shall fall and never rise again." This was a specific prophecy for these idolaters.

Chapter 9

9:1 - Amos sees God standing on the altar, again contrary to the many Bible verses that claim that no one has ever seen God.

* This was a vision that Amos was given and the word "saw" isn't to be taken literally.

* See "Special Questions" for more on this.

9:1-4 - God will kill "the last of them with the sword," and any that try to escape by diving to the bottom of the sea will be bitten, at God's command, by a serpent. God will set his "eyes upon them for evil, not for good."

* This is describing God's judgment on evil, wicked, unrepentant sinners.

9:8-10 - It doesn't pay to be the "chosen people" in Amos, because God's at it again. This time, he's threatening to virtually wipe them out and kill everyone who thinks they got away.

*** God is talking about judging the Israelites for their sins.**

9:15 - Despite this promise, the Jews have been continually uprooted and their lives disrupted over the ages. Even today, their land ownership falls into question.

*** This prophecy was fulfilled in 1948.**

Obadiah

Chapter 1

1, 8-9, 18 - God spreads rumors, destroys wise men and understanding, and slaughters the house of Esau.

*** These passages are referring to the judgment of the Edomites: Esau's descendants. Their sins would not be tolerated any longer. They committed a variety of sins that were detestable to God, but pride is specifically named in verse 3.**

1, 8-9 - Dt.23:7 says, "Thou shalt not abhore an Edomite; for he is thy brother." Yet in Obadiah, the destruction of Edom and its people is commanded.

*** This passage in Deuteronomy is referring to the fact that there would be some Edomite converts. God is telling them not to hate the Edomites. Incidentally, the Edomites had some Israelite blood in them because of their relationship with Esau.**

*** In Obadiah, God is announcing His judgment on Edom. Verse 8 is a statement by God that He will judge the Edomites. This doesn't nullify, change, or contradict the passage in Deuteronomy. The people the Israelites were commanded not to hate were about to be judged by God for their wickedness.**

15 - "For the day of the Lord is near upon all the heathen." If so, then it must have come and past, unnoticed, long before the birth of Christ.

*** This "day of the Lord" is referring to their impending judgment; which has already happened.**

16 - God will take care of the heathen. "They shall be as though they had not been."

*** This passage is not addressed to the heathen. It is addressed to the Jews.**

16 - Does Hell exist? No.

*** This verse doesn't confirm or deny Hell's existence**

Hosea

Chapter 1

1:2-3 - God tells Hosea to commit adultery, saying "take ... a wife of whoredoms and children of whoredoms" because the land has "committed great whoredom." So Hosea did as God commanded and "took" a wife named Gomer.

*** God does tell Hosea to take a harlot for a wife. However, He doesn't say that he should do this specifically and only because the land has committed great whoredom.**

*** This book of the Bible and this marriage are true and historical. However, there is also a very significant, symbolic relationship. God loves the Israelites, yet they often play the "whore" of the relationship by "prostituting" themselves to other gods. Nonetheless, God seeks them out and loves them. There is also a symbolic, prophetic significance of God's love for the Gentiles. They have rejected God, yet He seeks them out and offers salvation to them through Jesus Christ.**

Chapter 2

2:2-3 - Hosea tells his kids to talk to their mother, "For she is not my wife." Then God continues to rant about "whoredoms" and "adulteries from between her breasts." He threatens to "strip her naked and set her as in the day she was born."

*** In these verses, Hosea's wife and the country of Israel are shown to have committed adultery and produced offspring. This is upsetting to God. Therefore, there are verses about exposing the nakedness (sin) of this woman.**

2:4-5 - God "will not have mercy upon her children for they be the children of whoredoms. For their mother hath played the harlot."

*** The Creator God decides who will have His mercy and who will not. He also decides how much patience He will have on people. Sin makes people guilty and consequently, sinners cannot argue their case against Him. They are unrighteous.**

2:10 - God says he "will discover her lewdness in the sight of her lovers."

*** This Hebrew word for "discover" is better translated "uncover." God uncovers her sins in the sight of her lovers (the ones that she has sinned with).**

2:13 - God gets jealous when women wear jewelry and pursue relationships with

other men.

* This verse indicates how God is upset when women are adulterous; both earthly women and the country of Israel (and the church, today).

Chapter 3

3:1 - God tells Hosea to "love a woman beloved of her friend, yet an adulteress."

* Hosea seeks his wife, who has become a harlot, again. This is exactly what God does to the people who are unrepentant. He lets them chase after ungodliness, then He seeks them and shows them love. This relationship is indicated by the remainder of verse 1. It reads, ". . . just like the love of the LORD for the children of Israel, who look to other gods . . ."

3:2 - In accordance with God's command, Hosea buys himself a wife for 15 pieces of silver and one and a half homers of barley.

* The dowry, which in this case was more like a fee paid to a pimp, was paid by Hosea to get his wife back.

Chapter 4

4:3 - Because of the Israelites' disobedience, the land mourns, and all the animals are dying.

* Disobedience brings consequences. How righteous do the unpunished sinners become?

4:10 - Committing whoredom by going a whoring with the spirit of whoredom.

* This verse clearly gives the consequences for whoredom.

4:13 - If you misbehave, God will make your daughters "commit whoredom" and your wife "commit adultery."

* This verse isn't talking about simply misbehaving or God making women commit whoredom or adultery. This verse is clearly stating that "offering unholy sacrifices," in a way that was against God's wishes, was akin to whoredom. Verses 11 and 12 also explain more actions of whoredom.

Chapter 5

5:6 - God "hath withdrawn himself from them," contrary to verses that say God will help in our times of need.

* Consistent with the scriptures, God is faithful to the people who love Him and repent. However, also consistent with the scriptures, God's patience and mercy

runs thin and He can implement His judgment.

5:14 - God's going to tear up Ephraim like a lion so "in their affliction they will seek me." That's nice.

*** This verse is simply using metaphorical language to describe God's judgment.**

Chapter 6

6:2 - "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This may be the verse referred to in Luke 18:31-33 and 1 Corinthians 15:3-4. However, Hosea 6:2 refers to the people living at the time (hence "us") and therefore cannot be fulfilled by the the death and resurrection of Jesus.

*** As far as I know, this verse is not a prophetic passage referring to Jesus Christ.**

6:6 - "For I desired mercy, and not sacrifice." It is nice to know that God desires mercy. However, look at Psalm 136:10 for an example of God's of mercy. As for sacrifice, what are the first 9 chapters of Leviticus about? Plus, God says he doesn't want animal sacrifice, contrary to other verses that say he does.

*** This Hebrew word for "mercy" is better translated "kindness" or "obedience." Therefore, Hosea 6:6 reads, "For I desire obedience and not sacrifice, and the knowledge of God more than burnt offerings." This passage is clearly stating that God prefers that the people obey Him than sin and offer sacrifices to Him.**

6:9-10 - More talk of lewdness and whoredom.

*** Perhaps whoredom is lewd, but this is what is happening.**

Chapter 7

7:8-9 - It's not clear in the KJV, but "people" and "strangers" are translated as "aliens" and "foreigners" in other versions. This would mean part of the reason for Ephraim's bloody fate is association with other races.

*** God gave the Israelites a command to avoid marrying pagans. All throughout scripture, we can see the consequences when Israelites married pagans. They eventually turned to their gods and away from God.**

7:13 - God plays the control freak again, "woeing" them with destruction.

*** This verse clearly states that God has tried to redeem them, but they have lied about Him, sinned against Him, and continued in their wickedness.**

7:16 - For their ungratefulness, God says the princes "shall fall by the sword."

*** God reveals His judgment for some unrepentant, wicked people.**

Chapter 8

8:4 - God, the all-knowing, didn't know about the princes that the Israelites made.

*** This Hebrew word for "knew," in the phrase "I knew them not," is better translated "acknowledged." This passage is better translated as follows: ". . . they made princes, but I did not acknowledge them . . ."**

8:11-13, 9:3 - Will Ephraim return to Egypt?

*** In Hosea 8:11-13 and 9:3, the scriptures indicate that Ephraim would return to Egypt. This was an idiom for bondage. The Bible predicted that Ephraim would return to bondage.**

*** In Hosea 11:5, we read that Ephraim would not return to the country of Egypt, but would be in bondage by the Assyrians. This was their "second Egypt" and the fulfillment of the prophecies in Hosea 8 and 9.**

8:13, 9:4 - God again says he does not want animal sacrifices.

*** Verse 11 states that these altars have become altars, so the people can sin. Their sacrifices were empty and meaningless. They were sinning, rejecting God, and doing as they pleased, so their sacrifices weren't pleasing God.**

*** This passage does not state that God stopped wanting the correct sacrifices according to His Word.**

8:14 - God will burn the cities of Israel and Judah.

*** This was a prophetic judgment from God. These things were fulfilled by the Assyrians.**

Chapter 9

9:1 - Israel has "gone a whoring" and sys "loved a reward upon every cornfloor."

*** This verse is referring to Israel's harlotry: chasing other gods and forgetting about God.**

9:7 - The prophet is a fool, the spiritual man is mad." Wow, Hosea and I finally agree on something!

*** Prophets warned about divine judgment. This verse is saying that the time for**

warnings was finished. It was time for judgment.

9:11-12 - God will induce miscarriages and kill the children of Ephraim.

*** Verse 11 actually reads, ". . . no birth, no pregnancy, no conception . . ." This is speaking of God's judgment on evil people.**

9:14 - In another "pro-life" passage, Hosea says: "Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts."

*** Hosea is making a suggestion to God regarding the judgment of wicked people.**

9:15 - God hates the sinner even more than the sin.

*** In the Hebrew text, the words "them: for their" are not present. Therefore, a better translation of this phrase is: ". . . I hated the wickedness they did . . ."**

*** There is no mention of God hating one thing or person more or less than another thing or person. There is no comparison here.**

9:16 - In answering Hosea's tender prayer, God swears he will "slay even the beloved fruit of their womb."

*** God is saying how He will enact judgment on wicked people and their wicked children that were conceived from harlotry.**

Chapter 10

10:14 - God plans on punishing Israel the same way Beth-Arbel was destroyed; including the "dashing" of mothers and children.

*** God is revealing a judgment on some people and telling how some of the women and children would die.**

Chapter 11

11:1 - "When Israel was a child, then I loved him, and called my son out of Egypt." Matthew (2:15) claims that the flight of Jesus' family to Egypt is a fulfillment of this verse. But Hosea 11:1 is not a prophecy at all. It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide this fact by quoting only the last part of the verse ("Out of Egypt I have called my son").

*** As is the case with many, prophetic passages of scripture, this verse refers to both a past event and a future one; in this case, the Israelites in Egypt and Jesus' family's departure from Egypt.**

11:3-5 - Will Ephraim return to Egypt?

*** In Hosea 8:11-13 and 9:3, the scriptures indicate that Ephraim would return to Egypt. This was an idiom for bondage. The Bible predicted that Ephraim would return to bondage.**

*** In Hosea 11:5, we read that Ephraim would not return to the country of Egypt, but would be in bondage by the Assyrians. This was their "second Egypt" and the fulfillment of the prophecies in Hosea 8 and 9.**

11:10 - God can roar like a lion.

*** Although the Creator God could surely roar like a lion, this verse is metaphorical.**

Chapter 12

12:14 - The blame for Ephraim's bloody destruction falls on Ephraim, not on God. Even though God is the one who brings it about.

*** Unrepentant sin warrants righteous judgment. God is not the reason why people sin and earn punishment.**

Chapter 13

13:7-8 - God will rip humans apart and then eat them like a lion.

*** These verses use poetic and metaphorical language to describe God's judgment.**

13:16 - Because the Samaritans chose to worship another deity, God promises to dash their infants to pieces and their "women with child shall be ripped up."

*** God hates sin. In this verse, He is stating the judgment that will fall on these people for their unrepentant wickedness.**

Chapter 14

14:9 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Jonah

Chapter 1

1:3 - Jonah escapes from the omnipresent god by fleeing to Tarshish.

*** This verse simply stated that Jonah tried to escape the presence of the Lord. It never says that he does or he can.**

1:7 - The sailors determine that Jonah is the cause of the storm by casting lots.

*** This is correct. The pagan sailors played a game of chance to see who was responsible for the storm.**

1:12-15 - Jonah believes that by throwing himself into the sea, the storm will die down. Even more absurd is that it worked.

*** This is a correct account of what happened.**

1:17 - God makes "a great fish" [Jesus said it was a whale (Mt.12:40)] to swallow Jonah. And Jonah stayed in the fish's belly for three days and three nights. Nevermind the fact that a human could not survive in the belly of a fish or whale for three days and nights.

*** Miracles defy science. This is simply a miracle. God created the entire universe, so I'm sure He could sustain Jonah, in the belly of the fish, for three days and three nights.**

*** Jesus didn't use the word "whale." This Greek word for "whale" is also translated "great fish." Jonah was either in the belly of a whale or a great fish.**

Chapter 2

2:1 - Jonah says a little prayer from the fish's belly.

*** Jonah prays a prayer of devotion and repentance to God. Therefore, God spares him.**

2:10 - God talks to the fish, and it vomits out Jonah upon dry land.

*** The Creator of all animals could easily have one throw up this man.**

Chapter 3

3:3 - "Now Nineveh was an exceeding great city of three days' journey." That

would make it about 60 miles in diameter -- larger than Los Angeles!

*** This is correct. It was much larger than Babylon and the builder, Ninus didn't want it to simply be the biggest city in the world. He wanted it to be the biggest city ever to be built.**

3:5 - Everyone in Nineveh (pop. 120,000) turned to God? Jonah must be one hell of a preacher!

*** The people of Ninevah repented. They knew that they had been sinning and they also knew the consequences for their sins. Their repentance can't be simply attributed to Jonah's preaching.**

3:4 - Jonah prophesies that in forty days Nineveh shall be overthrown. But it didn't happen because God repented (Jonah 3:10).

*** This is correct. Jonah told the Ninevites that they were going to suffer judgment from God. God was going to judge them for their sins. However, since the people repented, God elected to use His perfect mercy and grace and He spared them.**

*** This Hebrew word for "repented" doesn't mean that God repented from sin. God simply elected to use His perfect mercy and grace and decided not to exercise His perfect judgment and wrath.**

3:8 - God wants the "beasts" to cover themselves with sackcloth and "cry mightily unto God."

*** This verse says "let man and beast be covered with sackcloth and cry mightily unto God; yes, let every one turn from his evil way and the violence that is in his hands." This verse never implies that beasts should "cover themselves" with sackcloth.**

3:10 - God repents of the evil that he had planned to do, contrary to the Bible verses that claim that God does not repent. Plus, despite his repentance, God does destroy Nineveh a little over a century after Jonah, in Nahum 3:1-7.

*** This is correct. Jonah told the Ninevites that they were going to suffer judgment from God. God was going to judge them for their sins. However, since the people repented, God elected to use His perfect mercy and grace and He spared them.**

*** This Hebrew word for "repented" doesn't mean that God repented from sin. God simply elected to use His perfect mercy and grace and decided not to exercise His perfect judgment and wrath.**

Chapter 4

4:4 - God asks Jonah, "Do you have any reason to be angry?" What? Three days in a fish's belly isn't enough?

*** This verse says, "Then the Lord said, 'Is it right for you to be angry?'" Jonah was upset that God spared the Ninevites.**

4:6-7 - God prepares a gourd to shade Jonah's head. Then he prepares a worm to destroy the gourd. What a clever guy!

*** God does this to teach Jonah a lesson. The lesson is explained in the verses that follow.**

4:11 - God argues for the sparing of Nineveh by saying they "cannot discern between their right hand and their left hand." So, God spares them because they're stupid? Plus, God argues for Nineveh by saying he should be concerned for so many (120,000) people and animals. Even though there is no violence here, it bears mentioning that God has never had a problem destroying large numbers of people or animals before. Some of the biggest incidents would include the Flood in which everything on Earth was killed, then there's the "Twin Cities of Sin,"Sodom and Gomorrah, then all the firstborn of Egypt, ... I think I'll stop there, but you get the idea.

*** God spared the Ninevites. God simply heard their repentance and spared them.**

*** When the Earth was destroyed with the Great Flood, not one person repented in all the years Noah preached and built the ark. See Genesis 6 and 7.**

*** There were not even ten godly people in the extremely wicked citied of Sodom and Gomorrah. See Genesis 18.**

*** The Pharaoh and the Egyptians would not let their slaves (the Israelites) go. They would not repent, either. Even though God had sent mighty punishments on them, they did not care and they would not repent. Finally, God judged them in a way that they would not forget; in a way that they would finally let His people go. Note: God gave them a warning about this judgment, but they did not repent. See Exodus 4.**

Micah

Chapter 1

1:7 - Other cultures' religious beliefs and symbols are associated with prostitutes, and should be destroyed.

*** This word was to Micah about Samaria and Jerusalem. See Micah 1:1. God didn't say that modern Christians should destroy the religious symbols of others. This was a statement given by God to Micah.**

*** Embracing idols is spiritual prostitution.**

1:8 - God will "wail and howl" and "go stripped and naked."

*** This is a metaphorical statement. This is also a statement made by Micah and not God.**

1:12 - "Evil came down from the Lord." This conflicts with other verses that say God is good.

*** This Hebrew word for "evil" is better translated "disaster" or "adversity." This verse is referring to the judgment of God on an unrepentant people.**

Chapter 2

2:1 - Micah says "woe" to those that devise evil here, but only two verses later, God says he is devising evil against "this family!"

*** Micah is speaking about the nations that devise evil. He was referring to the unrepentant people that were rejecting God.**

*** God is telling people about His impending and righteous judgment. This Hebrew phrase for "devise evil" is better translated "forecast judgment (adversity)."**

2:3 - God devises evil against a family. Again, calling into question whether or not God is good.

*** This was just explained.**

2:11 - Micah says some prophets are playing to the people's desires by only prophesying good things, like wine and "strong drink." I guess Judah liked to party in those days.

* Micah is warning about false, lying prophets.

Chapter 3

3:2-3 - Plucking off skin, flesh from bones, eating human flesh, flaying off skin, breaking bones, chopping bodies in pieces, making human stew.

*** According to verse 2, this is the description of the people that God is going to judge. Their sin is being explained quite clearly.**

3:4 - When they "cry unto the Lord ... he will not hear them: he will even hide his face from them at that time."

*** God's mercy, patience, and grace were coming to an end for these unrepentant sinners. The end of Micah 3:4 explains why these people are being judged. It reads, ". . . . because they have been evil in their deeds."**

3:5 - Some of God's prophets tell lies. God says that they bite (with their teeth).

*** The prophets were not perfect people. When they were righteous, they spoke under God's inspiration. When they sinned, they spoke their own words and they were lies.**

3:9-12 - Because the leaders of the nation were corrupt, God is going to punish everyone.

*** Their judgment was a direct result of the corrupt leadership. When corrupt leaders are ruling because of the people that want them in office, the people are also held accountable.**

3:11 - "The prophets thereof divine for money." Some things never change.

*** God was foretelling the judgment on the wicked prophets that used their gifts for gaining money.**

*** Incidentally, if an unbeliever uses their gifts and talents for money, they are called smart and successful. God wanted a higher standard for His prophets.**

Chapter 4

4:3 - "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Well, it's a nice thought, but Joel 3:10 says just the opposite. But what do you expect from a "God of Peace" (Rom.15:33, Heb.13:20) who calls himself a "man of war"? (Ex.15:3)

*** This is a prophecy that will be fulfilled in the Millennium reign of Jesus Christ**

(and thereafter).

* Joel 3:10 is a different prophecy, in a different book of the Bible, by a different person who is describing a different event.

* God is both a God of peace and a God of war. It depends if you are on His side or not. It depends on whether you are obeying Him or not.

4:4 - Where did Moses receive the Ten Commandments? On Mount Horeb.

* This verse doesn't say that Moses received the Ten Commandments on Mount Horeb.

4:5 - So, Micah says we can have our gods, but they'll keep theirs. Well, how many gods are there?

* There are numerous idols and things that people worship as gods. However, there is only one, uncreated God: the triune God; God the Father, God the Son, and God the Holy Spirit.

4:13 - God will strengthen the Israelites so they can "beat in pieces many peoples" and give the booty to God.

* Many times, God led the Israelites into battle. They often had to fight because pagans attacked them. The Israelites also engaged in war as a method of God's Divine judgment on pagan nations.

Chapter 5

5:2 - "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The gospel of Matthew (2:5-6) claims that Jesus' birth in Bethlehem fulfils this prophecy. But this is unlikely for two reasons. "Bethlehem Ephratah" in Micah 5:2 refers not to a town, but to a clan: the clan of Bethlehem, who was the son of Caleb's second wife, Ephrathah (1 Chr.2:18, 2:50-52, 4:4). The prophecy (if that is what it is) does not refer to the Messiah, but rather to a military leader, as can be seen from verse 5:6. This leader is supposed to defeat the Assyrians, which, of course, Jesus never did. It should also be noted that Matthew altered the text of Micah 5:2 by saying: "And thou Bethlehem, in the land of Juda" rather than "Bethlehem Ephratah" as is said in Micah 5:2. He did this, intentionally no doubt, to make the verse appear to refer to the town of Bethlehem rather than the family clan.

* Bethlehem Ephratah is simply the place of Bethlehem. This can be verified by Psalm 132:6 because it uses "Ephratah" as a place name. It is another word for

Bethlehem.

*** Jesus unequivocally fulfilled verses 4 and 5. However, verse 6 is a prophetic verse that will be fulfilled in the future. "The Assyrian" refers to the Anti-Christ who will come from "Mystery Babylon." Assyria refers to Iraq (also called Babylon). For more on "Mystery Babylon," see Revelation chapter 17.**

5:6-15 - More ranting from a demented god. He plans to destroy cities, tear gentiles in pieces, and "execute vengeance in anger and fury upon the heathen, such as they have not heard." Praise God.

*** The Creator God warns unrepentant sinners about His judgment. The righteous God has the right to enact judgment on sinners.**

5:12-13 - "Burn more witches! Destroy the images of gods who aren't me!" sayeth the Lord.

*** These verses never command people to burn witches. However, these verses do mention God's anger and impending judgment for these people and idols.**

5:15 - Speaking of that "fury," is God supposed to get furious?

*** God's judgment is not peaceful. God is angry at sinners who reject Him. This is consistent with many other scriptures.**

Chapter 6

6:2 - The earth is set upon strong foundations and therefore does not move.

*** This verse doesn't mention anything about the Earth not moving.**

6:3 - God dares ask, "What have I done unto thee? and wherein have I wearied thee?" Ha! Where do I begin?! We'll start with the Flood, there's the famine in II Kings 8:1, King David's deadly census in I Chronicles 21:7 and many, many more. If you want to read a good bit of them check out the list of Injustices.

*** This verse simply indicates God's desire for the people to face the facts. God has not led them into evil. He has given them commands to keep them safe. However, the people have transgressed and injured themselves and others.**

6:8 - "O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Well, it's a nice thought, but there are a few things more that Micah forgot to mention. Like you must believe certain unlikely things or you will be tormented forever in hell (Mk.16:16, Jn.3:18, 36); you must kill witches Ex.22:18, homosexuals Lev.20:13, those who believe differently than you Dt.13:6-10, disobedient children Dt.21:18-

21, etc.

*** The verses in Exodus, Leviticus, and Deuteronomy were given by God to the Israelites. They clearly reveal God's hatred and intolerance for sin.**

*** Mark and John reveal the New Covenant and God's one way of salvation. These passages also reveal the consequences of rejecting God and His one way of forgiveness and redemption.**

6:13-16 - In the same chapter that God asks, "What have I ever done to you?", God says he going to punish his supposed "chosen people" with more destruction. And he wonders why the Israelites keep turning away from him.

*** Verse 13 clearly says that the Israelites will be punished for their sins. God's desire is for people to obey and live. However, like children, people sometimes make mistakes and instead of leaving them in their sinful errors, God punishes with the intent on teaching people to live righteous lives.**

*** When Israel repented, they had huge success. When Israel rejected God, they became slaves of other nations, hurt themselves, were scattered, etc. This can be verified all throughout the Old Testament. It was and still is a simple equation. Obedience = blessings. Disobedience = punishment.**

Chapter 7

7:16-17 - Thanks to God's intervention, Judah's enemies and neighbors will become powerless and dumbfounded and submit to God only in fear.

*** This passage is simply saying that God will judge the wicked sinners, somewhat like He did to Egypt, and people will see His judgment and be in awe. They will fear Him.**

*** Children that don't fear (respect) their parents get into lots of trouble. The same is true for the human relationship with God. Thank God that He cares enough to punish people in hopes they will choose to turn from their wickedness.**

7:18 - This verse claims that God's anger does not last forever, "because he delighteth in mercy." But Jesus says that God punishes some people mercilessly forever in hell (Mt.25:46). And he "delighteth in mercy," then why does God act without mercy?

*** Micah was referring to his time period where God was not dealing the final, white throne judgment on people and condemning sinners to Hell. Micah was saying that God would judge the people, then have mercy on them, again.**

Nahum

Chapter 1

1:2 - God is jealous, gets furious (contrary to Is.27:4 in which God says, "Fury is not in me"), and takes "vengeance on his adversaries.

*** God can exercise His wrath and judgment. God can also exercise His mercy and grace. In Isaiah 27:4, God is mentioning His mercy and grace. In Nahum 1:2, He is mentioning His wrath and vengeance. God has a multi-faceted character. He is not one-dimensional.**

1:5 - The mountains quake, the hills melt, and the earth burns -- all because of God.

*** This passage is describing how the Earth submits itself to God. It trembles at the presence of God because God is the all-powerful Creator. The things mentioned here are metaphors for earthquakes and volcanic activity. Incidentally, this passage also foreshadows the final judgment of the Earth.**

1:7 - This says God is good to those in need, but elsewhere, the Bible says otherwise.

*** This passage is describing how God is a refuge for those who love Him. See "Special Questions" for more on this.**

1:12, 15 - Despite what God says, Judah does indeed fall prey to the armies of the "wicked" again: Babylonians invade in a few decades.

*** Verse 12 is referring to one thing and verse 15 is referring to another. Verse 12 is referring to the angel of the Lord that would cut down God's enemies. See 2 Kings 19:35.**

*** Verse 15 is referring to Ninevah and the Assyrians. They would be utterly destroyed. This prophecy came to pass.**

Chapter 2

2:7 - Huzzab was an Assyrian fertility god. Yet another example of the Bible's religious intolerance.

*** The true, Creator God does not respect other gods that drive His people away from Him. These other gods, like Huzzab, simply hurt and divide His people.**

2:10 - There is "much pain in all loins."

*** This Hebrew word translated "loins" is better translated "every side."**

2:13 - God will burn chariots, devour the young lions with a sword, cut off the prey, and kill the messengers.

*** God is announcing His wrath on Assyria. The Assyrians had sinned greatly and they did not repent. Therefore, they were going to be judged severely by God.**

Chapter 3

3:3 - "There is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses." Now that's a lot of dead people.

*** This is correct. Verses 1 and 2 describe why. The first two chapters also describe why.**

3:4-6 - God will "discover thy skirts upon thy face, ... show the nations thy nakedness" and "will cast abominable filth upon thee."

*** This is a metaphor for saying God sees their sins and they will be revealed and judged.**

3:10 - No's, or Thebes', children "were dashed into pieces."

*** This is a historical account of what happened to these people.**

3:13 - In the middle of his threats and insults God says, "Behold, thy people in the midst of thee are women." I guess this ("You're all just a bunch of women.") was the biggest insult God could think of at the moment.

*** This verse is better understood with verse 12, too. God is telling them that their strongholds are shaken and weak. All of the people, even the men, are like women. Whether we like it or not, there are many differences between men and women. God is clearly stating that the men had become physically weak; like women are physically weaker than men.**

3:15 - God says that "the fire shall devour thee, the sword shall cut thee off, it shall eat thee up like the cankerworm."

*** This is correct. This was part of God's righteous judgment and it was fulfilled.**

3:19 - Applause at the defeat of your enemy? It may seem justified here, but what

of "Love your enemies?" This verse seems to conflict with Luke 6:35.

*** This passage is simply stating that because of Ninevah's "continual wickedness," which encompassed them and was imposed on others, God's people will celebrate when they are gone (after God judges them for their sin). God never told His people to rejoice about Ninevah's destruction. He simply said they would rejoice. Incidentally, when oppressed people rejoice that wicked, pagan, oppressors are gone, it isn't necessarily hating their enemies. It is a display of relief.**

*** Luke 6:35 isn't referring to the wicked people of Ninevah. Therefore, these aren't conflicting passages. In Luke 6:35, Jesus is telling His audience that they should love their enemies and do good to them. This doesn't mention anything about God's judgment.**

Habakkuk

Chapter 1

1:2 - God does not help those in need.

*** Habakkuk was simply upset because God hadn't done what he thought God should have done.**

1:4, 13 - Contrary to some other verses, injustice prevails as the wicked overtake the righteous.

*** In verse 4, Habakkuk is voicing his displeasure. He is exaggerating when he says, "justice never goes forth."**

1:6 - God is getting the Chaldeans (Babylonians) to do his dirty work and devastate Israel.

*** God can use evil people to render His judgment against the unrepentant ones that He loves.**

Chapter 2

2:4 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

2:8 - God will strike down the Chaldeans (Babylonians) for attacking Israel. But, in verse 1:6, God raised them up to do just that!

*** God didn't want every Israelite to die. He simply wanted to render a judgment against them. God had big plans for the Israelites. The Messiah was to come through them. God's plan was for their purity; not their annihilation.**

2:16 - Listen to the pure word of God: "Drink thou also and let thy foreskin be uncovered."

*** A better translation of this verse is: "You are filled with shame instead of glory! You also drink and are exposed as uncircumcised. The cup of the Lord's right hand will be turned against you, and utter shame will be on your glory."**

Chapter 3

3:3 - This verse says God comes from Taman, but other verses say God dwells elsewhere.

*** This was a prayer and likely a song from Habakkuk. This was his experience with God. This verse doesn't mean that God is not all-present.**

3:3-5 - Habakkuk sees God, contrary to several Bible verses claiming that no one has seen God.

*** Genesis 12:7 reads, "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." There are few details about this "appearance." It was likely Jesus Christ appearing to Him, though.**

*** Genesis 18:1 reads, "And the Lord appeared unto him in the plains of Mamre." God is seen in the person of Jesus Christ. God the Father was in Heaven. However, Jesus spoke to Abraham in the form of an angel. This is consistent with several other passages that contain a pre-Christ appearance of Jesus Christ. In the Old Testament, He is often called "the angel of the Lord." See Genesis 16:7.**

*** Genesis 26:2 reads, "And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." This passage simply says that God appeared to Isaac. It doesn't specify how or say that He had a body that Isaac saw.**

*** In Genesis 32:30, Jacob wrestles with Jesus. This is a theophany - a pre-Christ appearance of Jesus Christ.**

*** In Exodus 24:9-11, the word "saw" is used figuratively. God was only seen through a cloud and this is verified by the rest of the chapter (see verse 16). The word "saw" in verse 11 is explicitly used like this: "to mentally perceive, to have a vision." They did not literally see God.**

*** Exodus 33:11 reads, "And the Lord spake to Moses face to face, as a man speaketh to his friend." This passage simply describes the relationship Moses had with God. It has been shown that God revealed Himself to Moses by articulate sounds in his own language.**

*** Exodus 33:23 reads, "And I will take away my hand, and thou shalt see my backparts." God let Moses see the back of His glory (see verse 22).**

*** Part of Numbers 14:14 reads, "For they have heard that thou Lord art among this people, that thou Lord art seen face to face." This very verse says how God met**

the people. However, you have to read the whole verse. "and they will tell *it* to the inhabitants of this land. They have heard that You, Lord, *are* among these people; that You, Lord, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night."

*** Deuteronomy 5:4 reads, "The Lord talked with you face to face in the mount out of the midst of the fire." This passage also indicates how God spoke. He spoke from the "midst of the fire."**

*** Deuteronomy 34:10 was already covered.**

*** Judges 13:22 reads, "And Manoah said unto his wife, We shall surely die, because we have seen God." According to the previous verses, Manoah saw the "angel of the Lord."**

*** 1 Kings 22:19 reads, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." This is simply a parable - an earthly story with a heavenly meaning and content. Some think he had a vision of God. Either way, his human body never saw God's spirit-being while he was on the Earth.**

*** Job 42:5 reads, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job is referring to his enlightenment, not his actual sight. The previous chapters record God telling him about His awesome glory. Job finally gets it.**

*** Psalm 63:2 reads, "To see thy power and they glory, so as I have seen thee in the sanctuary." David clearly states that He has seen God's power and glory in the sanctuary.**

*** Isaiah 6:1 and 5 record Isaiah's encounter with God. He was purified and taken to Heaven, in a vision, so this wasn't an account of him seeing God's spirit-body on the Earth.**

*** Ezekiel 20:35 reads, "And I will bring you into the wilderness of the people, and there will I plead with you face to face." This passage simply indicates the type of relationship that God wanted to have with the Israelites.**

*** Amos 7:7 reads, "The LORD stood upon a wall made by a plumbline, with a plumbline in his hand." This passage is a metaphor about God's judgment. It is better understood by reading verse 8, too.**

*** Amos 9:1 reads, "I saw the Lord standing upon the altar: and he said, smite the lintel of the door, that the posts may shake." This is part of a prophecy from the preceding chapter. This isn't a literal statement.**

3:4 - God has "horns coming out of his hand." But Jn.4:24 says that "God is a spirit" and Lk.4:24 says that "a spirit has not flesh and bones." If so, then how could God have a hand -- with or without horns.

*** This Hebrew word for "horns" is better translated "light." This is a metaphor describing God's power and majesty.**

3:5 - "Before him [God] went the pestilence, and burning coals at his feet."

*** This verse describes the judgments of God (from Habakkuk's song).**

3:11 - "The sun and moon stood still in their habitation." This verse apparently refers to Joshua 10:12-13, where God makes the sun stand still. Of course, this could only be possible if the sun moves around the earth.

*** Yes, the sun and moon stood still. God made the Sun and Moon, so He could surely control them and the rest of His creation.**

*** Have you ever said, "Let's go and watch the sunrise!" Well, the sun doesn't rise. What were you talking about? The Sun stays in its place and the Earth rotates. I'm sure you're understanding how the phrase the "Sun and Moon stood still" should be taken, now.**

3:13-14 - Habakkuk sings the praises of God's slaughter of his enemies.

*** Yes he does. Habakkuk is happy that God judged the pagans and helped the Israelites.**

Zephaniah

Chapter 1

1:2-3 - God plans to kill every living thing.

*** God is prophesying about His judgment to the idolaters.**

1:4-6 - God will "cut off" all those who "have not sought the Lord" or who worship another god.

*** In this passage, God is explaining some of His judgment.**

1:8 - God "will punish the princes, and the king's children, and all such as are clothed with strange apparel."

*** This "strange apparel" was common among the idolaters. God is warning the wicked people about their impending judgment.**

1:12 - God doesn't have night-vision, so he needs candles when he comes to punish these people that say, "The LORD will not do good, neither will he do evil": atheists, agnostics, freethinkers, etc.

*** This Hebrew word for "candles" is better translated "light." In many passages of scripture, God and godliness are compared to light. Evil and wickedness are compared to darkness.**

*** This passage never says that God needs candles in order to judge or find the people.**

*** God is pronouncing a judgment for people who are mocking Him and saying He will not reward godliness or punish sin.**

1:14-18 - Zephaniah prophesies that "the great day of the Lord is near." But we're still waiting, 2600 years later.

*** This "great day of the Lord" is surely talking about the prophecy of judgment that was just mentioned! This happened shortly thereafter.**

*** When reading scriptures, it is wise to take them into context by discovering the intended audience, the circumstances, and the context. How this scripture can be applied to the judgments in Revelation or the white throne judgment is a mystery only uneducated skeptics can answer.**

1:17 - God will "bring distress upon men" so that they "walk like blind men." He will pour out their blood like dust and "their flesh as dung."

*** God is continuing His prophetic judgment for the unrepentant, wicked sinners.**

Chapter 2

2:5 - God plans to kill all the inhabitants of the sea coast.

*** This is more about God's prophetic judgment. It is important to note that God gives His laws that lead to life. Next, He has patience on people when they transgress these laws. He also sends prophets to remind people about His laws. Finally, He pronounces judgment on the wicked, unrepentant sinners. When it is very clear that they have no intention of repenting and they blatantly decide to continue rejecting God, God judges them.**

2:9 - God threatens to destroy Moab and Ammon in the same way that he did Sodom and Gomorrah.

*** This is correct. The one and only Creator God made this statement about His creation that rejected Him and embraced wickedness.**

2:11 - God will be "terrible" to humans and will "famish all the gods." All the gods?

*** This is a continuation of God's judgment on the part of His creation that has rejected Him and followed other gods. These "gods" are idols and other non-God things that the people have prioritized in their lives.**

*** There is only one, uncreated God: the triune God (also called the trinity). When the scriptures say there is only one God, they are saying that there is only one, uncreated God.**

*** The passages of scriptures that refer to "gods" are referring to idols and other things besides the one, uncreated God. It is correct to say there is one God because the one, uncreated God is more powerful than all of these others combined. He is the only real God.**

2:12 - God will kill the Ethiopians with his own sword.

*** This is a metaphor for God's judgment that would fall on these people.**

Chapter 3

3:1 - "Woe to her that her that is filthy and polluted." Only women are filthy and polluted.

*** This passage never says that only women are filthy and polluted. Verse 2 tells about the sins of this "woman," which is actually describing many people and not simply a woman.**

*** The English equivalent of this statement using "her" is calling a vessel "her." Ships are neither male or female. However, we often call them by the pronoun "her." It is simply a way to address something and not a slur against women.**

3:6 - God brags about destroying a city and killing all of its inhabitants.

*** God is claiming that He judged these people. He is not letting the reader or the intended audience be uncertain about what has happened. God has judged them for their sins.**

3:8 - "All of the earth shall be devoured with the fire" of God's jealousy.

*** The entire phrase is this: "All of the Earth will be devoured with the fire of my jealousy." The Creator God has given His people specific commands, so that they can please Him and live an abundant life. God can be described as a jealous God because He does not want His people to have any other gods before Him. He knows what is best for them and following other gods only leads to pain, suffering, separation from Him, and death.**

3:12 - After all of this smiting, God can only get the "afflicted and poor" people to believe in him.

*** The words "afflicted" and "poor" are better translated "meek" and "humble." The definition of meek is "power under control." Humans have power, but having self-control and exercising that power to love God and others is essential. Humble people accept correction and don't act like they know it all. This is precisely the kind of person that can understand and love God. Therefore, the meek and humble people will be left to love and follow God because they are the ones that truly can and will.**

Haggai

Chapter 1

1:1 - Who was Zerubbabel's father?

*** Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.**

*** Haggai 1:1, Ezra 3:2, and Nehemiah 12:1 use a Hebrew word for "son" that means "grandfather." There aren't any ancient Hebrew terms for grandfather or grandson. This is why all of the Israelites are called the "sons of Israel (Jacob)," even though they could only literally be called his great grandchildren.**

1:9 - God huffs, and he puffs, and he blows the house down!

*** God is emphasizing the need to rebuild the temple before plush homes are built. God desired to meet with His people in the temple and was upset that they hadn't built one, yet.**

1:11 - Because the Israelites have not yet repaired the temple while selfishly tending to their own homes, God destroys their homes, dries up the crops and eliminates the labor.

*** As their punishment, God caused a draught. He didn't eliminate anyone, though. Furthermore, there is clearly an adjective in Haggai 1:9 that indicates the Israelites had built "paneled" or "ceiling" homes, revealing that God wasn't upset that they simply had shelter, but He was upset that they had spent ample time beautifying their homes while His was in ruins.**

Chapter 2

2:6 - In "a little while" God "will shake the heavens, and the earth, and the sea, and the dry land."

*** God is indicating that He will draw all the people to Him. Verse 7 reads, ". . . they will come to the Desire of All Nations and my glory will fill the temple."**

2:8 - God claims all the silver and gold for himself.

*** The Creator of all things can claim anything He likes. In this verse, He is indicating that He wants the temple to be very nice.**

2:12 - Be careful not to let any holy flesh touch any food or wine, because if you

do your flesh won't be holy any more.

*** God gives them a command to keep the holy flesh holy. He also tells them how it will be contaminated.**

2:17 - God brought blight and hail upon the Israelites, and he's mad because they don't turn to him? What the hell did he expect?

*** God was explaining to them why He had judged them.**

2:22 - God will make the horses and their riders be killed by "the sword of his brother."

*** This was a prophetic judgment for some pagans.**

Zechariah

Chapter 1

1:1 - According to this verse, Zechariah was Iddo's grandson. But Ezra (5:1, 6:14) says he was the son of Iddo.

*** This Hebrew word for "son" simply means descendant. "Grandson" is included in its meaning.**

1:8 - God's horseman patrols the earth on red colored horses.

*** The horseman was likely Jesus. The red horse symbolizes bloodshed.**

1:9 - Beginning with this verse, Zechariah is "Touched By An Angel" for much of the first few chapters.

*** The angel spoke to Zechariah.**

Chapter 2

2:9 - God plans to get revenge on those that plundered Jerusalem by having their slaves rebel.

*** The word here is "servants" and not "slaves."**

*** This passage talks about God's judgment and how these servants would no longer be subject to their masters. They would actually plunder their masters.**

2:13 - Quiet everyone! God's trying to sleep! Now you've done it. He's awake.

*** This Hebrew word is translated "aroused" or "raised up." Nothing indicates that God is sleeping.**

Chapter 3

3:2 - So, God says, "God rebuke thee, O Satan?" Don't you hate it when people refer to themselves in the third person?

*** There is no contradiction or problem here.**

Chapter 4

4:10 - God has eyes that "run to and fro through the whole earth."

*** This statement is simply revealing that God sees everything.**

Chapter 5

5:1-5 - Zechariah sees a 30 foot flying scroll that burns down the houses of thieves and liars.

*** This was a vision that Zechariah was given. The flying scroll symbolizes a scroll of the law like the Pentateuch. The wicked were judged by the law.**

Chapter 7

7:10 - How should strangers be treated? Be kind to them.

*** In this verse, God told Zechariah to avoid oppressing strangers.**

Chapter 8

8:2 - God gets jealous with great jealousy and fury. But God's not supposed to get furious (See Is.27:4)

*** This passage in Isaiah indicates that God was not furious at that time. Verses 1 and 2 say, "In that day . . ." By reading the Bible, one can clearly understand that God has a multi-faceted character. He is not one dimensional. His character includes love, mercy, kindness, justice, judgment, wrath, etc.**

8:10 - God "set all men one against his neighbor."

*** This verse describes God's judgment. However, the next verses tell about the success and relief that would come from God.**

Chapter 9

9:4 - God says he will strip and burn the rich and wise land of Hadrach because he prefers Jerusalem.

*** Verse 4 doesn't mention Hadrach, but verse 1 does. Several people were included in this judgment. At any rate, God is judging these pagans because of their wickedness.**

9:9 - The gospels (especially Mt.21:4-5 and Jn.12:14-15) claim that Jesus fulfils the prophecy of Zech.9:9. But the next few verses (9:10-13) show that the person referred to in this verse is a military king that would rule "from sea to sea". Since Jesus had neither an army or a kingdom, he could not have fulfilled this prophecy.

*** Verse 10 includes His dominion being "to the ends of the Earth," too. This is absolutely true of Jesus' spiritual kingdom. He clearly said that His kingdom is not of this world. Therefore, He didn't come to set up an earthly kingdom.**

9:13 - The Jews never conquered the Greeks.

*** This prophecy is either referring to the Macabbean period and when the Jews overthrew Antiochus IV Epiphanes or it remains to be fulfilled.**

Chapter 10

10:8 - God says that he'll hiss for them.

*** This Hebrew word for "hiss" also means "whistle" or "call."**

10:11 - The river of Egypt (identified as the Nile in NIV, NASB, and RSV) shall dry up. This has never occurred.

*** As far as I know, this prophecy has not been fulfilled, yet.**

Chapter 11

11:6-7 - God will mercilessly "feed the flock of slaughter" by making every one kill his neighbor.

*** God didn't say that He would make everyone kill their neighbors. However, He did say that He wouldn't deliver them from their judgment. God promises to remove His hand of protection from them.**

11:9 - God wants everyone to eat "the flesh of another."

*** God is not encouraging people to eat others. God is saying that He will judge these people and they will destroy each other.**

11:12-13 - Matthew (27:9) quotes this verse, but incorrectly attributes it to Jeremiah.

*** In Matthew 27:9, he quotes Jeremiah 32:6-9 for part of this quote. The other part isn't mentioned in Jeremiah. Therefore, it was either known to Matthew that Jeremiah spoke or wrote this or Matthew simply omitted that Zechariah had been part of this recorded quotation.**

*** Note that Matthew 27:9 merely states that Jeremiah "spoke" this prophecy: "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me." It does not necessarily say that it was in the book of Jeremiah.**

11:17 - God wants this shepherd, whom he himself raised, to be hacked up and

blinded.

*** This is referring to God's judgment on wickedness.**

Chapter 12

12:4 - God will open his eyes and smite "every rider with madness ... and every horse ... with blindness."

*** This part of this prophecy has yet to be fulfilled.**

Chapter 13

13:2 - God plans to expel the prophets and unclean spirits. Sounds like a good plan to me.

*** This is what God has said.**

13:3 - A prophet must be killed by his own parents by "thrusting him through when he prophesieth."

*** God hates false prophets. He is saying how these liars should be put to death for pretending to be the mouthpiece of God.**

Chapter 14

14:2 - God will see to it that Jerusalem "shall be taken ... and the women ravished."

*** God is prophesying about the future judgment of Jerusalem. God would rather have the Jews obey Him and live abundantly. However, they were rejecting Him, so they were going to pay the consequences. In this verse, He told them some ways that people would abuse them.**

14:3-4 - God will "go forth and fight" with "his feet" on the mount of Olives.

*** On this mountain, Jesus predicted the destruction of Jerusalem. This mountain is also where He ascended to Heaven. The prophecy in this verse has not been fulfilled, yet.**

14:12 - God will smite the people with plagues that will cause their flesh, eyes, and tongues to rot away.

*** This is part of God's judgment.**

14:13 - God will make everyone fight and kill his neighbor.

*** This is part of God's judgment.**

14:15 - God sends his plagues on animals too.

*** This is part of God's judgment.**

14:16 - In his never-ending quest to satisfy his ego's thirst, God decrees that anyone who survives all these plagues and slaughters must worship God. And after all of that, who wouldn't?

*** God wants people to obey Him. Those that choose Him will live. Those that reject God will die.**

14:18 - God will "smite the heathen" with a plague.

*** This is part of God's judgment.**

Malachi

Chapter 1

1:1 - The book of Malachi is anonymous; Malachi is just a transliteration of the Hebrew words for "my messenger."

*** This is a correct definition of the word "Malachi." However, this doesn't indicate that there wasn't a prophet named Malachi.**

1:2 - "Wherein hast thou loved us?" Malachi was addressing the skeptics of his day who questioned God's love for them. Malachi explains that God must love them since he hated Esau and will be angry with the Edomites forever (1:3-4).

*** Malachi was reminding the Israelites about God's promise to Jacob. He had made a covenant with him to prosper and multiply his descendants.**

1:3 - God, for some strange reason, "hated Esau."

*** Esau callously sold his birthright to his brother. He did not respect God or God's blessings. See Genesis chapter 25 (especially verse 34). Incidentally, Esau married a pagan wife (Genesis 26:34), which was against God's will. There are many other reasons why God was very upset with Esau, but those are a couple of them.**

1:3 - Does God love everyone?

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

1:4 - God hates the Edomites, and his hatred will last forever.

*** Esau was also called Edom (Genesis 25:30). Since God was upset at Esau (Edom), He was also upset at his pagan offspring that rejected God.**

1:8, 13-14 - God continues to demand cruel animal sacrifices. And not just any animals will do. He is insulted when blind, lame, or sick animals are killed for him.

*** This is absolutely correct. God wanted the "firstfruits" of their labor. He wanted their best, not simply some lame animal that was worthless to them.**

*** Later, Jesus Christ fulfilled the need for a sacrifice that was perfect.**

1:12 - The priests rightly object to the biblical God's demand for sacrifices, by saying the "table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible."

*** In this passage, the priests do not reject God's requirement for animal sacrifices. Verse 13 clearly shows that they were foolishly wanting to sacrifice injured and lame animals to God.**

Chapter 2

2:2 - Give glory to God or he will curse you.

*** This is absolutely right and just. If the Creator God does not receive the glory, then He will punish the people who are selfish and self-centered.**

*** God deserves our praise and admiration. He is holy and all-powerful. Rejecting Him is shooting oneself in the foot. Once again, the equation is simple. Obedience = blessings. Disobedience = punishment.**

*** Sin is not a light issue. Sin is not something to laugh about. Sin is rejecting God, hurting oneself, hurting others, and setting a bad example. God will not tolerate sin.**

2:3 - Listen to the pure word of God: "Behold, I will corrupt your seed, and spread dung upon your faces."

*** This verse is showing God's disdain for sacrificing lame animals. God explains what this "dung" is referring to in the second half of verse 3. Malachi 2:3 reads, "Behold, I will rebuke your descendants and spread dung on your faces; the dung of your solemn feasts and one will take you away with it." Literal "dung" is obviously not the meaning here.**

*** Once again, God only talks about His judgment after telling the people what He expects (in verse 2). Verse 2 begins with: "If you will not . . . ." God is having patience and mercy with the people. He is also giving them time to repent.**

2:17 - God gets tired of our whining.

*** God gets tired of lying. Malachi 2:17 reads, "You have wearied the Lord with your words. You say, 'In what we have we wearied him?' You say, 'Everyone who does evil is good in the sight of the Lord. And He delights in them.' Or 'Where is the God of justice?'" God is rightfully upset at this kind of language.**

Chapter 3

3:1, 4:1, 5 - The gospel of Mark claims that John the Baptist fulfilled the prophecy

given in Malachi (3:1, 4:1, 5). But the Malachi prophecy says that God will send Elijah before "the great and dreadful day of the LORD" in which the world will be consumed by fire. Yet John the Baptist flatly denied that he was Elijah (Elias) in John 1:21 and the earth was not destroyed after John's appearance.

*** In Malachi 3:1 and 4:1, he is clearly referring to John the Baptist. In Malachi 4:5, he mentions Elijah because he is indicating that this forerunner of Christ will have the same kind of spirit as Elijah.**

*** John the Baptist did come before the great and dreadful day of the Lord. This prophecy was fulfilled. The Bible never gave a specific timetable for "the great and dreadful day of the Lord."**

3:5 - God disapproves of adultery, lying, oppressing workers, and mistreating widows, orphans, and strangers. Does this mean that he also disapprove of slavery?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

3:6 - "For I am the Lord, I change not." Yet many times according to the Bible God changed his mind.

*** God's character does not change. However, when it appears that God will do one thing and then he does another, it appears that God has changed His mind. See "Special Questions" for more on this.**

3:8 - God says we're not giving him his proper cut. But does money matter to God? And don't forget, "For the love of money is the root of all evil." 1 Timothy 6:10.

*** God tells the Israelites that they have robbed Him by not giving Him their tithes and offerings.**

*** Once again, God tells about the blessings of obeying Him in this matter. Malachi 3:10 reads, "'Bring all the tithes into the storehouse, that there may be food in My house, and try me now in this,' says the Lord of hosts, 'If I will not open for you the windows of Heaven and pour out for you such a blessing that there will not be enough room to receive it.'"**

3:9 - God curses the Israelites for "robbing" him by not paying the proper amount of money in tithes.

*** This is accurate and consistent with other scriptures. People are merely stewards of God's gifts.**

3:15 - This verse talks about "they that tempt God." Yet according to James 1:3 God cannot be tempted.

*** James 1:3 is stating that God cannot be tempted with evil to sin. This passage is stating that the people will tempt God to judge them for their sins.**

Chapter 4

4:1 - In a preview of the Christian hell, God plans to burn those that he considers wicked.

*** This passage is consistent with many other scriptures; even those written hundreds of years previously and later.**

*** There is no Christian Hell. Christians will be in Heaven. There is only a Hell for those that reject God. God gives people what they want. If people reject Him now, they will spend eternity away from Him, too. If people trust, believe, and accept Him now, then they will spend eternity with Him.**

4:3 - God wants the good folks to "tread down the wicked."

*** This is a metaphor for the judgment of the wicked and the success of the godly.**

4:6 - The Old Testament ends fittingly with these ten words: "Lest I come and smite the earth with a curse." But he probably doesn't mean it since he said he'd never do it again in Gen.8:21.

*** In typical fashion, God loves His people and provides a way for their redemption and prosperity. He gives His people a promise and a way for success and explains to them what will happen if they disobey Him. Malachi 4:5 and 6 read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and strike the Earth with a curse."**

Matthew

Chapter 1

1:1-17 - The gospel of Matthew begins with a boring genealogy like that we are told to avoid in 1 Tim.1:4 ("Neither give heed to fables and endless genealogies") and Tit.3:9 ("Avoid foolish questions and genealogies").

*** Genealogies were important up until the time of Jesus Christ. He fulfilled the numerous, lineage prophecies. However, after His birth, life, death, and resurrection, it wasn't necessary to trace the Jewish lineages.**

*** Some people were boasting about their genealogies. Therefore, in the New Testament after Christ, they were told not to worry about them.**

1:3 - Judah "went in unto" his daughter-in-law, Tamar, who was disguised as a prostitute. She conceived and bore Pharez, an ancestor of Jesus. (Gen.38:2-29)

*** This is correct. However, Judah did this unknowingly.**

1:6-16 - There are 29 generations listed from David to Jesus in Matthew's genealogy, while Luke's (3:23-31) has 43. Except for David at one end and Jesus at the other, there are only three names in the two lists that are the same.

*** Both of these lists contain some omissions and neither list claims to be exhaustive. They don't contradict each other, though.**

*** Luke reveals the genealogy of Mary. Matthew lists the genealogy of Joseph.**

1:9 - 1 Chr.3:11-12 lists three generations between Osiah and Jotham (Joash, Amaziah, and Azariah), but Matthew omits all three.

*** Matthew omitted these generations. However, the omissions don't detract from Jesus' fulfillment of the genealogical prophecies. Matthew included certain people for different reasons and his genealogy doesn't claim to be exhaustive.**

1:11 - Was Josias the father or grandfather of Jechonias?

*** Josias was Jechonias' grandfather. This is clear from 1 Chronicles 3:14-16.**

*** Matthew simply omits Jehoiakim. However, the Greek word for "begat" doesn't necessarily indicate fatherhood. It can be used for generational purposes indicating grandfathers, great-grandfathers, etc.**

1:12 - God prophesied in Jeremieah (22:28-30) that Jeconiah would be childless, but this verse says Jeconiah's son was Salathiel.

*** Jeremiah 22:30 reads, "Thus says the LORD: 'Write this man down as childless, a man who shall not prosper in his days; for none of his descendants shall prosper, sitting on the throne of David, and ruling anymore in Judah.'" It is clear that he would have descendants, but they would not prosper on David's throne.**

1:12 - Who was Zerubbabel's father?

*** Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.**

*** Matthew 1:12 and Luke 3:27 use a Hebrew word that is translated "begat," but it refers to lineages and doesn't always refer to father-son relationships. Therefore, we understand that Salathiel could be Zerubbabel's grandfather, great grandfather, etc.**

1:16 - The genealogies of Matthew and Luke do not even agree on the identity of Joseph's father (the grandfather of Jesus). Matthew says Joseph's father was Jacob; Luke (3:23) says his name was Heli.

*** Joseph was the son-in-law of Heli. Joseph's father was Jacob. It was traditional for Jews to omit women from their genealogical tables. Consequently, they would often write the name of the father-in-law, so they could continue and understand the lineage.**

*** Luke reveals the genealogy of Mary. Matthew lists the genealogy of Joseph.**

1:17 - This verse says there were 14 generations from David to the Babylonian captivity, but 1 Chr.3:9-15 says there were 18. Matthew dropped four generations to preserve the magical number fourteen.

*** Matthew never states that his genealogy mentioned every single descendant of Adam.**

1:18 - After listing the genealogy of Jesus, Matthew tells us that Joseph was not Jesus' father after all, which of course makes the entire genealogy meaningless. The Holy Ghost, not Joseph, was the one who impregnated Mary, contradicting many scriptures which clearly state that Joseph was the father of Jesus.

*** The Holy Ghost did impregnate the virgin Mary. However, Joseph was Jesus' adopted and earthly father.**

1:18, 25 - Many Christians believe that Mary was always a virgin, but these verses say that she and Joseph "came together" after the birth of Jesus, their "firstborn

son."

*** After her marriage, Mary did not stay a virgin because she was not required to do so.**

1:19 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

1:23 - The prophecy given in Is.7:14 referred not to a virgin but to a young woman, living at the time of the prophecy. And Jesus, of course, was called Jesus -- and is not called Emmanuel in any verse in the New Testament.

*** The KJV, NKJV, ASV, TLB, and NIV translate the Hebrew word "almah" into the English word "virgin." "Virgin" is clearly one of the definitions of the word "almah" and it is most appropriate for this passage of scripture.**

*** The Hebrew word "Emmanuel" means "God with us." Jesus was God's Son and the second person of the triune God (the trinity). He was one with God and sinless like God. Therefore, it was right to call Him "Emmanuel." Simply because the New Testament doesn't record people calling Jesus "Emmanuel," this doesn't mean that "Emmanuel" was an inappropriate or unused title for Him.**

*** In Matthew 1:23, this Hebrew word for "name," in the phrase, "His name will be called Emmanuel," also means "character" and "authority."**

Chapter 2

2:1 - When was Jesus born? Before 4 BCE. Herod the Great died in 4 BCE.

*** This verse does not tell us which year Jesus was born.**

2:1-2 - Does the Bible condemn astrology?

*** Astrology involves manipulating God by predicting things without His supervision or blessing. We don't see this condoned anywhere in the Bible.**

*** This star was a sign of the Savior's virgin birth. We already saw in Jeremiah 10:2 how there would be signs from heaven for believers to understand and unbelievers to be dismayed. This wasn't astrology, but it was the revelation and plan of God.**

2:1-2, 11, 22-23 - Where did Joseph and Mary live before the birth of Jesus? They

lived in a house in Bethlehem, and moved to Nazareth after returning from Egypt.

*** These verses say nothing about Joseph and Mary's residence. They only say that Jesus was born in Bethlehem, then they went to Nazareth.**

2:5-6 - Matthew claims that Jesus' birth in Bethlehem fulfils the prophecy in Micah 5:2. But this is unlikely for two reasons. "Bethlehem Ephratah" in Micah 5:2 refers not to a town, but to a clan: the clan of Bethlehem, who was the son of Caleb's second wife, Ephrathah (1 Chr.2:18, 2:50-52, 4:4). The prophecy (if that is what it is) does not refer to the Messiah, but rather to a military leader, as can be seen from Micah 5:6. This leader is supposed to defeat the Assyrians, which, of course, Jesus never did.

*** Many place names in the Bible were that of a clan and a place. It is where the clan settled.**

*** Micah 5:6 is a different prophecy and it refers to different people and events.**

It should also be noted that Matthew altered the text of Micah 5:2 by saying: "And thou Bethlehem, in the land of Juda" rather than "Bethlehem Ephratah" as is said in Micah 5:2. He did this, intentionally no doubt, to make the verse appear to refer to the town of Bethlehem rather than the family clan.

*** "Ephrath" or "Ephratah" is another name for Bethlehem. Matthew's omission is not significant and doesn't change the text or meaning.**

2:14 - Matthew tells us that Joseph, Mary, and the baby Jesus left for Egypt soon after Jesus' birth, yet Luke (2:39) says they went directly to Nazareth after his birth.

*** Luke never states that they did not go to Egypt. He simply omits this flight and their return. While recounting past events in a book written in the first century, one wouldn't expect an exhaustive account of Jesus' every move. Nonetheless, we've been given a great number of facts from the gospel writers.**

2:15 - "Out of Egypt I have called my son," Matthew claims that the flight of Jesus' family to Egypt is a fulfillment of Hosea 11:1. But Hosea 11:1 is not a prophecy at all, as is clear when the entire verse is quoted ("When Israel was a child, then I loved him, and called my son out of Egypt."). It is a reference to the Hebrew exodus from Egypt and has nothing to do with Jesus. Matthew tries to hide this fact by quoting only the last part of the verse.

*** Hosea was clearly a prophet and prophetic statements often have dual meanings. Hosea 11:1 can be applied to the Hebrew exodus from Egypt and Jesus' return from Egypt.**

2:16 - Herod kills all boys in and around Bethlehem that are two years old and under. Such a massacre would certainly have been noted by contemporary historians. Yet not even Josephus, who documented Herod's life in detail, mentioned this event.

*** First, this is an argument from silence. Simply because we may not have a record of this event now doesn't mean it did not happen.**

*** Here are several, probable reasons why this event isn't found in the historical records: 1) Bethlehem was a very small town and probably had only 500-600 people living in it. 2) There were likely under 100 babies killed. 3) Herod killed his own family and anyone that he thought was challenging his power. Consequently, historians like Josephus may have deemed Herod killing under 100 babies a non-noteworthy event for him.**

2:17-18 - Matthew quotes Jeremiah 31:15, claiming that it was a prophecy of King Herod's alleged slaughter of the children in and around Bethlehem after the birth of Jesus. But this verse refers to the Babylonian captivity, as is clear by reading the next two verses (16 and 17), and, thus, has nothing to do with Herod's massacre.

*** The verses in Jeremiah 31:15 were prophetic and had a past meaning and a future one. This is the nature of many, biblical prophecies.**

2:23 - "He shall be called a Nazarene." Matthew claims this was a fulfillment of prophecy, yet such a prophecy is not found anywhere in the Old Testament.

*** First, this may be another argument from silence. The Bible doesn't include every word spoken by every prophet of God. When Matthew wrote his gospel, he may have had access to more sources than we do today.**

*** This verse is possibly referring to Isaiah 11:1 and 2. These verses say, "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD." This Hebrew word for "Branch" is the Hebrew word "netser." It is indicating that the Messiah would be set apart and special. This word gave birth to the Hellenistic word for Nazarene, which is "notsri." Among Jews, even today, Jesus has been known as Yeshu haNotsri (Jesus the Nazarene).**

Chapter 3

3:10, 12 - Those who bear bad fruit will be cut down and burned "with unquenchable fire."

*** Jesus is simply indicating that the people who do evil and do not repent and**

trust, believe, and accept Him as their Lord and Savior will be judged and die. He is also referring to the Lake of Fire. See Revelation 20:10-15.

3:15 - John has a darned good point in v.14. If Jesus is the sinless Son of God and all that, then shouldn't Jesus be baptizing John instead of the reverse? Isn't baptism supposed to forgive sins and be a sign of repentance? If so, then why would Jesus need to be baptized? And what the heck is "it becometh us to fulfil all righteousness" supposed to mean?

*** Jesus didn't baptize anyone. This was likely because He didn't want some people to get prideful because they were baptized by the Messiah.**

*** Baptism was an outward sign of dedication to God. Jesus showed the world that He was devoted to God.**

*** Verse 15 reads, "But Jesus answered and said to him, 'Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.' Then he allowed Him." Jesus was simply telling John to baptize Him because it was the right thing to do. It installed the rite of Christian baptism and was a pre-cursor to the New Testament's writings about it.**

3:17 - In Matthew's gospel, God addresses those witnessing Jesus' baptism saying, "This is my beloved son ...." But Mark (1:11) and Luke (3:22) have God speak to Jesus directly" "Thou art my beloved son ...." But whatever the exact wording, it seems strange that after witnessing this event, John the Baptist is still unsure about Jesus (see Mt.11:2-3).

*** Matthew and Mark record God saying, "This is my beloved Son, whom I am well pleased." Since Matthew and Mark have written in this tense, it indicates that God is endorsing Jesus Christ and His ministry; not for His self-esteem, but for the benefit of others.**

*** Luke writes, "You are my beloved Son, whom I am well pleased." Since Luke has written in this tense, it indicates that God is directly endorsing Jesus Christ and His ministry. It is likely that both statements were made and an omission was made by each writer. In the Greek text, there is a very small difference between the two statements.**

*** John the Baptist gets thrown in prison and begins to lose faith. Many of the Jews expected their Messiah to be an earthly king that would set up His kingdom on Earth and overthrow the Romans. This was not Jesus' mission, so some of them misunderstood and became dismayed. John the Baptist may fit into this category.**

Chapter 4

4:1 - The Son of God is led by the Spirit of God to be tempted by the devil.

*** The Spirit leads Jesus into the wilderness to pray and fast for 40 days. During this time, He is tempted by the Devil.**

4:5-8 - The devil kidnaps Jesus and takes him up to the top of the temple, and then to the top of "an exceedingly high mountain," high enough to see "all the kingdoms of the world." I guess the earth was flat in those days.

*** The scriptures don't indicate that Jesus was kidnapped. Matthew 4:1 states that Jesus was led by the Spirit to be tempted by the Devil. They were taken to a place where they could see all the kingdoms of the world.**

*** These verses don't say that the Earth was flat. Most people think they were given a vision of all the kingdoms of the world.**

*** This Greek word for "showed," in the phrase, "showed Him all the kingdoms of the world and their glory," can be used figuratively.**

4:6, 10 - The devil correctly quotes scripture (Ps.91:11-12), while Jesus misquotes Deuteronomy by adding "only" to Dt.6:13.

*** Jesus correctly quotes Deuteronomy 6:13 and 14. There is no provision, in the Old Testament or New, for worshiping other gods. Furthermore, Deuteronomy 6:14 explicitly states this.**

4:7 - Jesus quotes Dt.6:16 saying, "Thou shalt not tempt the Lord thy God." Yet James (1:13) says that "God cannot be tempted." Is it necessary to prohibit an impossible act?

*** Jesus is indicating that the Devil should not provoke God. He is not talking about tempting God to sin. God cannot sin and cannot be tempted to sin.**

*** James is telling us that God cannot be tempted to sin. There are two, different, Greek words to indicate two, different meanings in these texts (Matthew 4:7 and James 1:13).**

*** In Malachi 3:15, the present situation was being mentioned. The unrighteous people were prospering. They were "testing God's patience" and going (seemingly) unpunished.**

*** In Acts 15:10, this Greek word for "tempt" is better interpreted "test" and is referring to the same thing as above: testing God's patience.**

4:7 - Is it ok to test (or tempt) God? No, God doesn't like to be tested or tempted.

* Jesus tells the devil that he should not put God to a test.

4:10 - If Jesus is correct when he says "him only shalt thou serve," then it is wrong for slaves to serve their masters as they are told to do elsewhere in the Bible.

* This Greek word for "serve" includes the following meanings: "render religious homage," "worship," and "minister to God." This isn't the same kind of service that humans render to other humans.

Chapter 5

5:16 - Should we let others see our good works?

* Yes, people can see our good works.

* Matthew 6:1 uses the word "alms" and not simply "works." This verse is referring to a specific kind of gift to the poor. It was also directed to people who were only giving their alms to be noticed and exalted.

5:17 - Jesus strongly approves of the law and the prophets. He hasn't the slightest objection to the cruelties of the Old Testament.

* God's laws were given to protect people and make them righteous. The prophets were the mouthpieces of God. The so-called cruelties were God's judgments on wicked, unrepentant sinners; after being warned and generally after receiving several warnings and much time to repent.

5:18 - In this verse, Jesus says that the Old Testament laws are binding on everyone forever. But in Luke (16:16) he says they were binding only until the time of John the Baptist. And Paul (Rom.7:4, 6; Eph.2:15) insists that Christians are free to completely disregard the Old Testament laws. Notice also that Jesus says here that the earth will not last forever, but elsewhere the bible says it will.

* Jesus never says that all of the Old Testament, Mosaic laws were binding on everyone.

* Jesus says that the law will be completely fulfilled before the Earth passes away. Incidentally, Jesus Christ fulfilled the entire law.

* Paul didn't say that Christians can completely disregard all of the Old Testament laws. Paul indicated that all of the Mosaic laws did not need to be kept by Christians. He also indicated that only keeping the laws (or trying to keep the laws), without faith in Jesus Christ, could not make a person righteous.

* Luke simply indicated that the law and the prophets were the sole teachers until

John came.

*** In the Old Testament passages that appear to indicate the Earth will last forever, this Hebrew word for "forever" is better translated "concealed the vanishing point." The Earth won't last forever.**

5:22 - Jesus says that "Whosoever shall say, Thou fool, shall be in danger of hell fire." Yet he often calls his critics and disciples fools. Paul is also in danger of going to hell since he liked to call people fools.

*** In Matthew 5:22, Jesus warns people against calling people fools without correcting or loving them. Therefore, He isn't in danger of hell fire. Paul took much time and effort to preach and explain to people why they were foolish. Therefore, he isn't in danger of hell fire, either.**

*** This verse is directed to unbelievers. It is to point out their sin and explain how an evil attitude was also sinful and worthy of punishment.**

5:29-30 - Jesus recommends that to avoid sin we cut off our hands and pluck out our eyes. This advice is given immediately after he says that anyone who looks with lust at any women commits adultery.

*** This isn't a literal commandment. Jesus is saying this to indicate the depravity of sin and God's hatred for it.**

*** Jesus emphasized how issues began in the heart. If a person looks at a woman with lust, then it is evil; just like committing adultery with her.**

5:32 - In Mark (10:11) and Luke (16:18), Jesus condemns all divorces without exception. But in this verse, Jesus says that divorce is permissible when the wife is guilty of fornication. But what if the husband is unfaithful? Jesus doesn't seem to care about that.

*** Mark 10:11, Luke 16:18, Matthew 5:32, and Matthew 19:9 are all different statements, made by Jesus, about divorce. They don't contradict each other, though. They complement each other.**

*** First, Jesus makes it clear that God created man and woman to enter into a covenant with God to stay married. He quotes Genesis, too. This is the ideal.**

*** Here are the things that we learn from these four statements by Jesus:**

1) If a husband or wife divorces the other and marries another, then they commit adultery (Mark 10:11). Since no reasons or circumstances are given, Jesus is obviously talking about divorce without fornication.

2) If a husband divorces his wife and marries another, then he commits adultery. If the divorced wife marries another, then she commits adultery (Luke 16:18). Once again, Jesus is talking about divorce without fornication being the cause.

3) If a husband divorces his wife for any reason besides fornication, then he causes her to commit adultery. Whoever marries this divorced woman commits adultery (Matthew 5:32). Now, Jesus is giving instructions about a married person who commits fornication.

4) If a husband divorces his wife for any reason besides fornication and marries another woman, he commits adultery. Whoever marries this divorced woman commits adultery (Matthew 19:9). Once again, Jesus is giving instructions about a married person who commits fornication.

*** It is obvious from the text that the first two verses are toward people who have not committed fornication. The third and fourth verses are given to people who have committed fornication. These don't contradict each other, but they give instructions to people in different circumstances. Furthermore, they aren't taken from the same times and places in Jesus' ministry, so they cannot be misquotes or omissions.**

*** 1 Corinthians 7:15 addresses another circumstance. Paul gives instructions to spouses who have an unbelieving husband or wife that abandons them. They are no longer in bondage to them.**

5:34-37 - Jesus forbids the taking of any kind of oath. Yet such oaths are approved in many places in the Bible.

*** In this passage and in James 5:12, we are told to be trustworthy. "Let your 'Yes' be 'Yes' and your 'No' be 'No'" is Jesus' way of saying that we shouldn't need to swear for someone to take us seriously. Be an honorable person of your word, then you simply have to say "Yes" or "No" and you will be believed and trusted.**

5:44 - "Love your enemies." Well, it's a nice thought. But it seems strange coming from someone who damns his enemies to hell. (Mk.16:16)

*** We are supposed to love our enemies. This is true and a good command.**

*** In Mark 16:16, Jesus tells people how to be saved and what will happen if they don't repent and trust, believe, and accept Him as their Lord and Savior. If Jesus didn't tell them about the wages of their sins and the way to Heaven, then He wouldn't be loving them.**

5:45 - Is anyone good? Yes.

* Yes, people can be good. They can also be bad.

5:45 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

Chapter 6

6:1 - In this verse Jesus says not to let others see your good works, but in Mt.5:16 he says that your should let others see them.

* Yes, people can see our good works.

* Matthew 6:1 uses the word "alms" and not simply "works." This verse is referring to a specific kind of gift to the poor. It is also directed to people who were only giving their alms to be noticed and exalted.

6:5-6 - Jesus tells his disciples not to pray in public. Those who favor school prayer, National Day of Prayer, etc. should take his advice. But Paul (1 Tim.2:8) disagrees with Jesus by telling his followers to "pray everywhere, lifting up holy hands."

* First, Jesus tells His disciples to avoid being like the hypocrites. They were praying in public because they wanted attention. Jesus added that their prayers would not be answered.

* Jesus tells His disciples that they should do the opposite and pray privately. However, Jesus never forbids or condemns public prayer. In fact, He prayed several prayers in public.

6:9-13 - Jesus teaches his disciples how to pray. Yet Paul in Rom.8:26 says that Christians don't know how to pray.

* Yes, Jesus did teach His disciples how to pray. However, He never tells them to pray His exact prayer and to neglect praying original or other prayers.

* Paul indicates that the Holy Spirit within believers helps them to pray. Sometimes, we know what we need and we pray according to God's will. However, sometimes we need God's Spirit to reveal to us what we need. His Spirit intercedes for us.

6:13 - In the "Lord's Prayer," Jesus says, "Lead us not into temptation." But according to James (1:13), God never tempts anyone. If so, then why should we

ask him not to tempt us?

*** This verse does not indicate God doing any tempting.**

*** God leads us into truth, maturity, fellowship, etc. If God wants us to grow or if He wants us to face punishment, then He could lead us into temptation; where evil tempts us. Jesus is giving us a model prayer and simply asking God to avoid leading us into temptation.**

6:23 - "But if thine eye be evil ...." How can an eye be evil?

*** Jesus is speaking figuratively. This verse can be better understood by reading verse 22 (and the verses after 23). Matthew 6:22 and 23 read, "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!"**

*** If a person looks at and dwells on good things, then their body will be full of light. If they look at and dwell on evil things, then they will be full of darkness.**

6:26 - "Behold the fowls of the air...." Jesus says that God feeds them. But, if so, he does one hell of a lousy job at it. Most birds die before leaving the nest, and the few who manage to fly soon die painful deaths of starvation, predation, or disease. If God is caring for them, pray that he stays away from you.

*** Jesus was speaking against worry. He was indicating that certain birds were being fed by God, therefore the followers of God should not worry about worldly things.**

Speaking of the birds, Jesus asks: "Are ye not much better than they?" This is meant as a rhetorical question, but the answer is far from obvious to me. I guess to Jesus, though, birds are not worth much compared to humans. So you can do whatever the hell you want with (and to) them.

*** Humans are made in God's image. We were commanded to rule over the earth and the things in it. However, humans were never given the command to abuse these things. We have the responsibility to treat these things correctly.**

*** Humans are the most important things in God's creation. This does not mean that God hates animals. However, humans are offered forgiveness, redemption, and salvation through Jesus Christ, but animals are not.**

6:31, 34 - Jesus says that we should not concern ourselves with material things, But Paul (1 Tim.5:8) says that anyone who behaves that way has "denied the faith, and is worse than an infidel."

* Jesus is correct. Spiritual things are more important than material things.

* 1 Timothy 5:8 is speaking to lazy people who do not support their families.

Chapter 7

7:1 - Jesus says, "Judge not, that ye be not judged." But in John (7:24) he says we should "judge righteous judgment." And Paul (1 Cor.2:15, 1 Cor.5:12-13, 1 Cor.6:2-3) tells Christians to judge everyone -- believers, non-believers, even the angels are to be judged by "the saints."

* This Greek word for "judge" is better translated "condemn." Jesus is telling us not to condemn others because this is not our duty.

* John 7:24 tells us to, "stop judging by appearances and make righteous judgments." In other words, Jesus encourages us to stop being superficial and making false judgments, get all of the facts, and make a truthful judgment. Incidentally, people make numerous judgments each day: this is right, this is wrong, this is better, this is best, etc.

* 1 Corinthians 2:15 tells us to "judge all things." This is consistent with Jesus' commands.

* In 1 Corinthians 5:12 and 13, Paul simply states that it is not his duty to condemn people who do not believe in God. This is God's job.

* 1 Corinthians 6:2 and 3 refers to the future judgment. Saints will judge the world and the angels by God's, righteous standards.

7:1 - What must you do to be saved? Don't judge other people.

* Jesus was making a statement about condemning others; not about the way of salvation. He was clearly talking about earthly treatment of people and not divine judgment.

7:7-8 - Jesus says that "he who seeketh findeth." But in Luke (13:24) he says that "many ... will seek to enter in, and shall not be able." And Proverbs (1:28) quotes God as saying that they "shall call upon me, but I will not answer; they shall seek me early, but they shall not find me." Which is it?

* Jesus is correct. Those who seek God will find Him.

* Luke 13:24 is referring to people who are willingly unable to enter the kingdom of Heaven. God isn't forbidding these people, but they will not repent and believe, trust, and accept Jesus Christ as their Lord and Savior.

*** Regarding Proverb 1:28, the verses before and after it explain its context. This scripture is referring to people who are being judged by God. After they have sinned and chosen not to repent, God will judge them. If they call on Him without a clean heart or if they call on Him and His judgment is already in motion, He will not answer them. Proverbs 1:29-31 read, "Because they hated knowledge and did not choose the fear of the LORD, they would have none of my counsel and despised my every rebuke. Therefore they shall eat the fruit of their own way, and be filled to the full with their own fancies."**

7:7-8 - What must you do to be saved? Just ask.

*** This verse does not mention salvation.**

7:12 - The Golden Rule: Treat others as you would like to be treated. Too bad God doesn't follow this rule.

*** God is our Creator. He is completely righteous. We have sinned. Therefore, He owns the right to love His creation, have mercy on His creation, judge His creation, etc.**

7:13-14 - Jesus says that most people will go to hell.

*** Matthew 7:13 and 14 read, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." Jesus does not indicate that people who want to love God and trust Him won't be let into Heaven. However, He does indicate that there is one way to Heaven and few will find it.**

7:21 - According to Jesus, calling on his name is not enough to get you into heaven. Both Peter and Paul disagree saying, "Whosoever shall call on the name of the Lord shall be saved." (Acts 2:21, Rom.10:13).

*** Jesus is referring to people who haven't repented and trusted, believed, and accepted Him as their Lord and Savior. These people have embraced false religion and have been deceived. They don't even understand how they are not saved.**

*** When Peter and Paul use the word "call," they are not referring to a casual beckoning. This Greek word for "call" involves "worship" and "testimony." Furthermore, the verses preceding Romans 10:13 indicate God's plan of salvation.**

*** Regarding Matthew 7:21, in the phrase "not everyone who says to Me, 'Lord, Lord' will enter the kingdom of Heaven," this Greek word for "says" means "to merely break the silence." It doesn't indicate any kind of repentance or saving**

faith.

Chapter 8

8:5-9 - Jesus is approached by a centurion who asks him to heal his servant. But when the same story is told in Luke (7:1-7), the centurion doesn't come himself but sends some "elders of the Jews

*** Matthew 8:8 parallels Luke 7:7 (verse 8 indicates the centurion speaking, too), exactly. Luke simply states that some Jewish elders approached Jesus, first. This is only an omission on Matthew's part.**

8:5-9 - Here was the perfect opportunity for Jesus to condemn slavery. All he'd have to do is say, "OK, I'll heal him. But then you must set your slave free, because slavery is an abomination to God." Does God approve of slavery?

*** Verse 5 calls this "slave" a "servant." Therefore, Jesus didn't have any reason to tell him to free his slave.**

8:12 - Jesus says "the children of the kingdom [the Jews] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." But Paul (Rom.11:27) says that "all Israel shall be saved."

*** Since this Roman centurion believed and trusted in Jesus, He is using this opportunity to mention how some unbelieving Jews would receive God's judgment. Jesus never says that all Jews will not believe.**

*** Paul quotes Isaiah by saying, "For this is My covenant with them, when I take away their sins." Paul is indicating that Jesus fulfilled this prophecy because He died for their sins. Repenting and believing, trusting, and accepting Jesus Christ as one's Lord and Savior gives them eternal life. Therefore, the Jews will have their sins forgiven if they do this. This verse doesn't say that the Jews will receive this gift if they refuse it.**

8:14 - Peter, who Catholics consider the first pope, was married.

*** This is correct.**

8:21 - Jesus shows no compassion for the bereaved, saying to a man who had just lost his father: "Let the dead bury the dead."

*** Jesus is making a point. He is encouraging this person, who claims to have faith, to preach God's Word. Jesus doesn't have anything against bereaving people. This is clearly seen in the story of Lazarus' death and resurrection.**

*** Although it is important to grieve and be with loved ones, Jesus is emphasizing**

the high calling of preaching the Word. Those who are called must love God and obey His will above all other things.

8:28-32 - Jesus meets two men (both Mk.5:2 and Lk.8:27 say there was only one) possessed by devils. The devils ask Jesus to cast them into a herd of pigs. He does, and the poor pigs run off into the sea and drown. Bertrand Russell in Why I am not a Christian considered this story to be evidence of the defective moral character of Jesus. He pointed out that if, as most Christians believe, Jesus was omnipotent, he could have could have found a kinder way to dispense with the devils -- like just making them go away, for instance.

*** Jesus did heal this man who was possessed. There were two men, but only one spoke. This is why Luke and Mark omit the other man. Luke and Mark do not say there was "only one man."**

*** These people who owned the swine were Jews living on the outskirts of the country. Why did they raise unclean animals? They were supposed to avoid eating and touching these animals.**

*** Jesus cast the demons into the pigs. The demons caused the pigs to kill themselves. Jesus didn't cause the pigs to kill themselves.**

8:29 - The devils confess that Jesus is the Son of God. According to 1 Jn.4:15 ("Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"), then, God dwells in the devils and the devils in God.

*** The devils admit that Jesus is God's Son. They do not repent and believe, trust, and accept Him as their Lord and Savior.**

*** 1 John 4:15 describes a confession unto salvation. This involves repenting and believing, trusting, and accepting Jesus Christ.**

8:34 - After Jesus kills the herd of pigs by sending devils into them, the "whole city" asks him to leave. I don't blame them.

*** Jesus didn't kill the pigs. The demons caused the pigs to commit suicide.**

*** These people were living in disobedience to God: touching, raising, and eating unclean animals. It is no wonder that unrepentant sinners wanted the Holy Son of God to leave their presence. They felt dirty around him.**

Chapter 9

9:18 - Matthew says that the ruler's daughter was already dead when Jesus was asked to help, but both Mark (5:23) and Luke (8:42) say that she was still alive.

* In Luke and Mark, this Greek word for "dying" is better translated "dead." Jarius' daughter was dead when he approached Jesus for help.

9:24-25 - Was Jesus the first to rise from the dead? Will anyone rise from the dead?

* Jesus is the "foremost in importance" to rise from the dead. This is a better, English translation of this Greek passage.

* See "Special Questions" for more on this.

9:32-33 - According to Matthew, people who cannot speak are possessed by the devil.

* Matthew never indicates that all dumb people are possessed with a devil. This person, however, had become dumb because of the devil inside of them.

Chapter 10

10:1 - Jesus gives his disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness."

* This is correct.

10:2-4 - The New Testament writers don't even agree on the names of the apostles. Matthew (10:2-4) and Mark (3:18) include Thaddeus and exclude Judas the brother of James, while Luke (6:16) and Acts (1:13) include Judas the brother of James and exclude Thaddeus.

* Judas Lebbaeus was also called Thaddeus. This is the same person. Since Judas Iscariot betrayed Jesus Christ, leading to His death, Matthew and Mark use Judas Labbaeus' other name: Thaddeus. They didn't want readers to get him confused with the evil Judas. Luke simply uses his "family" or "given" name.

10:5-6 - Jesus tells his disciples to keep away from the Gentiles and Samaritans, and go only to the Israelites. But this command is disobeyed in and contradicted by many New Testament passages.

* First, the gospel went to the Jews and not to the Gentiles or Samaritans. Later, the gospel was preached to these groups of people. See Romans 1:16, 2:9, and 10, etc.

10:8 - Jesus tells his disciples to perform all the usual tricks: "heal the sick, cleanse the lepers, raise the dead, and cast out devils."

* Jesus' disciples did many miracles in His name.

10:10 - In Matthew's gospel, Jesus tells his disciples to go barefoot and take no staff. But the Jesus in Mark's gospel (6:8-9) tells them to wear sandals and carry a staff.

*** In this verse, Jesus clearly tells His disciples not to take a lot of things, including "staves" (plural). In Mark 6:8 and 9, Jesus tells them the same things, but tells them to take "one staff" (singular). Jesus was telling them not to take multiple staves, but they were permitted to take one.**

*** Jesus never told His disciples that they had to go barefoot. This Greek word for "provide," in the phrase "provide neither . . . ," is also translated "get" or "acquire." Jesus was simply telling His disciples not to go and get extra sandals.**

10:14-15 - Cities that neither "receive" the disciples nor "hear" their words will be destroyed by God. It will be worse for them than for Sodom and Gomorrah. And you know what God supposedly did to those poor folks (see Gen.19:24).

*** The people of Sodom and Gomorrah were extremely wicked and unrepentant. They received God's judgment, too.**

*** These cities that rejected the disciples and the gospel will be punished severely as well.**

10:16 - "Other sheep" - The Book of Mormon identifies the "other sheep" to be the Nephites who would be visited by Jesus in the New World after his resurrection.

*** There is no evidence in the Bible that these other sheep are the Nephites from the Book of Mormon. It's purely conjecture on their part.**

10:21 - Families will be torn apart because of Jesus (this is one of the few "prophecies" in the Bible that has actually come true). "Brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

*** This is correct.**

10:22 - What must you do to be saved? Endure to the end.

*** This word that is often translated "saved" is "sozo." It is translated a variety of ways in the New Testament. It can mean healed, preserved, delivered, or made whole.**

*** According to its context, this isn't a verse about salvation. It is a verse about deliverance. An alternate translation reads, "those who endure to the end will be delivered."**

10:23 - Jesus tells his disciples that he will return before they can "go over the cities of Israel." Later (24:14) he says he will not come until the gospel is preached throughout the world. Well, his disciples went over the cities of Israel and then died waiting for the "return of the Lord." Now, nearly 2000 years later, and long after the gospel had been preached throughout the world, his followers still wait.

*** Jesus is simply saying that the disciples won't be able to reach every city in Israel before Jesus is resurrected.**

*** In Matthew 24:14, Jesus clearly mentions "the end." He is not referring to His resurrection, but the end of time.**

10:28 - Jesus says that we should fear God who is willing and "able to destroy both soul and body in hell."

*** Yes, we should fear God. See "Special Questions" for more on this.**

10:29, 31 - God is involved in the death of every sparrow. He sees to it that they each die painful deaths of starvation, predation, or disease. But don't worry. God will do the same for you. (He thinks that humans are worth much more than sparrows.)

*** These verses simply indicate God's all-powerful and sovereign qualities. These verses don't say anything about God causing pain and death to sparrows or other animals. However, they do state that their death is in His will. Even animals don't die without God allowing them to die.**

10:33 - "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." According to the gospels (Mt.26:69-75, Mk.14:66-72, Lk.22:55-62, Jn.15:18-27), Peter denied Jesus three times before men. Therefore Jesus must have denied Peter before God.

*** Matthew 10:32 and 33 read, "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven." Jesus is clearly speaking about confession unto salvation vs. lifetime denial unto damnation.**

*** Although it was unfortunate, Peter's denial was momentary and he never denied Jesus' divinity. He was fearful and denied knowing Jesus Christ. Later, he repented, was restored, and made a huge impact for God's kingdom. He was even crucified upside down for his passionate faith and preaching.**

10:34-36 - Jesus says that he has come to destroy families by making family

members hate each other. He has "come not to send peace, but a sword." Yet elsewhere in the New Testament Jesus is said to bring peace.

*** Jesus never states that He came specifically to destroy families. However, He does say that families will be divided over Him.**

*** Jesus brought peace to the ones that repent and trust, believe, and accept Him as their Lord and Savior. However, to those that do not, they will not have peace with God.**

*** Jesus is also emphasizing the need to love and follow Him at all costs.**

10:37 - Jesus warns us not to love our parents or children too much. We have to make sure that we always love him (who we don't even know existed) more than our family.

*** Jesus said, "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me." If we put other people or things before God, we will suffer. However, if we love Him more than anything, He will help us love others and prioritize our lives correctly.**

Chapter 11

11:3 - John the Baptist is still not sure about Jesus (he's in prison and is soon to die). He sends his disciples to ask, "Art thou he that should come, or do we look for another?" Well, if he isn't sure after seeing and hearing the events at Jesus' baptism, then how can anyone else be?

*** John the Baptist had been in prison for awhile. He was getting depressed and beginning to doubt. This wasn't good, but it is understandable. Nonetheless, Jesus didn't come to Earth to bust John the Baptist out of prison. He came to Earth to die for our sins and rise from the dead.**

11:11 - John the Baptist was the greatest man ever to live (even greater than Jesus), but "he that is least in the kingdom of heaven is greater than he."

*** There are several reasons why John the Baptist was the greatest. 1) He was prophesied by Isaiah and Malachi (See Isaiah 40:3 and Malachi 3:1). 2) He had the privilege of showing the fulfillment of their predictions. 3) He saw and enjoyed the salvation that the prophets merely foretold.**

*** Once the saints reach Heaven, they will receive new bodies, eternal rewards, rest and solace away from temptation and sin, etc. They will clearly be more blessed than the greatest person on Earth.**

11:12 - And from the days of John the Baptist until now ..." Until when? John the

Baptist was still alive when this verse was supposedly uttered. Jesus continues to bewilder his poor disciples by saying, "The kingdom of heaven suffereth violence, and the violent take it by force."

*** Another translation of this verse is as follows: "And from the time John the Baptist began preaching and baptizing until now, ardent multitudes have been crowding toward the Kingdom of Heaven." Jesus is simply stating how people have been "taking the kingdom of Heaven" by force. In other words, some people were so excited and passionate about salvation that they were rushing into the kingdom.**

*** There is no indication that His disciples were confused about this statement.**

11:13-14 - Was John the Baptist Elijah? Jesus says that he was (see also Mt.17:12 and Mk.9:13), but in Jn.1:21 John the Baptist clearly says that he is not Elijah.

*** John the Baptist was not the same person as Elijah. In Matthew 11:14, Jesus is saying, "If you are willing to understand what I mean, he is Elijah, the one the prophets said would come." Jesus didn't mean that he was literally Elijah. He had the same spirit as Elijah.**

11:15-17 - Is dancing a sin?

*** Jesus was comparing that generation to a person who would not celebrate.**

11:20-24 - Jesus condemns entire cities to dreadful deaths and to the eternal torment of hell because they didn't care for his preaching.

*** Jesus came to Earth and did miracles. He did them before many people. However, some of them still didn't believe and repent. Therefore, He pronounced judgment on those people.**

Chapter 12

12:2-5 - When Jesus and his disciples are accused of breaking the sabbath, he excuses himself by referring to a scripture in which priests who "profaned the sabbath" were blameless. But there is no such passage in the Old Testament.

*** Jesus is simply referring to the actions of the animal sacrifices on the Sabbath.**

12:3-4 - Was David alone when he asked for the holy bread at Nob?

*** David was getting the bread to feed him and some men. These men are mentioned in 1 Samuel 21:5 and in Matthew, Mark, and Luke. However, when he was in front of the priest, he was alone. This is why the priest identifies him as alone, but inquires about the men. This is also why the gospel writers indicate**

the bread was for David and his men that were with him. They were with him, but in this scene, they were not in the same room.

12:22 - Jesus casts out a devil from a man who was blind and dumb (blind and dumb people are possessed by devils).

*** This verse does not indicate that all blind and/or dumb people are possessed with devils. However, this person was afflicted by this devil.**

12:30 - Jesus says, "He that is not with me is against me." But Mark (9:40) and Luke (9:50) confuse the issue by having Jesus say, "He that is not against me is for me."

*** In Matthew 12:30, Jesus is talking to the Pharisees who were accusing and opposing Him. He told them, "He that is not with me is against me."**

*** In Mark 9:40 and Luke 9:50, Jesus tells His disciples that it was ok for another person to cast out demons in His name because, "For he who is not against us is on our side."**

*** It is important to consider the context of these quotes. In their proper context, they are both correct. In Matthew 12:30, the Pharisees were not with Him, so they were against Him. In Mark 9:40 and Luke 9:50, a man was able to cast out demons in His name, so he was not against Jesus, but on His side.**

12:31-32 - Those who speak "against the Holy Ghost" will never be forgiven. But Acts (13:39) claims that "all that believe are justified from all things."

*** Jesus was speaking to the unbelieving Pharisees about their attributing Jesus' power, that came from the Holy Spirit, to the Devil. Jesus told them that this unbelief would not be forgiven.**

*** Acts 13:39 is correct. Those that believe are justified. However, the Pharisees in the above passage did not believe and they were not forgiven.**

12:34 - Jesus often called people vile names. One of his favorites was to call his adversaries a "generation of vipers."

*** Jesus had the authority to describe people as they were.**

12:37 - Jesus says that "by words" people are either justified or condemned. But this contradicts Mark (16:16) and John (3:18, 36) which say that people are justified by believing the right things. And, of course, it also contradicts the many New Testament verses claiming that salvation is by faith alone.

*** Jesus is simply indicating that a person's words declare their repentance and**

belief in Him. These Pharisees verbalized their disbelief, therefore they were going to face judgment.

*** See "Special Questions" for more on salvation by faith alone.**

12:37 - What must you do to be saved? Say the right things.

*** In response to the Pharisees' false accusations, Jesus says, "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." Jesus is referring to confession unto salvation (or lack thereof). If one does not confess his or her sins, then they will be judged on their merits and condemned if they do not live a perfect life. This was appropriate for Jesus Christ to say to the Pharisees because they were falsely accusing Him of casting out demons in Beelzebub's name. See verse 24.**

12:39 - Jesus says that only evil people ask for signs from God. Yet in other verses, God encourages belief by showing signs.

*** Jesus did many signs and miracles. However, when the unbelievers that wanted to mock Him disbelieved His signs and miracles and asked for a special sign (just for them and their egos), He would not give it to them.**

12:40 - Jesus believed in the literal truth of the fish story in Jonah. However, he claims that Jonah was swallowed by a whale, while Jonah (1:17) says it was a "big fish." Jesus predicts that he will be "in the heart of the earth" for three days and three nights. If by this he meant that he would be in the tomb for three days and three nights, then either he was mistaken or the gospels are in error. Because according to the gospels (this is one of the few things they all seem to agree on), Jesus was in the tomb for only one day and two nights.

*** This Greek word for "whale" also means "big fish."**

*** The phrase "after three days" is idiomatically interchangeable with the phrase "in three days." If this were not so, then the Romans would have had guards at Jesus' tomb on the fourth day.**

*** Matthew 16:21 and Mark 8:31 show how these phrases are used interchangeably. They quote the same words by Jesus, but use both phrases.**

*** 1 Samuel 30:12, 13 indicates this interchangeable usage. "For he had not eaten bread or drunk water for three days and three nights." The next verse reads, "My master left me behind . . . three days ago."**

*** Genesis 42:17 and 18 reveal this, idiomatic usage, too. Joseph imprisons his brothers for three days. However, they are released on the third day.**

12:42 - Who was greater: Jesus or Solomon?

*** Jesus is greater than Solomon. Jesus is part of the triune Godhead. He was and is sinless.**

*** 1 Kings 3:12 reads, "Behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you." God is talking to Solomon about His gift to him. God is surely not telling Solomon that he would have greater wisdom (or be greater, in general) than any of the persons in the triune Godhead (God the Father, Jesus Christ and the Holy Spirit). God is telling him about his blessing that is within a human framework. Solomon was not one with God and this verse doesn't say or imply he was. Therefore, he was not greater or equal to Jesus Christ.**

*** The triune Godhead is uncreated. Therefore, it wasn't simply before or after Solomon. It always was and always will be.**

12:43-45 - When an unclean spirit (whatever that may be) leaves a person's body, he goes out to find another. Not finding any, he comes back with seven other spirits more wicked than himself and repossesses the person.

*** Jesus is giving an example of what can happen to people who are possessed and delivered, but don't get saved. They can be repossessed by more unclean spirits.**

12:47-49 - When Jesus' mother and brothers want to see him, Jesus rudely asks, "Who is my mother? Who are my brothers?" So much for Jesus' family values.

*** Jesus doesn't say anything negative about His family. He simply elevates the status of believers. The believers in Christ are the Christian's eternal family.**

Chapter 13

13:10-15 - Jesus explains that the reason he speaks in parables is so that no one will understand him, "lest ... they ... should understand ... and should be converted, and I should heal them."

*** Jesus spoke in parables for many reasons. One reason is that the people would hear them and understand greater, spiritual truths. The people who really wanted the answers received them (and still do, today).**

*** In verses 14 and 15, Jesus explains why these people didn't believe. They read, "Hearing you will hear and shall not understand, and seeing you will see and not perceive; For the hearts of this people have grown dull. Their ears Bare hard of**

hearing, and their eyes they have closed . . ."

13:12 - "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Isn't this from the Republican Party platform?

*** Jesus is simply stating that people who love God and are given things from Him will be given even more. Those that don't trust or believe in Him will lose the little that they have.**

13:31-32 - Jesus is incorrect when he says that the mustard seed is the smallest seed. And since there are no trees in the mustard family, mustard seeds do not grow into "the greatest of all trees."

*** Jesus never said that the mustard seed was the smallest seed. He said it was the "least."**

*** Jesus said it is greater than all herbs and becomes a tree. This is true.**

13:35 - Misquote of Ps.78:2-3

*** First, Jesus and Matthew never said that He was quoting David verbatim in Matthew 13:35. Next, the Greek text in Matthew closely resembles the Hebrew text in Psalms.**

*** Another translation of Psalm 78:2 is this: "I will open my mouth in a parable and utter eternal proverbs." This is essentially what Jesus is recorded saying.**

13:41-42 - Does Hell exist? Yes.

*** This is a passage that references the real place called Hell.**

13:41-42, 50 - Jesus will send his angels to gather up "all that offend" and they "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

*** Jesus is speaking about the future judgment of unbelievers.**

13:47-48 - Is anyone good? Yes.

*** Yes, people can be good. They can also be bad.**

13:49 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people.**

In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

13:55-57 - Jesus is rejected by those who know him the best -- the people of his home town of Nazareth.

*** These verses don't indicate that these people knew Jesus best. However, they do reveal that they rejected Jesus. If they didn't already, after Jesus' resurrection, many people (including His family) believed and converted.**

Chapter 14

14:2 - Herod thought Jesus was a resurrected John the Baptist. Apparently, it was a common opinion at the time (See Mt.16.13-14, Mk.6:14-15, 8:27-28, Lk.9:7-8, 18-19). If so many of Jesus' contemporaries could be so easily fooled regarding John the Baptist, what does this do to the credibility of Jesus' resurrection?

*** Herod simply thought this was John the Baptist because he had put him to death. This wasn't necessarily a widespread belief.**

*** Herod wasn't a follower of Jesus Christ. According to the gospels, none of Jesus' followers ever asked Him if He was John the Baptist. The only accounts of this allegation were when Peter admitted He was the Messiah and when Herod was confused.**

*** The gospel writers knew and recognized Jesus Christ as the Messiah. These writers knew He wasn't John the Baptist. Therefore, their resurrection accounts can surely be trusted.**

14:6-8 - Is dancing a sin?

*** In this passage, we find Herod's daughter dancing to entice him; only so she could get a wish and that wish was for John the Baptist's head on a platter. This was displeasing to God.**

Chapter 15

15:4-7 - Jesus is criticized by the Pharisees for not washing his hands before eating. He defends himself by attacking them for not killing disobedient children according to the commandment: "He that curseth father or mother, let him die the death." (See Ex.21:15, Lev.20:9, Dt.21:18-21) So Jesus thinks that children who curse their parents should be killed.

*** The Pharisees had created a doctrine ("the tradition of the elders") that stated a person must wash their hands before eating. This doctrine included a belief about an evil spirit that sat on their hands during the night and if a person did not wash his or her hands before eating, this spirit would make the food hurtful for**

them!

*** Jesus indicated that the Pharisees were trying to make Him and His followers obey a foolish law that they created. He also told them that they weren't following or understanding the law that was given by God.**

15:21 - Jesus visits Tyre which according to Ezekiel (26:14, 21; 27:36, 28:19) was not supposed to exist.

*** In 1291 A.D., Tyre was destroyed by the Mamluks.**

*** These verses in Ezekiel do not give a timetable for the destruction of Tyre.**

15:22-26 - Jesus refuses to heal the Canaanite (Mk.7:26 says she was Greek) woman's possessed daughter, saying "it is not meet to take the children's bread, and to cast it to the dogs."

*** These passages complement each other. Matthew states, "a woman of Canaan came out of the same coasts." This means that she had settled in the region of Canaan; she lived there. Matthew does not comment on her nationality.**

*** Mark states that she was "a Greek and Syrophenician by nation." Therefore, she was born in Syro-Phoenicia. Matthew does not comment on where she was living.**

*** Jesus made it clear that He had been sent to the Israelites, first. However, His mission was to save all. When He heals her daughter, this is made clear.**

15:24 - Jesus says that his mission is only for the Israelites, contrary to many verses that say it is for everyone.

*** Jesus came to save everyone. At this point, He was indicating the first part of His mission. He healed this Gentile's daughter and later made it even more clear that He came to save everyone.**

15:33 - The disciples wonder where they will get the bread to feed four thousand. But they should know by now, since Jesus just did the same trick in 14:14-21. These stories are probably the result of two oral versions of the same fictitious story.

*** These are two, clear and distinctly different accounts. There is no evidence that they are fictional.**

Chapter 16

16:3-4 - The ever-so-kind Jesus calls the Pharisees "hypocrites, wicked, and

adulterous."

*** The Pharisees were hypocrites, wicked, and adulterous.**

16:4 - Jesus says that no signs will be given except for the Sign of Jonah." But other verses say that many signs were given to justify belief in Jesus.

*** Jesus did many signs and miracles. However, when the unbelievers, that wanted to mock Him disbelieved these signs and miracles and asked for a special sign (just for them and their egos), He would not give it to them.**

16:13-14 - Opinions were divided regarding the identity of Jesus, but many thought that he was the risen John the Baptist. The fact that people could be so easily fooled regarding the Baptist's "resurrection" casts doubt on the resurrection of Jesus.

*** Herod simply thought this was John the Baptist because he had put him to death. This wasn't necessarily a widespread belief.**

*** Herod wasn't a follower of Jesus Christ. According to the gospels, none of Jesus' followers ever asked Him if He was John the Baptist. The only accounts of this allegation were when Peter admitted He was the Messiah and when Herod was confused.**

*** The gospel writers knew and recognized Jesus Christ as the Messiah. These writers knew He wasn't John the Baptist. Therefore, their resurrection accounts can surely be trusted.**

16:23 - When Peter expressed his dismay when Jesus announced his coming death, Jesus said to him "Get thee behind me, Satan" -- a fine way to address his holiness, the first pope!

*** There is no biblical evidence that Peter was a pope or that there should be popes.**

*** At that moment, Peter had challenged Jesus' plan and His very reason for coming to Earth. His comments were evil and inspired by the Devil.**

16:27 - Jesus says here that people will be judged by their works. But Paul insists that people are saved not by their works, but by their faith alone (Rom.3:28, Eph.2:8-9, Gal.2:16).

*** This verse reads, "He shall reward every man according to His works." This is surely talking about eternal rewards that will be given to believers in Christ.**

* See "Special Questions" for more on salvation by faith alone.

16:27 - What must you do to be saved? Do the right things.

* This verse is teaching that saved believers will receive eternal rewards while unbelievers will receive punishment.

16:28 - Jesus mistakenly tells his followers that he will return and establish his kingdom within their lifetime.

* This passage does not say that Jesus will return and establish His kingdom within their lifetime. It reads, "Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

* This passage is likely referring to John (and possibly others). In Revelation (see 4:1, for instance), John is present in Heaven and has an awesome experience: he sees inside the Kingdom of God, he sees Jesus come to Earth, etc. This all happened, of course, before John's death.

* This Greek word for "coming" can also be translated "appearing."

Chapter 17

17:1 - Matthew says the transfiguration occurred six days after Jesus foretells his death, but Luke (9:27-28) says it was eight days.

* Luke clearly states, ". . . about eight days after these things . . ." Matthew says, "After six days . . ." Neither author indicates which event they were referring to as the starting point for their days. Therefore, it is impossible to impose a contradiction.

17:11 - Jesus says that Elijah, whom he believes is John the Baptist, will come and "restore all things." But what things did John the Baptist restore?

* Jesus didn't believe that Elijah was John the Baptist. Jesus indicated that there would be a forerunner to precede Him that had the same spirit of power as Elijah. This person was John the Baptist.

* John the Baptist preached a gospel of repentance. He made way for the Messiah. This was the restoration that Jesus was talking about.

17:12-13 - Was John the Baptist Elijah?"

* John the Baptist was not the same person as Elijah. In Matthew 11:14, Jesus is said, "If you are willing to understand what I mean, he is Elijah, the one the

prophets said would come." Jesus didn't mean that he was literally Elijah. He had the same spirit as Elijah.

17:15-18 - Jesus cures an epileptic "lunatic" by "rebuking the devil." (Epilepsy is caused by devils.) Jesus speaks harshly of his disciples when they fail to cast out the devil, saying "O faithless and perverse generation, how long shall I be with you?"

*** These verses don't indicate that all epilepsy is caused by devils.**

*** Jesus had empowered His disciples to cast out devils. Therefore, He was upset that they didn't have the faith and knowledge to do it.**

17:20 - If your faith is great enough, you can move mountains around.

*** Metaphorically, this is surely true!**

17:27 - Jesus tells Peter to pay his taxes with a coin that he'll find in the mouth of the first fish that he catches from the sea.

*** This is true.**

Chapter 18

18:3, 19:14 - Jesus says that only childish people can enter heaven. But Paul says that we should "put away childish things." I guess poor Paul didn't make it to heaven.

*** Jesus is making a comparison between the heart and qualities of young people and the heart and qualities of a person that has saving faith in Jesus Christ.**

*** In 1 Corinthians 13:11, this Greek word for "childish" can be better interpreted "immature." Paul is contrasting the immature things of youth with maturity. There is no contradiction here. There are simply two, different aspects of children that are being compared and contrasted.**

18:7 - Jesus condemns the whole world, saying "Woe unto the world because of offenses."

*** Jesus does not condemn the world. Jesus warns the people in the world about their sinfulness.**

18:8-9 - Jesus advises his followers to mutilate themselves by cutting off their hands and plucking out their eyes. He says it's better to be "maimed" than to suffer "everlasting fire."

*** Jesus is simply indicating that His followers should adamantly hate sin and do everything they can to avoid it.**

18:8-9 - Does Hell exist? Yes.

*** Verse 9 affirms the existence of Hell.**

18:14 - Jesus says that God does not want any child to die. But this is contradicted throughout the Old Testament, where God often killed, or commanded others to kill, children.

*** Jesus is indicating that He did not want even one of these children to go to Hell. This has nothing to do with God's judgments in the Old Testament.**

Chapter 19

19:9 - In Mark (10:11) and Luke (16:18), Jesus categorically condemns all divorces. But Matthew's Jesus (see also Mt.5:31) makes an exception when the wife is guilty of fornication.

*** Mark 10:11, Luke 16:18, Matthew 5:32 and Matthew 19:9 are all different statements, made by Jesus, about divorce. They don't contradict each other, though. They complement each other.**

*** First, Jesus makes it clear that God created man and woman to enter into a covenant with God to stay married. He quotes Genesis, too. This is the ideal.**

*** Here are the things that we learn from these four statements by Jesus:**

1) If a husband or wife divorces the other and marries another, then they commit adultery (Mark 10:11). Since no reasons or circumstances are given, Jesus is obviously talking about divorce without fornication.

2) If a husband divorces his wife and marries another, then he commits adultery. If the divorced wife marries another, then she commits adultery (Luke 16:18). Once again, Jesus is talking about divorce without fornication being the cause.

3) If a husband divorces his wife for any reason besides fornication, then he causes her to commit adultery. Whoever marries this divorced woman commits adultery (Matthew 5:32). Now, Jesus is giving instructions about a married person who commits fornication.

4) If a husband divorces his wife for any reason besides fornication and marries another woman, he commits adultery. Whoever marries this divorced woman commits adultery (Matthew 19:9). Once again, Jesus is giving instructions about

a married person who commits fornication.

*** It is obvious from the text that the first two verses are toward people who have not committed fornication. The third and fourth verses are given to people who have committed fornication. These don't contradict each other, but they give instructions to people in different circumstances. Furthermore, they aren't taken from the same times and places in Jesus' ministry, so they cannot be misquotes or omissions.**

*** 1 Corinthians 7:15 addresses another circumstance. Paul gives instructions to spouses who have an unbelieving husband or wife that abandons them. They are no longer in bondage to them.**

19:10-12 - After Jesus denounces divorce, his disciples say that if divorce isn't allowed, then "it is good not to marry." Jesus agrees by saying that it is better to make yourself a eunuch "for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Many have castrated themselves attempting to follow Jesus' advice in this verse.

*** Jesus specifically said, "All cannot accept this . . ." Jesus never commanded people to be eunuchs. In fact, He explained several types of eunuchs and two of the types are involuntary.**

*** I have never heard (nor do I see any evidence) of "many" people castrating themselves because of these verses.**

19:12 - Dangerous words from a guy who recommends cutting of body parts if they cause you to sin (Mt.5:29-30, Mt.18:8-9, Mk.9:43-48). It might make someone castrate himself so that he could be one of the 144,000 male virgins, who alone will make it to heaven (Rev.14:3-4).

*** Jesus mentioned the removal of body parts to indicate the seriousness of sin. He doesn't prefer that we elect to remove body parts instead of repenting and remaining pure.**

*** Revelation 14:3 and 4 never state that only 144,000 male virgins will make it to Heaven.**

19:17 - Jesus denies being either good or God. "Why callest thou me good? There is none good but one, that is God."

*** By reading the text in verse 16, we know that this person didn't recognize Jesus Christ as the Messiah. In fact, He called Jesus, "Good Teacher." This is the reason for Jesus' response.**

19:17 - Is salvation by faith alone? Well, not according to Jesus. He clearly says

here that salvation depends only on "keeping the commandments."

*** Jesus constantly told people that salvation came from repenting and believing, trusting and accepting Him as Lord and Savior. Jesus' chose these particular words in His conversation with this Jew because He wanted to show him that he was a sinner and didn't deserve the kingdom of God; especially under the Old Covenant. If this man would have stayed with Jesus longer, then he would have realized that he was sinful and Jesus would have revealed to Him the salvation message.**

*** See "Special Questions" for more on salvation by faith alone.**

19:17-19 - What must you do to be saved? Follow the commandments (at least some of them).

*** Jesus was making a point to this inquirer that according to the Old Covenant in the Old Testament, he would be condemned.**

19:18-19 - Jesus lists the "ten commandments," but his list has only six, and the sixth is not one of the ten. The commandments given by Jesus are secular, not religious, in nature.

*** Jesus lists six of the ten commandments. These commandments came from God, therefore they are neither secular or religious.**

19:23-24 - What must you do to be saved? Be poor, not rich.

*** These verses only tell us that it is difficult for a rich man to enter Heaven.**

19:26 - Jesus says that God can do anything, but elsewhere the Bible says that some things are impossible for God.

*** Judges 1:19 indicates that the Israelites did not drive out the inhabitants of the valley. It does not indicate that God couldn't drive them out.**

*** In Mark 6:5, he states that Jesus couldn't do mighty works because of their unbelief. This doesn't mean that God's power is limited. Faith activates God's power. Since these people didn't believe, they didn't receive the mighty miracles of God.**

*** In Hebrews 6:18, it states that God cannot lie. This is true. He has made certain promises to us and He will keep them. However, He is still all-powerful. His character is perfect and lying is not part of it.**

19:28 - Jesus tells his apostles, "ye shall sit upon the twelve thrones, judging the

twelve tribes of Israel." I wonder which tribe Judas is judging?

*** Jesus uses the phrase, "you who have followed Me." He doesn't specifically mention Judas. Therefore, it is likely that he will not be judging the twelve tribes on a throne.**

19:29 - Abandon your wife and children for Jesus and he'll give you a big reward.

*** The word "forsaken" doesn't refer to abandoning your wife and children for inappropriate reasons. Jesus is indicating that anybody who puts Him above all others would be rewarded.**

Chapter 20

20:18-19 - Jesus tells his disciples about his impending death and resurrection. But John (20:8-9) says that the disciples had never heard any of this before Jesus' death.

*** John 20:9 indicates that they didn't know or understand the scriptures about His resurrection. This doesn't mean that Jesus never told them.**

20:23 - Jesus says that he does not have the power to assign the positions of power in heaven, but later in Matthew (28:18) Jesus says "all power is given to me in heaven."

*** Jesus simply indicates that God has already decided who will sit on His right and left side.**

*** In Matthew 28:18, Jesus is referring to the power that He had to send the disciples into the world to make disciples. Jesus never mentions wanting to change God's decision about the ones that will sit at His right and left side.**

20:28 - Was Jesus a ransom for many or for all? For many.

*** This verse says Jesus gave His life as a ransom for many; not all (as it says in 1 Timothy 2:6). However, the Hebrew word that is translated into the English word "ransom" is different, so that's why we have see an alleged error.**

*** In Mark 10:45 and Matthew 20:28, the simple Hebrew word "lutron" is translated "ransom." It means to "loosen" or a "redemption price (figuratively ransom)." In 1 Timothy 2:6, the compound Hebrew word "antilutron" is used. It refers to substitution and a "redemption price." Therefore, Jesus gave His life as a ransom for many and a substitutionary, redemptive price for all.**

20:30 - Matthew says that two blind men were healed by Jesus near Jericho, but

both Mark (10:46) and Luke (18:35) say that only one was healed.

*** There were two blind men that received their sight. As is customary, Mark and Luke simply mention the man that spoke and omitted the man who did not speak.**

Chapter 21

21:4 - This verse claims that Jesus fulfils the prophecy in Zechariah 9:9. But this cannot be since the person referred to in Zechariah (see verses 10-13) was both a military leader and the king of an earthly kingdom.

*** Verse 10 includes His dominion being "to the ends of the Earth." This is absolutely true of Jesus' spiritual kingdom. He clearly said that His kingdom is not of this world. Therefore, He didn't come to set up an earthly kingdom.**

21:5-7 - Matthew has Jesus ride into Jerusalem sitting on both an ass and a colt (must have taken some practice!). But Mark (11:7) and Luke (19:35) say that he rode on a colt only, and John (12:14) says he rode on a young ass.

*** John 12:14 states that Jesus rode into Jerusalem on a young ass. This Greek word in Mark 11:17 and Luke 19:35 indicates that Jesus rode on a "young ass," also.**

*** Matthew 21:7 tells us that there was a "young ass" for Jesus and also another animal for the other disciples.**

21:18-20 - Jesus curses a fig tree and the tree dies immediately (showing the world how much God Hates Figs). But in Mark's gospel (11:14, 20-21) the cursed fig tree doesn't die until the next morning.

*** The fig tree's leaves withered away, immediately. However, 1) not all of the disciples were there to witness this miracle and 2) its roots were not seen as withered until the next day. Mark records them passing the fig tree, Jesus cursing it and teaching His disciples, both from and to Jerusalem. Matthew only records the events regarding the fig tree on the way to Jerusalem.**

*** Here is Mark's record of the trip from Jerusalem: Mark 11:12-14 reads, "Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, 'Let no one eat fruit from you ever again.' And His disciples heard it."**

*** Here is Mark's record of the fig tree on the way to Jerusalem (the next day): Mark 11:20 and 21 reads, "Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, 'Rabbi,**

look! The fig tree which You cursed has withered away.'"

*** Here is Matthew's record of the fig tree on the way to Jerusalem (also, the next day): Matthew 21:18-20 reads, "Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, 'Let no fruit grow on you ever again.' Immediately the fig tree withered away.**
And when the disciples saw it, they marveled, saying, 'How did the fig tree wither away so soon?'" Simply because Mark's passage doesn't mention its leaves and their immediate withering, this doesn't mean that the fig tree's leaves didn't wither immediately. Jesus likely had a large group around Him and for every person to see and be present for every action He made and every word He said would be unreasonable. Furthermore, Mark isn't responsible for including every word that Jesus spoke or every reaction that was made by His followers.

*** Mark 11:20-21 reads, "Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, 'Rabbi, look! The fig tree which You cursed has withered away.'" In this passage, we see a more emphatic statement because something new has been witnessed. Some of the disciples had seen Jesus make the fig tree's leaves wither away (Mark 11:12-14). However, it isn't cited as "dried up to/from the roots" until the next day (Mark 11:20-21 and Matthew 21:18-20). This is typical and consistent with the withering of a plant. First, the top is seen withered, then the roots are found withered, too. It was apparently unearthed by the next day.**

*** Peter may or may not have been there for the miracle on the first day. However, this is immaterial because the next day, as Mark points out, Peter exclaims that the entire fig tree is withered - its leaves and its roots.**

Here is the chronology from Matthew:
Jesus rode into Jerusalem on a colt.
The people laid down palms and proclaimed He was King.
Jesus cleansed the temple and healed people.
He and some disciples went out of Bethany.
In the morning, He and some disciples were returning to "the city" and saw the fig tree on the road.
Jesus cursed the fig tree, it withered and some of His disciples noticed it. (Matthew 21:18-20)
Jesus taught them about faith.
Jesus and some disciples returned to the temple.

Here is the chronology from Mark:
Jesus rode into Jerusalem on a colt.
The people laid down palms and proclaimed He was King.
Jesus went into the temple in Jerusalem. No details are given.
He left and went to Bethany with His 12 apostles.

He left Bethany and on the road, with some of the disciples, He cursed the fig tree. (11:12-14)
Jesus and some disciples went to the temple in Jerusalem and He cleansed it.
He left the city, in the evening.
In the morning, He and some disciples passed by the cursed fig tree.
Peter exclaimed that it and its roots were withered. (11:18-20)
Jesus taught them on faith.
Jesus returned to the temple in Jerusalem.

* In short, these stories don't contradict. We have more details in Mark, though. Jesus passed the fig tree twice. He was with some different people and some of the same people on each passing, therefore He taught them about it, twice.

21:21-22 - If your faith is great enough, then you can move mountains around. And whatever you ask for your will receive. (O Lord, won't ya buy me a Mercedes-Benz?)

* Metaphorically, believers can move mountains of sin and pain out of their lives with prayer. If they pray in Jesus' name (according to His will), they will get what they request.

Chapter 22

22:10 - Is anyone good? Yes.

* Yes, people can be good. They can also be bad.

22:10-14 - In the parable of the marriage feast, the king sends his servants to gather everyone they can find, both bad and good, to come to the wedding feast. One guest didn't have on his wedding garment, so the king tied him up and "cast him into the outer darkness" where "there shall be weeping and gnashing of teeth."

* In their tradition, appropriate wedding garments were given to those who asked for them. However, this guest didn't ask for one and was dressed inappropriately. This garment represents holiness and righteousness. This guest could have been clothed with Christ's righteousness, but he did not ask for it. Consequently, he is punished.

22:13 - Does Hell exist? Yes.

* This is a parable that refers to Hell.

22:14 - What must you do to be saved? Be chosen (predestined) by God).

* This is the last verse in a parable and makes no definitive, doctrinal statement

about salvation.

22:39 - Jesus quotes Lev.19:18: "Love thy neighbor as thyself." This is by far the best verse in Leviticus, and one of the best in the entire bible. But in the next chapter of Leviticus, God orders us to kill wizards (20:6), children who are disrespectful toward their parents (20:9), adulterers (20:10), and homosexuals (20:13). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See Numbers 31 and 1 Samuel 15 for just two of many examples.)

* God didn't order us to kill wizards. He told the ancient Israelites to put them to death for their rejection of God and decision to embrace evil spirits. Furthermore, God decreed capital punishment was the appropriate punishment for several, wicked crimes. He drew the line and the Israelites were to avoid crossing it.

* Concerning Numbers 31 and 1 Samuel 15, Israel fought many wars. God often gave the spiritual reason for these wars, but there were surely other reasons, too. It isn't always wrong to go to war.

22:45 - Jesus denies being a descendent of David. But many New Testament passages claim that he was descended from David.

* Jesus never denies being a descendant of David. In fact, He asks the Pharisees about the Messiah and they indicate He must come from David. However, Christ asks them about a passage where David calls Him Lord and reveals that this person called Christ is also one with God.

Chapter 23

23:3, 5 - Should we let others see our good works?

* Verse 5 says, "all their works they do to be seen by men." This was inappropriate, so Jesus spoke against it. The question, "Should we let others see our good works?" has nothing to do with this verse. Nonetheless, we are to have a pure motive and do works to glorify God and edify others. This doesn't mean doing everything in secret and it also doesn't mean doing things specifically to get noticed.

23:9 - Jesus tells us to "call no man your father upon the earth." Not even dear old dad? Was it OK for Elisha to cry out "father, father" as Elijah ascended into heaven? (2 Kg.2:12) And how can we "honor our father" if we refuse to call him our father? (Ex.20:12, Dt.5:16)

* This word "father" is referring to an "infallible teacher." In the Jewish tradition, they called some people "rabbi" and this was referring to their infallibility as a teacher. Jesus is warning against this.

23:10 - Jesus tells us to call no one "master," because he want us to serve him alone. But elsewhere slaves are told to faithfully serve their masters, and women are told to serve and obey their husbands.

*** It is true that servants should obey their masters and Christ will be glorified through them. However, nobody should recognize another as their God that takes the place of our one, true Master.**

23:17, 19 - Jesus calls his critics fools (among other things like hypocrites and vipers), thus making himself eligible for "hell fire." (Mt.5:22)

*** In Matthew 5:22, Jesus warned people about name-calling without loving people enough to tell them the error of their ways. In this passage, Jesus goes into great detail to explain to these people why they are wicked and how they can become righteous.**

23:31 - Jesus condemns the Jews for being "the children of them which killed the prophets."

*** Jesus never condemns these people. However, He does identify them as the children of those that killed the prophets; and rightfully so.**

23:35 - Jesus says that Zecharaiah was the son of Barachias, but 2 Chr.24:20 says that he was the son of Jehoiada.

*** Jesus is likely referring to John the Baptist's father. He was also named Zechariah. See Luke 1:5.**

23:36 - Jesus predicts the end of the world within the lifetime of his listeners.

*** In this verse, Jesus doesn't mention anything about the end of the world. It reads, "Assuredly, I say to you, all these things will come upon this generation." After mentioning the sins of their ancestors, He tells these Jews that they will be responsible for not recognizing Jesus Christ as the Messiah. He is indicating that they should have realized who He was, but since they didn't, they would be punished.**

Chapter 24

24:13 - What must you do to be saved? Endure to the end.

*** When you begin reading this chapter from the beginning, you see that this verse isn't talking about salvation. It's talking about persecution and one's earthly life. Furthermore, it would be remiss to say that this passage supersedes other, clear**

passages that indicate faith is integral in the plan of salvation.

24:14 - Jesus says the gospel will be preached to all nations "and then shall the end come." But in Mt.10:23, he said the end would come before the gospel was preached to all the cities of Israel. In any case, this is a false prophecy since the gospel has been preached throughout the world (as Paul says in Rom.10:18) yet the world hasn't ended.

*** The gospel has not been preached to every person in the entire world. The Bible hasn't even been translated into every language, yet. However, it won't be long before it goes into every tribe and nation.**

*** In Matthew 10:23, Jesus is simply saying that the disciples won't be able to reach every city in Israel before Jesus is resurrected.**

*** In Romans 10:18, Paul is quoting Psalm 19:4. Psalm 19:1-3 puts this quote into proper context. David states, "The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard." This is a different statement than the one Jesus is making.**

24:16 - "Let them which be in Judea flee into the mountains." Why? Can't God find and kill them there, too?

*** Jesus is referring to an end times judgment of persecution. The people should flee into the mountains because they will be safe there.**

24:19 - "Woe unto them that are with child, and to them that give suck in those days." Why? Does God especially hate pregnant and nursing women?

*** God doesn't hate pregnant and nursing women. Conversely, He loves them and gives them a warning about their hardships in the days of persecution.**

24:24 - Jesus says there will be "false Christs" that will "show great signs and wonders." Well, Jesus himself according to Acts 2:22 fits this description.

*** Jesus fulfilled over 60 Messianic prophecies. No other person could ever or will ever do this. He is truly, undoubtedly the Messiah and the true Christ.**

*** Jesus warns about false christs and prophets because they will deceive people.**

24:29 - "The moon shall not give her light, and the stars shall fall from heaven." Apparently, Jesus believed that the moon produces its own light, and that the stars are lights held in place by a firmament only a few miles above our heads.

* Jesus never mentions the distance of the moon or the stars.

* Jesus never identifies the moon as an independent light source.

* These prophecies closely resemble the ones in Revelation.

24:30 - Will Jesus' second coming be visible to all? Well, not according to the Jehovah's Witnesses, anyway. Even though in this verse Jesus says he'll return "on the clouds of heaven with great power and glory" and Rev.1:7 says that "every eye shall see him," The Governing Body claims that Jesus returned invisibly in 1914 without clouds, glory, or being seen by anyone.

* Yes, Jesus' return will be visible to all.

* In John 14:19, Jesus is simply saying that He was leaving the Earth, soon. He states that, ". . . the world will see Me no more, but you will see Me . . ."

24:34 - Jesus is a false prophet, since he predicts that the end of the world will come within the lifetimes of his disciples. The world of course didn't end then, and according to Ec.1:4 it never will end.

* This Greek word for "generation" also means "age." Jesus is simply saying that the "church age," which was being ushered into existence, would not pass away until everything was fulfilled. This is true.

* In Ecclesiastes 1:4, this Hebrew word "forever" is better translated "concealed the vanishing point." A better translation is this: "One generation passes away and another generation comes, but the Earth stands and its vanishing point is concealed." No, the Earth won't last forever.

24:36 - Col.2:2-3 implies that Jesus knows everything. But Jesus in this verse says that only his father knows when the end of the world will come.

* In Matthew 24:36, as Jesus walked the Earth, He implied that this day was being hidden from Him. However, God the Father knows this day.

* In Colossians 2:2 and 3, Paul is referring to the resurrected Christ and God. He states that all the treasures of wisdom and knowledge are in them.

24:37 - Jesus believed that Noah's flood actually happened and he had no problem with drowning everyone on earth. It'll be just like that when he returns.

* Jesus affirmed Noah's flood. However, he didn't say there would be a worldwide flood when He returns. He listed some of the behaviors that would be present when He returns.

24:50-51 - God will come when people least expect him and then he'll "cut them asunder." And "there shall be weeping and gnashing of teeth."

*** Jesus is warning people that God would judge the wicked ones that reject Him.**

Chapter 25

25:1 - Jesus apparently approves of polygamy since he tells, without comment, a parable involving ten virgins and one bridegroom.

*** This is a parable. The virgins represent the church (Christ's followers) and the bridegroom represents Jesus Christ. Jesus is using this parable to convey the message that His followers should be totally ready for Him. They should keep themselves pure, too.**

25:29 - Jesus will give to those who already have and take from those who have nothing. He must've been a republican.

*** Jesus is simply stating that people who love God and are given things from Him will be given even more. Those that don't trust or believe in Him will lose the little that they have.**

25:30 - The servant who kept and returned his master's talent was cast into the "outer darkness" where there will be "weeping and gnashing of teeth."

*** Among other things, this story shows how a person who does nothing with their God-given talent will be judged for it.**

25:34 - In this verse, Jesus tells us that heaven was prepared "from the foundation of the world," but in Jn.14:2-3 he contradicts himself by saying that heaven will not be prepared until after his ascension.

*** God is living in the kingdom of Heaven. There are angels there. The Bible obviously teaches that the kingdom of Heaven already exists.**

*** Matthew 25:34 states that, "inherit the kingdom, prepared for you from the foundation of the world." John 14:2 states that, ". . . I go to prepare a place for you." The kingdom has already been prepared, but Christ's followers will receive a special "place" in this kingdom that is prepared for them.**

25:34-36 - What must you do to be saved? Do the right things.

*** This is a parable that describes some good deeds by some saved believers. It doesn't indicate that a person is saved by their works.**

25:35 - How should strangers be treated? Be kind to them.

*** This verse implies that Christians should bless strangers.**

25:41 - Jesus tells us what he has planned for those that he dislikes. They will be cast into an "everlasting fire."

*** Jesus doesn't simply condemn those that He dislikes. He condemns those that will not repent and trust, believe and accept Him as Lord and Savior.**

25:41, 46 - Does Hell exist? Yes.

*** These verses affirm Hell.**

25:46 - Jesus says the damned will be tormented forever. But Ec.9:5 says that the dead simply cease to exist and are no longer subject to punishment, and Micah (7:18) says that since God's anger doesn't last forever, neither will his punishment.

*** Jesus is correct and this is consistent with the teaching about the "lake of fire" in Revelation 21.**

*** Ecclesiastes 9:5 never states that the dead do not have an afterlife or that they are exempt from punishment.**

*** In Micah 7:18, he is referring to God's anger toward His people. It will not remain forever; and it didn't. He judged them for their sins, then His anger went away. Verse 19 indicates the context of verse 18. It reads, "He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea."**

Chapter 26

26:11 - Jesus says he will not be with his disciples always, but later (28:20) he says he will always be with them.

*** In this verse, Jesus is referring to His earthly body and presence. In Matthew 28:20, Jesus is referring to His spiritual presence.**

26:26, 28 - Jesus tells his disciples to eat his body and drink his blood.

*** Jesus institutes communion (also called "The Lord's Supper"). This was obviously symbolic because His disciples didn't eat his literal body or drink his literal blood.**

26:34 - Jesus says, "before the cock crow, thou [Peter] shall deny me thrice." But

according to Mark (14:66-72) the cock crowed after Peter's first denial.

*** These phrases, "before the cock crows" and "before the cock crows twice" are simply indicators of the same cock that crows before morning. Cocks crow right before daybreak. Jesus was simply telling Peter that before morning, he would deny Him three times. This was fulfilled, too.**

*** Before alarm clocks, "the cockcrowing" was a time that everyone knew. It was right before daybreak. If any employer told his employee to be at work before "the cockcrowing," he would know that this meant to be there before daybreak.**

*** The cocks generally crowed between Midnight and 1am, too, but this wasn't considered "the cockcrowing." Matthew, Luke, and John knew that people recognized "the cockcrowing" as the one right before daybreak. Mark simply mentioned the first and second cockcrowing.**

*** It is likely that Jesus made both statements to Peter. Jesus said, "The cock will not crow before you deny Me three times." Peter promised he would never deny Jesus and He replied, "Even this night, before the cock crows two times, you will deny Me three times."**

26:47-49 - Did Jesus identify Judas with a kiss? Yes.

*** Verse 49 tells us that Judas kissed Jesus.**

26:52 - Jesus gives some good advice here. Unfortunately, he gives contradictory advice in Mt.10:34 and Lk.22:36. And, of course, it is also contradicted in innumerable places elsewhere in the bible (See Violence and Injustices for some examples).

*** Jesus knew that He needed to be arrested, crucified and resurrected. Therefore, at this time, He did not want His disciples to fight the Romans.**

*** In Matthew 10:34, the word "sword" is used figuratively. The context gives no evidence of literal force or cutting.**

*** In Luke 22:36, Jesus recommends buying a sword. This was likely because of the Roman siege that would ensue after His death. Chronologically, Matthew 26:52 happens after Luke 22:36 and Jesus specifically tells His disciples not to use their swords against the Romans, yet.**

26:54-56 - "But all this was done, that the Scriptures of the prophets might be fulfilled." What scriptures? What prophets? There is no such propecy in the Old Testament.

*** Jesus is referring to the prophecies regarding His death. If He and His disciples**

were to fight the Romans with swords and overcome them, how could He die for the sins of humankind?

* There are numerous prophecies about Jesus' death. Psalm 22, Isaiah 53, etc.

26:57 - Was Jesus taken to Caiaphas or Annas first? Caiphas.

* This verse mentions how they took Jesus to Caiaphas. It doesn't say they took him there first. It simply omits their trip to Annas' house.

26:63-64 - When the high priest asks Jesus if he is "the Christ, the Son of God," Jesus hedges by saying, "Thou hast said." In Mark (14:62), Jesus answered directly by saying, "I am." In both gospels he falsely prophesies that the high priest would see his second coming.

* Matthew and Mark complement each other. Jesus spoke, "I am as you said." Part of this quote was recorded by Matthew and part was recorded by Mark.

* Jesus never said that the high priest would be alive at His second coming. However, He did say that He would witness it. This is consistent with Revelation 1:7, Daniel 7:13, Psalm 110:1, etc.

26:69-75 - To whom did Peter deny knowing Jesus?

* According to the scriptures, Peter denied knowing Jesus before a female servant, another female servant and one of the high priest's servants. This was all done in a crowd of people.

* See "Special Questions" for more on this.

Chapter 27

27:5 - Matthew says that Judas committed suicide by hanging, but Acts (1:18) says that Judas died by falling down and "all his bowels gushed out."

* These passages complement each other. Judas hung himself, the branch broke, then he fell headlong and his entrails gushed out.

* Incidentally, Acts 1:18 never says that his fall was the cause of his death. It reads, "Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out."

27:6-7 - Here we are told that the chief priests bought the potter's field. But Acts 1:18 says that the field was bought by Judas.

* The money that Judas received to betray Jesus Christ was used to buy this

Potter's field. This Greek word for "purchased" doesn't mean that he literally gave the money for the Potter's field. A better translation is: "acquired" or "owned." This field was bought, by the priests, with Judas' money. Therefore, it was his.

*** This Greek word for "bought" in Matthew 27:7 indicates the priests literally bought the Potter's field.**

*** This alleged problem may be better understood like this: Imagine I have $20 and tell you to go to the store and buy me some bread. You do this and return. Who bought the bread? You did - but it was my money, so it could also be said that I bought the bread. The priests bought the field with Judas' money. Judas figuratively bought the field and the priests literally bought the field.**

27:8 - The phrase "unto this day" shows that the gospel of Matthew was written long after the events it describes.

*** This phrase doesn't indicate any timeframe for the date of Matthew's gospel. It simply indicates that the field was still called, "The Field of Blood" at the time of Matthew's gospel.**

27:9 - This is not a quote from Jeremiah, but a misquote of Zechariah (11:12-13).

*** How do you know that Jeremiah didn't say this? Note: Jesus specifically stated, ". . . then was fulfilled what was 'spoken' by Jeremiah the prophet." There is no evidence that Jeremiah didn't say this. Simply because it was recorded more specifically in Zechariah (who, incidentally, mentioned the importance of the words of the prophets before him, see Zechariah 7:7) it doesn't mean Jeremiah never spoke this.**

*** See Jeremiah 18:1-8 for verses connecting Israel with the potter's house. See Jeremiah 32:6-9 for an allusion to Jesus' quotation.**

27:12-14 - Matthew says that Jesus was silent during his trial before Pilate. But in John (33-38), Jesus makes lengthy speeches during his trial.

*** This is an argument from silence (which is no argument at all). Simply because John's gospel mentions Jesus' words, this doesn't mean there is a contradiction. In Matthew's gospel, at this point in their interaction, Jesus was silent. However, this doesn't mean that he kept silent for the entire episode.**

27:25 - This verse blames the Jews for the death of Jesus and has been used to justify their persecution for twenty centuries.

*** These Jews said, "Let His blood be on us and our children." This does not give anybody authority to hate or oppress the Jews, though.**

27:28 - What color was Jesus' robe? scarlet as Matthew says, or purple as in Mark (15:17) and John (19:2)?

*** These were two, different robes. In Matthew 27:28, Jesus was given a scarlet robe, then they put a crown of thorns on His head. In John 19:2, it states that the soldiers put a crown of thorns on His head, then had Him wear a purple robe. In Matthew 27:31, it states that after Jesus was mocked, smote and spit on, they removed the purple robe and put the old robe on Him. If you read these two accounts closely, you can see how they fit perfectly together and do not contradict. They overlap.**

27:32 - Matthew says Simon the Cyrene carried Jesus' cross, but according to John (19:17), Jesus carried his cross himself.

*** In the Greek text, John 19:17 doesn't clearly state that Jesus carried His own cross. There are two, different, Greek words here. too. Matthew, Mark and Luke use "airo" for "bearing" as Simon was "bearing" Jesus' cross. This word means "to lift."**

*** John uses the Greek word "bastazo" for "bearing," which can mean "enduring." It can be used figuratively, and in this case, it surely was.**

27:32 - Matthew says "they gave him vinegar to drink mixed with gall," but Mark (15:23) says that they gave him "wine" and "myrrh."

*** Jesus was given fermented wine which was also called vinegar. According to the Greek words, in all of the gospels, this is consistent. Mark mentions myrrh and Matthew mentions gall being mixed with this fermented wine. These are synonymous because both came from a tree and were used for the same purposes.**

*** Simply because John didn't mention it being mixed, this isn't a contradiction. It is an omission and expected from a different person's perspective.**

27:37 - None of the gospels agree on the wording of the sign placed over Jesus' head. (Mk.15:26, Lk.23:38, Jn.19:19)

*** All of these accounts mention an inscription that was written in Latin, Greek, and Hebrew. Mark and Luke record it saying "The King of the Jews." Matthew records, "Jesus the King of the Jews." John records, "Jesus of Nazareth, King of the Jews." These differences are negligible and are not contradicting. A disagreement or contradiction would be one saying, "Jesus of Lebanon, King of the Greeks." All of the gospels record similar and congruent statements.**

27:45, 51-53 - When Jesus was crucified, there was three hours of complete

darkness "over all the land." And when he died, there was a great earthquake with many corpses walking the streets of Jerusalem. It is strange that there is no record of any of these extraordinary events outside of the gospels.

*** There are many extraordinary things that are only mentioned in the scriptures. This doesn't mean they did not happen. Much of the Bible has been verified by archaeology, historical records, ancient writings and manuscripts, etc.**

27:46 - Matthew disagrees with Luke (23:46) and John (19:30) on the last words of Jesus.

*** After He received the vinegar, John states that Jesus said (in a regular voice), "It is finished." Matthew 27:46 records Jesus crying, before receiving the vinegar, in a loud voice, "My God, why have you forsaken Me?," but clearly says He said something else in a loud voice (Matthew 27:50) before He died. Luke 23:46 records Jesus crying, in a loud voice, "Into your hands, I commit my Spirit."**

*** These are all complementary statements that happened at different times. They are clearly given by people who are in different proximities from Jesus' crucifixion. John was near Jesus, but only recorded one of His statements. Matthew was in the general vicinity of Jesus, before He said, "My God, why have you forsaken Me?," then He moved further from Him and couldn't record anything else He said. Luke was eventually in the general vicinity and recorded Jesus' very last words.**

*** None of the disciples made "mutually exclusive" statements that would nullify any of the other accounts. All of these statements were made my Jesus Christ and Matthew, Mark, Luke and John compiled an account of them. Were there more statements that were not recorded?**

27:52-53 - "And the graves were opened; and many bodies of the saints" arose and walked around, appearing to meany in Jerusalem shortly after Jesus died. Yet elsewhere the bible says that no one will ever rise from the dead.

*** Yes, there will be a resurrection. See "Special Questions" for more on this.**

27:54 - What did the centurion call Jesus when he died?

*** Luke records the centurion saying, "Certainly, this was a righteous man." Matthew and Mark record him saying, "Truly, this was the Son of God." These are complementary phrases, so the centurion surely said both.**

27:55 - Matthew says that the women who followed Jesus to his crucifixion watched from "afar off." But John (19:25) says that they "stood by the cross."

*** These two passages of scripture complement each other. In John 19:25, the**

women are standing by the cross before Jesus dies. This is proven by them clearly being there before Jesus is given the vinegar (John 19:29) and his death in verse 30. In Matthew, He was given the vinegar in Matthew 27:48 and died in verse 50. In Matthew 27:55, after Jesus' death, the women are "afar off."

Chapter 28

28:1 - Matthew says that two women went to the sepulchre on Easter morning; all of the other gospels disagree. Mark (16:1) says there were three, Luke (24:10) says there were five or more, and John (20:1) says there was only one.

* John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).

* Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.

* Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.

* Luke uses the word "they" and does not indicate who was visiting the tomb. He only indicates who told the account to the disciples.

* These accounts do not contradict. First, there can be no argument from silence. With this in mind, there are no conflicting stories, only separate accounts. In order for a true conflict, one author would need to say that one of the women listed, in one or more of the gospels, was not there.

* If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.

28:1 - John (Jn.20:1) says that the women arrived at the sepulchre "early, when it was yet dark." But in this verse Matthew says they arrived "as it began to dawn."

* John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).

* Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.

* Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.

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only indicates who told the account to the disciples.

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* If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.

28:2 - None of the gospels agree on just whom the women saw at the tomb. Matthew says they saw an angel; Mark (16:5) says they saw a young man; Luke (24:4) says that two men were seen; and John (20:12) says there were two angels.

* John records that Mary saw two angels (no sex mentioned), in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.

* These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts. It complements them.

28:2 - Was the tomb open or closed when the women arrived?

* Luke does not record all of the events that Matthew records. For instance, he does not record the conversation with the angel. However, this is simply an omission. In this passage, Matthew records more details than Luke.

* Since Matthew was writing about this story after it had happened, Matthew 28:2-4 likely happened before the women arrived. He simply explained some of the events that preceded their arrival.

28:2 - Were the men or angels inside or outside the tomb when first seen?

* John records that Mary saw two angels (no sex mentioned), in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.

* These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts. It complements them.

28:8 - Matthew says the women immediately ran to tell the disciples what they had seen. But Mark (16:8) denies this saying they were too frightened to tell anyone.

* Matthew states that they ran and told the disciples. Matthew simply omits their first reaction: surprise.

* Mark 16:10 and 13 clearly state that these women told the rest about Jesus' resurrection. Verse 8 simply indicates their first reaction. Nonetheless, Mark tells us (two verses later) that they told the disciples.

24:9 - To whom did Jesus first appear? and did Mary Magdalene recognize Jesus?

* Jesus appeared to Mary Magdalene, first. None of the New Testament scriptures contradict this. Mark 16:9 clearly uses the word "first" to indicate that Jesus appeared to Mary Magdalene, first. No other passages of scripture use this word to indicate Jesus appearing to someone else, first.

28:10 - Jesus instructs his disciples to go to Galilee immediately after his resurrection. But in Luke (24:49) and Acts (Acts 1:4) Jesus tells them to tarry in Jerusalem and wait for them to be "empowered with power from on high."

* In Matthew 28:10 and Mark 16:7, Jesus was telling them to go to Galilee before He ascended to Heaven. This was before His command in Luke 24:49. Therefore, He was simply commanding them to go to Galilee, then to stay in Jerusalem.

* After His resurrection, Jesus walked the Earth for 40 days. See Acts 1:3.

28:15 - Once again (see also 27:8), Matthew's phrase "until this day" implies that the gospel of Matthew was not written until long after the reported events supposedly occurred.

* This phrase doesn't indicate any timeframe for the date of Matthew's gospel.

28:16-17 - Where did Jesus first appear to the eleven (Paul [1 Cor.15:5] says he appeared to "the twelve")? Matthew says it was on a mountain in Galilee, but both Luke (24:33-37) and John (20:19) say it was in a room in Jerusalem.

* Neither Luke 24, Mark 16, John 20 or Matthew 28 use the word "first." Therefore,

it is impossible to argue that one claimed their recorded appearance of Jesus came first.

*** There is a large difference between a Bible writer omitting a particular event and that Bible writer claiming that a particular event occurred before another event written by a different Bible writer.**

28:17 - Even some of Jesus' apostles doubted that the allegedly risen Christ was really Jesus. Well if they weren't sure, how could we ever be?

*** On Earth, some people will always doubt. A human choosing to doubt Christ's divinity does not tarnish His divinity.**

28:18 - Jesus says, "All power is given unto me." But this is disputed elsewhere in the New Testament.

*** In Matthew 20:23, Jesus simply indicates that God has already decided who will sit on His right and left side.**

*** In Matthew 28:18, Jesus is referring to the power that He had to send the disciples into the world to make disciples. Jesus never mentions wanting to change God's decision about the ones that will sit at His right and left side.**

28:19 - Jesus tell his apostles to preach the gospel to "all nations," but elsewhere he said otherwise.

*** First, the gospel went to the Jews and not to the Gentiles or Samaritans. Later, the gospel was preached to these groups of people. See Romans 1:16, 2:9, and 10, etc.**

28:19 - Jesus tells his apostles to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," but this formula is not used anywhere else in the New Testament. In Acts (2:38, 8:16, 19:5), baptisms are done only in the name of Jesus.

*** Jesus Christ commanded that people be baptized in the name of the Father, the Son and the Holy Ghost. Peter obeyed Jesus Christ. However, in some passages in Acts, he simply shortened the full name of the triune God (trinity).**

28:20 - Jesus says he will be with his disciples always, but elsewhere he denies this.

*** Jesus is indicating that His Spirit would be with them. He was not referring to His earthly body.**

Mark

Chapter 1

1:2 - Mark claims that John the Baptist fulfilled the prophecy given in Malachi (3:1, 4:1, 5). But the Malachi prophecy says that God will send Elijah before "the great and dreadful day of the LORD" in which the world will be consumed by fire. Yet John the Baptist flatly denied that he was Elijah (Elias) in John 1:21 and the earth was not destroyed after John's appearance.

*** In Malachi 3:1 and 4:1, he is clearly referring to John the Baptist. In Malachi 4:5, he mentions Elijah because he is indicating that this forerunner of Christ will have the same kind of spirit as Elijah.**

*** John the Baptist did come before the great and dreadful day of the Lord. This prophecy was fulfilled. The Bible never gave a specific timetable for "the great and dreadful day of the Lord."**

1:11 - In this gospel, Jesus is addressed directly by God saying, "Thou art my beloved son." While in Matthew (3:17), God addresses those witnessing the baptism of Jesus. ("This is my beloved son.")

*** Matthew and Mark record God saying, "This is my beloved Son, whom I am well pleased." Since Matthew and Mark have written in this tense, it indicates that God is endorsing Jesus Christ and His ministry; not for His conscious or self-esteem, but for the benefit of others.**

*** Luke writes, "You are my beloved Son, whom I am well pleased." Since Luke has written in this tense, it indicates that God is directly endorsing Jesus Christ and His ministry. It is likely that both statements were made and an omission was made by each writer. In the Greek text, there is a very small difference between the two statements.**

1:12-13 - Mark says that Jesus went "immediately" into the wilderness after his baptism where he was tempted by Satan for forty days. But the gospel of John (1:35, 43; 2:1) denies this by describing the call of disciples and the wedding at Cana, which he says took place on the days immediately following his baptism.

*** John does not record Jesus' temptation in the wilderness. Therefore, this is simply an argument from silence. The gospels overlap and record different events. They do not contradict, though.**

*** If the gospel of John recorded Jesus' temptation in the wilderness and asserted it happened at a different time than the accounts of Matthew or Mark, then there**

may be a contradiction. However, this is not the case.

* In short, Jesus was tempted in the wilderness after his baptism (like it says in John). The busy days after his baptism happened afterwards. This is evidenced by Mark 1:16 where Jesus, after his time in the wilderness, began calling His disciples - like it says He did in John 1:40.

1:14-16 - In Mark, John the Baptist is imprisoned before Peter and Andrew are called. But the order is reversed in John (1:40, 3:22-24).

* Mark and John are recording different times when John the Baptist was thrown in prison. Neither of these accounts specify any details about when or why he was imprisoned. Therefore, it is impossible to say they are both recalling the same time.

1:23-24 - "Unclean spirits" confess that Jesus Christ is come in the flesh. If 1 Jn.4:2 is true, then these "unclean spirits" are of God.

* 1 John 4:2 was written after Jesus Christ had come and gone. John wasn't referring to the spirits that talked to Jesus Christ. John is helping his readers identify spirits that are against Christ.

* 1 John 4:2 states that all spirits that confess that Jesus Christ has come in the flesh are of God. All spirits that deny that He came are against Him.

1:23-24 - Are those who believe Jesus is the Christ of God? No.

* These verses are about demons. Incidentally, the word used here is "know" and not "believe." The demons recognized Jesus, but they were unable to get saved because salvation is offered only to humans. They had been angels, sinned, and fallen from grace.

1:25 - Jesus rebukes the "unclean spirit" for saying that Jesus is "the holy one of God."

* Jesus cast the unclean spirit out of a man in order to help this man. This evil spirit had entered this man and Jesus was not happy about it.

1:32, 34 - Jesus casts out more devils and tells them not to reveal who he is.

* Verse 34 simply says that Jesus did not allow the demons to speak because they knew Him. If Jesus didn't want them to reveal His identity, which may or may not have been the case, it was because He had an earthly mission and perfect timing. He had much to do and didn't want certain things to happen before they were meant to happen.

* If literally everyone knew He was the Messiah, at the beginning of His ministry, it could have caused numerous problems. For example, He didn't want to be delivered to the Romans and crucified before it was time. Another example is the mathematical prophecy He fulfilled by entering Jerusalem, as Messiah the King, on Palm Sunday. In order to fulfill Daniel's prophecy in Daniel 9:20-26, He had to enter Jerusalem, in this manner, on this exact day.

Chapter 2

2:25-26 - Was David alone when he asked for the holy bread at Nob?

* David was getting the bread to feed him and some men. These men are mentioned in 1 Samuel 21:5 and in Matthew, Mark, and Luke. However, when he was in front of the priest, he was alone. This is why the priest identifies him as alone, but inquires about the men. This is also why the gospel writers indicate the bread was for David and his men that were with him. They were with him, but in this scene, they were not in the same room.

2:26 - Jesus said the high priest's name was Abiathar, but 1 Sam.21:1 says the high priest was Ahimelech.

* Jesus specifically said it was, "in the time of Abiathar the high priest." Jesus never said Abiathar was the high priest. Abiathar is mentioned in 1 Samuel 22. Therefore, the preceding chapter could be considered, "in the time of Abiathar the high priest."

Chapter 3

3:11 - More "unclean spirits" confess that Jesus is "the son of God." 1 Jn.4:2 says that all such spirits are of God.

* 1 John 4:2 was written after Jesus Christ had come and gone. John wasn't referring to the spirits that talked to Jesus Christ. John is helping his readers identify spirits that are against Christ.

* 1 John 4:2 states that all spirits that confess that Jesus Christ has come in the flesh are of God. All spirits that deny that He came are against Him.

3:11 - Are those who believe Jesus is the Christ of God? No.

* This verse is about unclean spirits recognizing Jesus Christ. It isn't about humans believing in Him.

3:11-12 - Although the disciples weren't sure about Jesus even after his alleged resurrection, the "unclean spirits" knew that he was "the son of God." But Jesus told them not to tell anyone.

*** Only some people doubted Jesus' resurrection. It makes sense that some people wouldn't be convinced.**

3:15 - Jesus gives his apostles the power to heal sickness and "cast out devils."

*** This is correct.**

3:18 - Mark says that Thaddeus was one of the twelve apostles, but his name is not included in the lists given in Luke (6:14-16) or Acts (1:13), which list Judas the brother of James instead.

*** Judas Lebbaeus was also called Thaddeus. This is the same person. Since Judas Iscariot betrayed Jesus Christ, leading to His death, Matthew and Mark use Judas Labbaeus' other name - Thaddeus. They didn't want readers to get him confused with the evil Judas. Luke simply uses his "family" or "given" name.**

3:21 - Jesus' friends think he is insane.

*** After Jesus healed some people, cast out some unclean spirits, and chose twelve people from the multitude that was following Him, some people thought He was insane. Incidentally, they didn't get chosen as His apostles.**

3:22 - The scribes think that Jesus casts out devils by the power of the prince of devils, Beelzebub.

*** This is true.**

3:29 - Jesus becomes angry at those who said that he had "an unclean spirit," so he announces the unforgivable sin: "blasphemy against the Holy Ghost."

*** Jesus tells them that they would be held accountable for their unbelief and attributing the Holy Spirit's works to acts of demons.**

3:31-34 - Jesus shows disrespect for his mother and family by asking, "Who is my mother, or my brethren?" when he is told that his family wants to speak with him.

*** Jesus doesn't put down His earthly family. However, He elevates the status of His eternal family.**

Chapter 4

4:11-12 - Jesus explains why he speaks in parables: to confuse people so they will go to hell.

*** Jesus spoke in parables for many reasons. One reason is that the people would hear them and understand greater, spiritual truths. The people who really wanted**

the answers received them (and still do, today).

4:25 - Jesus says that those who have been less fortunate in this life will have it even worse in the life to come.

*** Jesus is simply stating that people who love God and are given things from Him will be given even more. Those that don't trust or believe in Him will lose the little that they have.**

4:31 - Jesus is incorrect when he says that the mustard seed is the smallest seed.

*** Jesus didn't say it was the smallest seed. He said it was the "least."**

Chapter 5

5:2 - Mark says there was only one Gadarene demoniac, but Matthew (8:28) says there were two.

*** Jesus did heal this man who was possessed. There were two men, but only one spoke. This is why Luke and Mark omit the other man. Luke and Mark do not say there was "only one man."**

5:7 - A man possessed with "an unclean spirit" recognizes Jesus as the son of God. According to 1 Jn.4:2, 15, this man must have been "of God."

*** 1 John 4:2 was written after Jesus Christ had come and gone. John wasn't referring to the spirits that talked to Jesus Christ. John is helping his readers identify spirits that are against Christ.**

*** 1 John 4:2 states that all spirits that confess that Jesus Christ has come in the flesh are of God. All spirits that deny that He came are against Him.**

5:12-13 - Jesus sends the devils into 2000 pigs, causing them to jump off a cliff and be drowned in the sea. When the people hear about it, they beg Jesus to leave.

*** These people who owned the swine were Jews living on the outskirts of the country. Why did they raise unclean animals? They were supposed to avoid eating and touching these animals.**

*** Jesus cast the demons into the pigs. The demons caused the pigs to kill themselves. Jesus didn't cause the pigs to kill themselves.**

5:23 - Mark says that Jarius' daughter is dying when Jesus is approached, but Matthew (9:18) says that she is already dead.

*** In Luke and Mark, this Greek word for "dying" is better translated "dead." Jarius' daughter was dead when he approached Jesus for help.**

5:27 - Are those who believe Jesus is the Christ of God? No.

*** This verse is about a woman who touched Jesus in faith. She believed in Him and her faith made her well.**

5:39-42 - Jesus raises Jarius' daughter from the dead, contrary to many bible verses that deny the existence of an afterlife.

*** Yes, Jesus raised his daughter from the dead.**

*** See "Special Questions" for more on this.**

Chapter 6

6:2-5 - Jesus is rejected by those who knew him the best, the people from his home town of Nazareth. "And he could do there no mighty work." If so, then how could he be omnipotent as he claims to be in Mt.28:18?

*** At this point in His ministry, these people recognized His "mighty works," but still doubted.**

*** In Mark 6:5, he states that Jesus couldn't do mighty works because of their unbelief. This doesn't mean that God's power is limited. Faith activates God's power. Since these people didn't believe, they didn't receive the mighty miracles of God.**

*** In Matthew 28:18, Jesus indicates that His Spirit would be with His disciples.**

6:8-9 - Jesus tells his disciples to wear sandals and carry a staff. But in Matthew (10:10) he tells them to go barefoot and not carry staves.

*** In this verse, Jesus clearly tells His disciples not to take a lot of things, including "staves" (plural). In Mark 6:8 and 9, Jesus tells them the same things, but tells them to take "one staff" (singular). Jesus was telling them not to take multiple staves, but they were permitted to take one.**

*** Jesus never told His disciples that they had to go barefoot. This Greek word for "provide," in the phrase "provide neither . . . ," is also translated "get" or "acquire." Jesus is simply telling His disciples not to go and get extra sandals.**

6:11 - Any city that doesn't "receive" the followers of Jesus will be destroyed in a manner even more savage than that of Sodom and Gomorrah.

*** The people of Sodom and Gomorrah were extremely wicked and unrepentant. They received God's judgment, too.**

*** These cities that rejected the disciples and the gospel will be punished severely as well.**

6:14-15 - There was much disagreement and confusion about Jesus' identity. Some thought he was Elijah or one of the prophets. And some (like Herod in this verse) thought he was the risen John the Baptist, even though John had just recently died and the people must have known what he looked like.

*** Herod simply thought this was John the Baptist because he had put him to death. This wasn't necessarily a widespread belief.**

*** Herod wasn't a follower of Jesus Christ. According to the gospels, none of Jesus' followers ever asked Him if He was John the Baptist. The only accounts of this allegation were when Peter admitted He was the Messiah and when Herod was confused.**

*** The gospel writers knew and recognized Jesus Christ as the Messiah. These writers knew He wasn't John the Baptist. Therefore, their resurrection accounts can surely be trusted.**

6:20 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 7

7:9-13 - Jesus criticizes the Jews for not killing their disobedient children as required by Old Testament law. (See Ex.21:15, Lev.20:9, Dt.21:18-21)

*** The Pharisees had created a doctrine ("the tradition of the elders") that stated a person must wash their hands before eating. This doctrine included a belief about an evil spirit that sat on their hands during the night and if a person did not wash his or her hands before eating, this spirit would make the food hurtful for them!**

*** Jesus indicated that the Pharisees were trying to make Him and His followers obey a foolish law that they created. He also told them that they weren't following or understanding the law that was given by God.**

7:22 - Jesus talks about the "evil eye."

*** According to Mark 7:21 and 22, Jesus simply stated that, "From within, out of the heart of men proceeds . . . an evil eye . . ."**

7:24, 31 - Ezekiel (26:14, 21, 27:36) prophesied that Tyre would be completely destroyed, never to be built again. But it wasn't destroyed and continued to exist, as shown by this verse in which Jesus visits Tyre.

*** In 1291 A.D., Tyre was destroyed by the Mamluks.**

*** These verses in Ezekiel never give a timetable for the destruction of Tyre.**

7:25-29 - Jesus initially refuses to cast out a devil from a Syrophoenician woman's daughter, calling the woman a "dog". After much pleading, he finally agrees to cast out the devil.

*** Jesus made it clear that He had been sent to the Israelites, first. However, His mission was to save all. When He heals her daughter, this is made clear.**

7:33 - Jesus puts his fingers in a deaf man's ears, then spits and touches the deaf man's tongue.

*** This is correct. He also heals this man.**

Chapter 8

8:4 - The disciples ought to know by now where they can get enough food to feed a few thousand. After all, Jesus had just done it before (6:34-44). This "doublet" was probably the result of two oral traditions of the same event.

*** These are two, clear and distinctly different accounts. There is no evidence that they are fictional.**

8:12 - Jesus says he will not give any signs, but the gospel of John (3:2, 20:30) and Acts (2:22) say that he performed many.

*** Jesus did many signs and miracles. However, when the unbelievers, that wanted to mock Him disbelieved these signs and miracles and asked for a special sign (just for them and their egos), He would not give it to them.**

8:23 - Jesus spits on a blind man's eyes. Why don't televangelists spit on people when healing them?

*** This is the method Jesus used to heal this man.**

8:27-28 - There were various opinions about the identity of Jesus. Some thought he was Elijah or one of the prophets. And many thought he was a risen John the Baptist. With credulity like that just about anyone could later be passed off as the risen Christ.

*** Herod simply thought this was John the Baptist because he had put him to death. This wasn't necessarily a widespread belief.**

*** Herod wasn't a follower of Jesus Christ. According to the gospels, none of Jesus' followers ever asked Him if He was John the Baptist. The only accounts of this allegation were when Peter admitted He was the Messiah and when Herod was confused.**

*** The gospel writers knew and recognized Jesus Christ as the Messiah. These writers knew He wasn't John the Baptist. Therefore, their resurrection accounts can surely be trusted.**

8:31 - Jesus explains to his disciples about his death and resurrection. Yet the gospel of John (20:8-9) claims that the disciples "knew not ... that he must rise again from the dead."

*** John 20:9 states that the disciples at the tomb had not understood, from the scriptures, that Jesus' would be resurrected. Nonetheless, Jesus had told them and this verse does not contradict this fact.**

Chapter 9

9:1 - Jesus falsely prophesies that the end of the world will come within his listeners' lifetimes.

*** This passage does not say that Jesus will return and establish His kingdom within their lifetime. It reads, "And He said to them, 'Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.'"**

*** This passage is likely referring to John (and possibly others). In Revelation (see 4:1), John is present in Heaven and has an awesome experience - He sees inside the Kingdom of God, he sees Jesus, etc. This all happened, of course, before John's death.**

*** This Greek word for "coming" can also be translated "appearing."**

9:2 - Mark says the transfiguration occurred six days after Jesus' false prophecy, but Luke (9:28) says it was eight days after.

*** Luke clearly states, ". . . about eight days after these things . . ." Matthew says,**

"After six days . . ." Neither author indicates which event they were referring to as the starting point for their days. Therefore, it is impossible to impose a contradiction.

9:13 - Jesus says that John the Baptist was Elijah, but John the Baptist explicitly denies it in Jn.1:21.

* Jesus didn't believe that Elijah was John the Baptist. Jesus indicated that there would be a forerunner to precede Him that had the same spirit of power as Elijah. This person was John the Baptist.

9:17, 25 - Jesus heals a boy with "a dumb spirit" by saying, "Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him." (Sounds like a script from Monty Python, doesn't it?) But how could a deaf spirit hear the words spoken to it? And how could a dumb spirit cry out?

* Jesus was likely calling this a "dumb and deaf spirit" because it was making the boy dumb and deaf; not because the spirit was dumb and deaf. At any rate, it was commanded to respond to Jesus Christ and it obeyed Him.

9:17, 25 - Who makes people deaf and blind? Foul spirits.

* Exodus 4:11 shows that God makes people a variety of ways. He even allows people to be mute, deaf, and blind. God is so sovereign and in control that even when he allows something to happen it could be said that He made it happen. This is why there is some confusion here.

* Foul spirits are still under God's control. However, He allows them to do certain things for certain reasons.

9:19 - Jesus gets mad at his disciples for failing to cast out a devil and says, "O faithless generation, how long shall I be with you? how long shall I suffer you?

* Jesus had given them the power to cast our devils. However, they couldn't utilize it correctly and do it. Therefore, Jesus was upset.

9:38 - The disciples saw some others that they didn't know "casting out devils" in Jesus' name. (It was a popular sport back in those days.)

* Yes, someone else was casting out devils in Jesus' name. The Bible doesn't indicate that exorcising devils was a sport, though.

9:38 - Who can cast out devils in the name of Jesus? Others can do it, too.

* In the following verses after 38, we see that these people who were casting out demons in Jesus' name were also followers of Jesus; even though they weren't

known by the disciples.

9:40 - Jesus says that those who are not against him are for him. But elswhere he says that those who are not for him are against him.

*** These are semantic arguments regarding the English translations and they are unnecessary because the Greek is much simpler. Luke 11:23 reads, "Opposition gathers and scatters." Mark 9:40 reads, "Opposition is not superior (to Me)." These are complementary statements.**

9:43-48 - Does Hell exist? Yes.

*** These verses clearly mention Hell.**

9:43-49 - Jesus tells us to cut off our hands and feet, and pluck out our eyes to avoid going to hell.

*** This isn't a literal commandment. Jesus is saying this to indicate the depravity of sin and God's hatred for it.**

Chapter 10

10:11 - In this verse Jesus condemns all divorces, but exceptions are made in in other verses.

*** Mark 10:11, Luke 16:18, Matthew 5:32, and Matthew 19:9 are all different statements, made by Jesus, about divorce. They don't contradict each other, though. They complement each other.**

*** First, Jesus makes it clear that God created man and woman to enter into a covenant with God to stay married. He quotes Genesis, too. This is the ideal.**

*** Here are the things that we learn from these four statements by Jesus:**

1) If a husband or wife divorces the other and marries another, then they commit adultery (Mark 10:11). Since no reasons or circumstances are given, Jesus is obviously talking about divorce without fornication.

2) If a husband divorces his wife and marries another, then he commits adultery. If the divorced wife marries another, then she commits adultery (Luke 16:18). Once again, Jesus is talking about divorce without fornication being the cause.

3) If a husband divorces his wife for any reason besides fornication, then he causes her to commit adultery. Whoever marries this divorced woman commits adultery (Matthew 5:32). Now, Jesus is giving instructions about a married

person who commits fornication.

4) If a husband divorces his wife for any reason besides fornication and marries another woman, he commits adultery. Whoever marries this divorced woman commits adultery (Matthew 19:9). Once again, Jesus is giving instructions about a married person who commits fornication.

* It is obvious from the text that the first two verses are toward people who have not committed fornication. The third and fourth verses are given to people who have committed fornication. These don't contradict each other, but they give instructions to people in different circumstances. Furthermore, they aren't taken from the same times and places in Jesus' ministry, so they cannot be misquotes or omissions.

* 1 Corinthians 7:15 addresses another circumstance. Paul gives instructions to spouses who have an unbelieving husband or wife that abandons them. They are no longer in bondage to them.

10:15 - Jesus says that one must have a childish faith in order to be saved. But poor Paul in 1 Cor.13:11 says that he "put away childish things" and by so doing, if the words of Jesus are true, made his salvation impossible.

* Jesus is making a comparison between the heart and qualities of young people and the heart and qualities of a person that has saving faith in Jesus Christ.

* In 1 Corinthians 13:11, this Greek word for "childish" can be better interpreted "immature." Paul is contrasting the immature things of youth with maturity. There is no contradiction here. There are simply two, different aspects of children that are being compared and contrasted.

10:18 - Jesus says that no one is good except for God. He also seems to be saying he is neither good nor God.

* By reading the text in verse 16, we know that this person didn't recognize Jesus Christ as the Messiah. In fact, He called Jesus, "Good Teacher." This is the reason for Jesus' response.

10:18 - Is anyone good? No.

* In verse 17, a man called Jesus "Good teacher." Jesus was making a point that He wasn't simply a "Good teacher." He was the perfect Son of God and He should have been recognized as such.

10:19 - When Jesus lists the "ten" commandments, he only mentions five -- the humanistic ones that make no mention of God. He also gives one that is not included in the so-called ten commandments: "defraud not." Just where he got

this one is anyone's guess.

*** Jesus never claims to list the "ten commandments" here. Therefore, there is no chance that He tried and failed.**

*** Jesus is referring to Leviticus 19:13. It reads, "You shall not defraud your neighbor . . ."**

10:25 - Jesus says that rich people cannot go to heaven.

*** Jesus never says that rich people can't go to Heaven. However, He does recognize that it is difficult for them to go to Heaven because they often rely on their riches instead of God.**

10:29-30 - Jesus will reward men who abandon their wives and families.

*** These scriptures state that Peter left all and followed Jesus Christ. It doesn't indicate the nature of his relationship with his wife.**

*** Jesus' public ministry lasted approximately 3 years. During this time when the faultless, Son of God walked the Earth, many people forsook their daily routines and regular responsibilities in order to learn from Him, please Him, and help Him.**

10:34 - Jesus explains again (see 8:31) to his disciples about his death and resurrection. Yet John (20:9) claims that the disciples "knew not ... that he must rise again from the dead."

*** John 20:9 states that the disciples at the tomb had not understood, from the scriptures, that Jesus would be resurrected. Nonetheless, Jesus had told them and this verse does not contradict this fact.**

10:42-43 - Does God approve of slavery?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

10:45 - Was Jesus a ransom for many or for all? For many.

*** This verse says Jesus gave His life as a ransom for many; not all (as it says in 1 Timothy 2:6). However, the Hebrew word that is translated into the English word "ransom" is different, so that's why we have see an alleged error.**

*** In Mark 10:45 and Matthew 20:28, the simple Hebrew word "lutron" is translated "ransom." It means to "loosen" or a "redemption price (figuratively ransom)." In**

1 Timothy 2:6, the compound Hebrew word "antilutron" is used. It refers to substitution and a "redemption price." Therefore, Jesus gave His life as a ransom for many and a substitutionary, redemptive price for all.

10:46 - Were one or two blind men healed near Jericho? Mark and Luke (18:35) say there was only one, but Matthew (20:30) says there were two.

* There were two blind men that received their sight. As is customary, Mark and Luke simply mention the man that spoke and omitted the man who did not speak.

Chapter 11

11:7 - Matthew (21:7) says that Jesus rode into Jerusalem on both and ass and a colt, John 12:14 says the rode on an ass, but Mark and Luke (19:35) say he rode on a colt. Which is was it?

* John 12:14 states that Jesus rode into Jerusalem on a young ass. This Greek word in Mark 11:17 and Luke 19:35 indicates that Jesus rode on a "young ass," also.

* Matthew 21:7 tells us that there was a "young ass" for Jesus and also another animal for the other disciples.

11:13-14 - Jesus kills a fig tree for not bearing figs, even though it was out of season. He did this to show the world how much God hates figs.

* Jesus was giving an illustration of the Jews and their lack of spiritual fruit and readiness. Right after they "didn't recognize the time of their visitation" (by the Messiah), He cursed the fig tree. The Jews (and the fig tree) may have not felt like it was the perfect time for the harvest, but according to God, it was.

11:20 - The fig tree immediately dies in Matthew (21:19-20), but it doesn't die until morning in Mark's account. Also, the curse is worded differently in the two gospels

* The fig tree's leaves withered away, immediately. However, 1) not all of the disciples were there to witness this miracle and 2) its roots were not seen as withered until the next day. Mark records them passing the fig tree, Jesus cursing it and teaching His disciples, both from and to Jerusalem. Matthew only records the events regarding the fig tree on the way to Jerusalem.

* Here is Mark's record of the trip from Jerusalem: Mark 11:12-14 reads, "Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, 'Let no one eat fruit from you

ever again.' And His disciples heard it."

*** Here is Mark's record of the fig tree on the way to Jerusalem (the next day): Mark 11:20 and 21 reads, "Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, 'Rabbi, look! The fig tree which You cursed has withered away.'"**

*** Here is Matthew's record of the fig tree on the way to Jerusalem (also, the next day) Matthew 21:18-20 reads, "Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, 'Let no fruit grow on you ever again.' Immediately the fig tree withered away.**
And when the disciples saw it, they marveled, saying, 'How did the fig tree wither away so soon?'" Simply because Mark's passage doesn't mention its leaves and their immediate withering, this doesn't mean that the fig tree's leaves didn't wither immediately. Jesus likely had a large group around Him and for every person to see and be present for every action He made and every word He said would be unreasonable. Furthermore, Mark isn't responsible for including every word that Jesus spoke or every reaction that was made by His followers.

*** Mark 11:20-21 reads, "Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, 'Rabbi, look! The fig tree which You cursed has withered away.'" In this passage, we see a more emphatic statement because something new has been witnessed. Some of the disciples had seen Jesus make the fig tree's leaves wither away (Mark 11:12-14). However, it isn't cited as "dried up to/from the roots" until the next day (Mark 11:20-21 and Matthew 21:18-20). This is typical and consistent with the withering of a plant. First, the top is seen withered, then the roots are found withered, too. It was apparently unearthed by the next day.**

*** Peter may or may not have been there for the miracle on the first day. However, this is immaterial because the next day, as Mark points out, Peter exclaims that the entire fig tree is withered - its leaves and its roots.**

Here is the chronology from Matthew:
Jesus rode into Jerusalem on a colt.
The people laid down palms and proclaimed He was King.
Jesus cleansed the temple and healed people.
He and some disciples went out of Bethany.
In the morning, He and some disciples were returning to "the city" and saw the fig tree on the road.
Jesus cursed the fig tree, it withered and some of His disciples noticed it. (Matthew 21:18-20)
Jesus taught them about faith.
Jesus and some disciples returned to the temple.

Here is the chronology from Mark:
Jesus rode into Jerusalem on a colt.
The people laid down palms and proclaimed He was King.
Jesus went into the temple in Jerusalem. No details are given.
He left and went to Bethany with His 12 apostles.
He left Bethany and on the road, with some of the disciples, He cursed the fig tree. (11:12-14)
Jesus and some disciples went to the temple in Jerusalem and He cleansed it.
He left the city, in the evening.
In the morning, He and some disciples passed by the cursed fig tree.
Peter exclaimed that it and its roots were withered. (11:18-20)
Jesus taught them on faith.
Jesus returned to the temple in Jerusalem.

*** In short, these stories don't contradict. We have more details in Mark, though. Jesus passed the fig tree twice. He was with some different people and some of the same people on each passing, therefore He taught them about it, twice.**

11:23-24 - If you do "not doubt in your heart" you can cast a mountain into the sea (or kill a fig tree, or whatever).

*** Figuratively, this is true! Christians with faith can move mountains of sin, shame, and weakness from their lives.**

Chapter 12

12:25 - No, angels never have sex.

*** This verse refers to life after death; not life on Earth.**

12:29, 32 - How many gods are there?

*** There is one God. See "Special Questions" for more on this.**

12:31 - Jesus quotes Lev.19:18: "Love thy neighbor as thyself." This is by far the best verse in Leviticus, and one of the best in the entire bible. But in the next chapter of Leviticus, God orders us to kill wizards (20:6), children who are disrespectful toward their parents (20:9), adulterers (20:10), and homosexuals (20:13). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See Numbers 31 and 1 Samuel 15 for just two of many examples.)

*** God didn't order us to kill wizards. He told the ancient Israelites to put them to death for their rejection of God and decision to embrace evil spirits. Furthermore, God decreed capital punishment was the appropriate punishment for several, wicked crimes, as citizens and lawmakers do, today. In this case, He drew the**

line and the Israelites were to avoid crossing it.

* Concerning Numbers 31 and 1 Samuel 15, Israel fought many wars. God often gave the spiritual reason for these wars, but there were surely other reasons, too. It isn't always wrong to go to war.

12:35-37 - Jesus denies being a descendent of David. But this contradicts many Bible verses.

* Jesus never denies being a descendant of David. In fact, He asks the Pharisees about the Messiah and they indicate He must come from David. However, Christ asks them about a passage where David calls Him Lord and reveals that this person called Christ is also one with God.

Chapter 13

13:13 - What must you do to be saved? Endure to the end.

* If we begin reading at verse 12, we see that verse 13 is referring to earthly live being saved; not salvation of the soul.

13:17 - In the last days God will make things especially rough on pregnant women.

* God doesn't hate pregnant and nursing women. Conversely, He loves them and gives them a warning about their hardships in the days of persecution.

13:24-25 - "In those days ... the moon shall not give her light, and the stars of heaven shall fall." Of course this is nonsense. The billions of stars will never fall to earth and the moon does not produce its own light.

* Jesus never claims that billions of stars will fall to earth.

* Jesus never identifies the moon as an independent light source.

* These prophecies closely resemble the ones in Revelation.

13:26 - Will Jesus' second coming be visible to all?

* Yes. In John 14:19, Jesus is simply saying that He was leaving the Earth, soon. He states that, ". . . the world will see Me no more, but you will see Me . . ."

13:30 - Jesus shows that he is a false prophet by predicting his return and the end of the world within the lifetime of his listeners.

* This Greek word for "generation" also means "age." Jesus is simply saying that

the "church age," which was being ushered into existence, would not pass away until everything was fulfilled. This is true.

13:31 - Jesus says that heaven won't last forever; and neither will the earth, contrary to other bible passages.

*** In Ecclesiastes 1:4, this Hebrew word "forever" is better translated "concealed the vanishing point." A better translation is this: "One generation passes away and another generation comes, but the Earth stands and its vanishing point is concealed." No, the Earth won't last forever.**

13:32 - There are some things that Jesus doesn't know -- like when the end of the world will come.

*** In John 16:30 and 21:17, people are talking to Jesus and proclaiming that He knows everything. Compared to what these people knew, they were correct.**

*** Colossians 2:2 and 3 are referring to the risen Christ. All knowledge and wisdom are in Jesus Christ and God the Father.**

Chapter 14

14:7 - In Matthew (28:20), Jesus says he will always be with his disciples, but he says the opposite in this verse.

*** In Matthew 28:20, Jesus is referring to His Spirit and not His literal body. In this verse, He is talking about His literal body.**

14:12 - Was Jesus crucified the day before or the day after the Passover meal? The day after.

*** This verse says it was the first day of Unleavened Bread, when they killed the Passover lamb, and the disciples ate their Passover meal. This was also the day when Jesus was crucified. This day was also called the Preparation Day of the Passover.**

14:22-24 - Jesus tells his disciples to eat his body and drink his blood.

*** Jesus institutes communion (also called "The Lord's Supper"). This was obviously symbolic because His disciples didn't eat His literal body or drink His literal blood.**

14:28 - Did Jesus forewarn the apostles of his death and resurrection?

*** Yes. John 20:9 states that the disciples at the tomb had not understood, from the scriptures, that Jesus would be resurrected. Nonetheless, Jesus had told**

them and this verse does not contradict this fact.

14:30 - Did Jesus say "before the cock crow twice" as this verse says, or once as is said in the other gospels? (Mt.26:34, Lk.22:34, Jn.13:38)

*** These phrases, "before the cock crows" and "before the cock crows twice" are simply indicators of the same cock that crows before morning. Cocks crow right before daybreak. Jesus was simply telling Peter that before morning, he would deny Him three times. This was fulfilled, too.**

*** Before alarm clocks, "the cockcrowing" was a time that everyone knew. It was right before daybreak. If any employer told his employee to be at work before "the cockcrowing," he would know that this meant to be there before daybreak.**

*** The cocks generally crowed between Midnight and 1am, too, but this wasn't considered "the cockcrowing." Matthew, Luke and John knew that people recognized "the cockcrowing" as the one right before daybreak. Mark simply mentioned the first and second cockcrowing.**

*** It is likely that Jesus made both statements to Peter. Jesus said, "The cock will not crow before you deny Me three times." Peter promised he would never deny Jesus and He replied, "Even this night, before the cock crows two times, you will deny Me three times."**

14:43-45 - Did Jesus identify Judas with a kiss? Yes.

*** Verse 45 tells us that Judas kissed Jesus.**

14:51-52 - One of the followers of Jesus was a young, nearly naked man who dropped his linen cloth and "fled from them naked" when the priests came to arrest Jesus.

*** This is correct.**

14:53 - Was Jesus taken to Caiaphas or Annas first? Caiphas.

*** This verse tells us that they took Jesus to the high priest. It doesn't say they took him there first. It simply omits their trip to Annas' house.**

14:57-58 - Mark says that those who quoted Jesus were "false witnesses," yet according to Jn.2:19, Jesus said what these witnesses said that he did. So how are they "false witnesses"?

*** Luke 14:56-69 reads, "For many bore false witness against Him, but their testimonies did not agree. Then some rose up and bore false witness against Him, saying, 'We heard Him say, I will destroy this temple made with hands, and**

within three days I will build another made without hands.'" But not even then did their testimony agree." Clearly, there were several testimonies and they did not agree. Mark did not record all the testimonies, though.

*** We cannot say that there were not false witnesses. In fact, since the one, recorded statement somewhat agrees with what Jesus had said (at least it agreed with His literal words, even though they didn't understand He was talking about His body) and it was noted that there were some contradictory testimonies, this indicates that there were others and that the others were incorrect.**

14:62 - Jesus, when asked by the high priest if he is the Christ, answers "I am" in this gospel. But in Matthew (26:64) he equivocates by saying, "Thou hast said it." In both gospels he falsely prophesies that the high priest would see his second coming.

*** Matthew and Mark complement each other. Jesus spoke, "I am as you said." Part of this quote was recorded by Matthew and part was recorded by Mark.**

*** Jesus never said that the high priest would be alive at His second coming. However, He did say that He would witness it. This is consistent with Revelation 1:7, Daniel 7:13, Psalm 110:1, etc.**

14:66-72 - To whom did Peter deny knowing Jesus?

*** According to the scriptures, Peter denied knowing Jesus before a female servant, another female servant and one of the high priest's servants. This was all done in a crowd of people.**

*** See "Special Questions" for more on this.**

Chapter 15

15:17 - What color was Jesus' robe?

*** These were two, different robes. In Matthew 27:28, Jesus was given a scarlet robe, then they put a crown of thorns on His head. In John 19:2, it states that the soldiers put a crown of thorns on His head, then had Him wear a purple robe. In Matthew 27:31, it states that after Jesus was mocked, smote and spit on, they removed the purple robe and put the old robe on Him. If you read these two accounts closely, you can see how they fit perfectly together and do not contradict. They overlap.**

15:21 - In the gospel of John, Jesus is said to have carried his own cross (19:17). But in this verse Simon the Cyrenian carried the cross for Jesus.

*** In the Greek text, John 19:17 doesn't clearly state that Jesus carried His own**

cross. There are two, different, Greek words here, too. Matthew, Mark, and Luke use "airo" for "bearing" as Simon was "bearing" Jesus' cross. This word means "to lift."

*** John uses the Greek word "bastazo" for "bearing," which can mean "enduring." It can be used figuratively, and in this case, it surely was.**

15:23 - Mark says the soldiers gave Jesus wine mixed with myrrh to drink. But Matthew (27:34) says they gave him vinegar mingled with gall.

*** Jesus was given fermented wine which was also called vinegar. According to the Greek words, in all of the gospels, this is consistent. Mark mentions myrrh and Matthew mentions gall being mixed with this fermented wine. These are synonymous because both came from a tree and were used for the same purposes.**

*** Simply because John didn't mention it being mixed, this isn't a contradiction. It is an omission and expected from a different person's perspective.**

15:25 - Mark says it was "the third hour" when Jesus was crucified. But John (19:14-15) says it was some time after "the sixth hour."

*** John 19:14 clearly says it was "about the sixth hour." In this verse, there are even distinct Greek words used for "about," "sixth," and "hour." John forgot his watch, so he had to guess. This is why he was approximately 2-3 hours off.**

15:25 - Was Jesus crucified the day before or the day after the Passover meal? The day after.

*** This verse says nothing about the Passover meal. See the entries for Mark 14:12 and John 19:14-16.**

15:26 - All of the gospels give the exact words that were written over the cross, but none of them agree about the words that were used (Mt.27:37, Lk.23:38, Jn.19:19).

*** All of these accounts mention an inscription that was written in Latin, Greek, and Hebrew. Mark and Luke record it saying "The King of the Jews." Matthew records, "Jesus the King of the Jews." John records, "Jesus of Nazareth, King of the Jews." These differences are negligible and are not contradicting. All of the gospels record similar and congruent statements. A disagreement or contradiction would be one saying, "Jesus of Lebanon, King of the Greeks."**

15:27 - Can thieves go to heaven? Yes.

* Yes. The gospel message applies to everyone.

15:32 - Mark says that both thieves reviled Jesus, but Luke (23:39-40) says that only one reviled him, and the other rebuked him for it.

* According to the scriptures, both thieves reviled Jesus. However, one of them had a change of heart and believed.

15:33 - When Jesus was crucified, there was three hours of complete darkness "over the whole land." It is strange that there is no record of this extraordinary event outside of the gospels.

* There are many extraordinary things that are only mentioned in the scriptures. This doesn't mean they did not happen. Much of the Bible has been verified by archaeology, historical records, ancient writings and manuscripts, etc.

15:39 - What did the centurion call Jesus when he died?

* Luke records the centurion saying, "Certainly, this was a righteous man." Matthew and Mark record him saying, "Truly, this was the Son of God." These are complementary phrases, so the centurion surely said both.

15:40 - Were the women looking from far away as this verse says, or from the foot of the cross as is said in John (19:25)?

* These two passages of scripture complement each other. In John 19:25, the women are standing by the cross before Jesus dies. This is proven by them clearly being there before Jesus is given the vinegar (John 19:29) and his death in verse 30. In Matthew, He was given the vinegar in Matthew 27:48 and died in verse 50. In Matthew 27:55, after Jesus' death, the women are "afar off."

15:44 - "And Pilate marveled if he were already dead." Maybe he wasn't!

* Jesus died quickly so that His bones would not be broken. This fulfilled an Old Testament prophecy. See Psalm 34:20. If he had lived longer, then the Romans would have broken His legs (as is customary with crucifixions, to accelerate the dying process).

Chapter 16

16:1 - Mark says that two women visited the sepulchre on Easter morning. But all of the other gospels disagree (Mt.28:1, Lk.24:10, Jn.20:1).

* John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).

*** Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.**

*** Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.**

*** Luke uses the word "they" and does not indicate who was visiting the tomb. He only indicates who told the account to the disciples.**

*** These accounts do not contradict. First, there can be no argument from silence. With this in mind, there are no conflicting stories, only separate accounts. In order for a true conflict, one author would need to say that one of the women listed, in one or more of the gospels, was not there.**

*** If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.**

16:2 - Mark says that the women came at sunrise, but John (20:1) says they came with it "was yet dark."

*** John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).**

*** Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.**

*** Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.**

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*** If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.**

16:5 - The visitors saw a young man in Mark, but none of the other gospels agree

(Mt.28:2, Lk.24:3-4, Jn.20:11-12).

*** John records that Mary saw two angels (no sex mentioned) in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.**

*** These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts. It complements them.**

16:5 - was the man (men, angel, or angels) inside or outside of the tomb? Mark, Luke (24:3-4), and John (20:11-12) says inside, but Matthew (28:2) says outside.

*** John records that Mary saw two angels (no sex mentioned) in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.**

*** These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts - it complements them.**

16:7 - The "young man" told the woman to tell the disciples to meet Jesus in Galilee. But in Acts (1:4) and Luke (24:48) they are told to stay in Jerusalem.

*** Acts 1:4 is a quote from Jesus Christ. He was telling His disciples to wait in Jerusalem until they were "baptized with the Holy Spirit." He also said this would happen in a few days from now. Jesus never mentioned His return. Luke 24:48 and 49 correlate with this passage in Acts.**

*** This happened at Pentecost. This event was 50 days after Passover; which was 50 days after the crucifixion of Jesus Christ. Jesus was in the grave for three days, then rose and walked the Earth for 40 days. Therefore, Pentecost and the "baptism of the Holy Spirit" happened seven days after Christ's ascension.**

*** Matthew 28:10 is a passage of scripture where Jesus tells some of His disciples to tell other disciples that He would also appear in Galilee before His ascension. Incidentally, in verse 19, Jesus is telling His disciples to "go and make disciples of all nations." Jesus is clearly talking about meeting certain disciples in Galilee,**

before His ascension, and His disciples eventually going into the entire world and making more disciples.

*** Mark 16:7 correlates with Matthew 28:10. Right after Jesus' resurrection, some angels told some of His disciples that He would meet them in Galilee.**

16:8 - The women were afraid and told no one after seeing the young man. But Luke (24:10) and Matthew (28:8), saying that the women "told all these things to the eleven."

*** Matthew states that they ran and told the disciples. Matthew simply omits their first reaction: surprise.**

*** Mark 16:10 and 13 clearly state that these women told the rest about Jesus' resurrection. Verse 8 simply indicates their first reaction. Nonetheless, Mark tells us (two verses later) that they told the disciples.**

16:9 - Jesus first appears to Mary Magdalene "out of whom he had cast seven devils." Now there's a reliable witness for you.

*** After Mary was delivered, she became a follower of Jesus Christ and the Bible does not indicate that she was ever possessed, again.**

16:14 - According to this verse, Jesus appeared to the "eleven." But 1 Cor.15:5 claims that he appeared to "the twelve." Was a resurrected Judas there, too? And was his first (and only?) appearance in a room or on a mountain top?

*** This verse simply says Cephas saw Him before the rest of the twelve. It never mentions the women, so Paul simply omits them.**

*** In this verse, Paul simply called Matthias one of the twelve. He was surely with the apostles and was named one shortly after Jesus ascended to Heaven. Since Paul wrote this epistle after Matthias was chosen, he simply called him one of the twelve.**

16:15 - Jesus, contrary to his previous instructions (Mt.10:5-6, 15:24), tells his disciples to preach the gospel throughout the world.

*** First, the gospel went to the Jews and not to the Gentiles or Samaritans. Later, the gospel was preached to these groups of people. See Romans 1:16, 2:9, and 10, etc.**

16:16 - Jesus says that those that believe and are baptized will be saved, while those who don't will be damned. But this contradicts Jn.5:29 and Lk.10:26-28 that say that those who do good will be saved and those that do evil will be damned. It also contradicts Mt.12:37 which says that "by thy words" you will be either saved

or damned. And, of course, it also contradicts the many New Testament verses that deny that salvation is by faith alone.

*** This isn't what Mark 16:16 states. Mark 16:16 reads, "He who believes and is baptized will be saved; but he who does not believe will be condemned."**

*** In John 3:18 and 16, Jesus is emphasizing how one must believe in order to be saved. This is correct and correlates to many other passages of scripture.**

*** This passage, in Matthew 12:37, is better understood by reading the two verses that precede it. Matthew 12:35-37 read, "A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." Jesus is simply indicating that a person's words declare their repentance and belief in Him. These Pharisees verbalized their disbelief, therefore they were going to face judgment.**

*** Matthew 12:35-37 correlates with John 3:18 and 36 because John is simply cutting to the chase. How can a person have a silent, saving belief? A belief in Jesus Christ involves repentance and admitting He is their Lord and Savior. Saying these words justifies a person and not saying these words leaves a person in their state of condemnation.**

*** In Luke 10:26-28, Jesus gives the lawyer an ambiguous answer with two, important meanings. The first is this: He is telling the lawyer that he must flawlessly obey the entire Old Testament law (summed up in verse 27 - therefore, Jesus is telling him that he must be perfect) in order to go to Heaven without trusting Jesus Christ. The second is this: Jesus is telling the lawyer that he must love God with all his heart, soul, strength, and mind and love his neighbor as himself. Doing this surely included loving Jesus, which involved believing and trusting Him as his Lord and Savior. Both messages complement each other and do not contradict any passages of scripture.**

*** In 1 John 4:7, John is talking to believers. Therefore, he is not telling them how to be saved. They are already saved. John says that "everyone who loves is born of God."**

*** In John 5:29, this entire passage is prefaced with this statement in verse 24: "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life." Therefore, the "good" person in verse 29 is the one who believes, trusts, and accepts Jesus Christ as their Lord and Savior.**

16:17 - Who can cast out devils in the name of Jesus? Only the followers of

Jesus can do it. (It's one of the signs of a true believer.)

*** This verse says, "And these signs will follow those who believe: In My name they will cast out demons . . ." It is congruent with Mark 9:38 and Luke 9:49 as those passages mention other followers of Christ who were casting out demons in Jesus' name.**

16:17-18 - The true followers of Christ routinely perform the following tricks: 1) cast out devils, 2)speak in tongues, 3) take up serpents, 4) drink poisons without harm, and 5) cure the sick by touching them.

*** Jesus didn't say that His true followers routinely do these things. However, He did indicate that some would do them.**

16:20 - This verse claims that Jesus performed many signs through his followers. But elsewhere in the gospels Jesus said he would not provide any signs (except for the sign of Jonas.)

*** Jesus did many signs and miracles. However, when the unbelievers that wanted to mock Him disbelieved these signs and miracles and asked for a special sign (just for them and their egos), He would not give it to them.**

Luke

Chapter 1

1:5 - When was Jesus born? Before 4 BCE. Herod the Great died in 4 BCE.

*** This verse does not tell us which year Jesus was born.**

1:5-6 - According to the Psalms (14:3, 53:3) and Romans (3:10, 23)), no human has ever been righteous. But Luke tells us that both Elisabeth and Zacharias were "righteous before God" and "blameless".

*** In both of the passages in Psalms, David is clearly referring to certain people that were unrighteous. This is obvious when you read verses one and two of each passage.**

*** In the passages in Romans, Paul is indicating how people need God because they have sinned. He is quoting David, but using the verse in a different way (one proof of this is the different audience Paul is writing to: the Romans and Gentiles). Paul is using this phrase David used to indicate that everyone has sinned and needs Jesus Christ as their Lord and Savior.**

*** Elisabeth and Zacharias were righteous before God and blameless because they obeyed His laws. This righteousness was a state of being. Unlike God's righteousness, human righteousness comes and goes as we obey God and disobey Him.**

1:17 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

1:20 - God strikes Zacharias dumb for doubting the angel Gabriel's words.

*** This is correct. This was Zacharias' temporary punishment for his lack of faith.**

1:34 - Was Jesus the descendent of David?

*** Yes, Jesus was a descendant of David because He was adopted by his earthly family and grafted into his lineage.**

* Matthew 1:18 and Luke 1:31-35 indicate that Jesus was the offspring of the Holy Spirit. This is true. However, Joseph was His earthly and adopted father.

* Matthew 22:45 and Mark 12:35-37 record Jesus talking to some religious leaders about a statement by David. David is simply recognizing that the Messiah was His Lord.

1:41, 67 - Elisabeth and Zacharias were filled with the Holy Ghost. But how could they have been, since "the Holy Ghost had not yet been given"? (Jn.7:39)

* There are many times in the Old Testament, before the Holy Ghost was given at Pentecost, when the Holy Ghost would fill someone. Before Pentecost, the Holy Ghost would come and leave. However, after Pentecost, the Holy Ghost comes and stays in the heart of every believer.

* See Psalm 51:11, Numbers 11:25, Judges 3:10, 2 Chronicles 24:20, etc.

1:50 - Should we fear God?

* Yes, we should fear God. See "Special Questions" for more on this.

Chapter 2

2:1 - When was Jesus born? After 6 CE. Quirinius became governer of Syria in 6 CE, ten years after king Herod's death.

* This verse does not tell us which year Jesus was born. However, the mention of Quirinius taking the census is likely historically true. He was a person in whom Augustus confided and he was sent into Syria and Judea with the power to make the census. In this case, he acted as governor and later, he was officially given the title. This is revealed in part by the mention of this being his first census.

2:1-7 - Where did Joseph and Mary live before the birth of Jesus? They lived in Nazareth, and traveled to Bethlehem because of a census.

* Joseph and Mary lived in Nazareth.

2:14 - This verse claims that Jesus came to bring peace, but Jesus denies this in Mt.10:34 and Lk.12:51.

* This verse is an exclamation of an angel. It doesn't say anything about Jesus having only one mission - to bring peace. Jesus brought many different things, depending on whether people rejected Him or trusted Him.

2:22 - Even Mary had to be "purified" after giving birth to Jesus. Was she defiled

by giving birth to the Son of God?

*** Since there was blood involved, this made her impure according to Jewish law.**

2:23 - Males are holy to God, not females.

*** It is likely that this passage only mentions "males" because it is telling about the birth of a male.**

*** This passage says and implies nothing about the impurity of a female.**

2:25 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

2:25-26 - Ec.7:20 says that there has never been a just man. But according to this verse Simeon was not only just, but he was also filled with the Holy Ghost -- before the Holy Ghost had been given (Jn.7:39).

*** Ecclesiastes 7:20 reads, "For there is not a just man on the earth that does good and does not sin." The writer is simply saying that no human is perfect and completely without sin.**

*** Simeon was just and devout. This doesn't contradict any other passages of scripture.**

*** The part about the Holy Spirit was answered above.**

2:39 - Luke says that Joseph, Mary, and Jesus returned to Nazareth soon after Jesus' birth; Matthew disagrees (Mt.2:14), saying they went not to Nazareth, but to Egypt.

*** Matthew 2:23 indicates that Jesus and His family went to Nazareth to live. Luke simply omits the flight to and from Egypt.**

2:43-49 - When Jesus' parents begin the long trip back to Nazareth, the twelve year old Jesus stays behind, without even asking for their permission. Mary and Joseph search for him for three days and when they finally find him, Jesus doesn't apologize. Rather, he blames them for not knowing that he was doing his real father's business.

*** When Jesus' parents find Him, He asks them two, rhetorical questions. "Why did you seek Me? Didn't you know that I must be about My Father's business?"**

2:52 - How could an omniscient being "increase in wisdom"? And how could God increase "in favour with God."?

*** Jesus was both fully human and fully God. While He was on Earth, in a human body, He grew like a human - physically, mentally and spiritually. He was our perfect example, too.**

Chapter 3

3:9 - Those who fail to bear "good fruit" will be "hewn down, and cast into the fire."

*** This was part of a statement by John the Baptist. He was explaining to them how evil deeds and disbelief will be judged with fire. This is consistent with other passages of scripture (See Revelation 20).**

3:14 - "Be content with your wages" -- no matter how unjust they may be.

*** John made a specific statement to the "soldiers" in this verse. They were to be content with their wages. This was related to the conversation with the tax collectors in verses 12 and 13.**

3:17 - John the Baptist says that Christ will burn the damned "with fire unquenchable."

*** This is consistent with the scriptures. See Revelation 20.**

3:22 - In Luke's gospel, God addresses Jesus directly saying, "Thou art my beloved son." But Matthew (3:17) has God speak to those witnessing Jesus' baptism, by saying: "This is my beloved son." Whatever the exact wording, it is strange that after witnessing this even, John the Baptist is still unsure about Jesus (Mt.11:2-3, Lk.7:19,).

*** Matthew and Mark record God saying, "This is my beloved Son, whom I am well pleased." Since Matthew and Mark have written in this tense, it indicates that God is endorsing Jesus Christ and His ministry; not for His conscious or self-esteem, but for the benefit of others.**

*** Luke writes, "You are my beloved Son, whom I am well pleased." Since Luke has written in this tense, it indicates that God is directly endorsing Jesus Christ and His ministry. It is likely that both statements were made and an omission was made by each writer. In the Greek text, there is a very small difference between the two statements.**

*** John the Baptist gets thrown in prison and begins to lose faith. Many of the**

Jews expected their Messiah to be an earthly king that would set up His kingdom on Earth and overthrow the Romans. This was not Jesus' mission, so some of them got dismayed and misunderstood Him. John the Baptist may fit into this category.

3:23 - Luke says that Joseph's father (Jesus' grandfather) was Heli; Matthew (1:16) says his name was Jacob. Notice that the genealogy of Jesus given here is entirely different than that in Mt.1:6-16. Luke lists 43 generations from David to Jesus, Matthew has only 29, and except for David at one end and Jesus at the other, only three names in the two lists are the same (and they are completely out of order). Of course we are told to ignore boring genealogies like this in 1 Tim.1:4 and Tit.3:19. So why are they in the Bible then?

* When this verse says that Joseph was the son of Heli, it doesn't mean a literal son. It means a grandson. There are no words in the ancient scriptures that indicate grandfather or grandson. Therefore, the word son is used.

* Luke reveals the genealogy of Mary. Matthew lists the genealogy of Joseph.

* 1 Timothy 1:4 and Titus 3:19 are for the Jews who were boasting about their lineage. They were told not to worry about their lineage because Christ had already come and fulfilled the prophecies regarding lineages. These lineages are important because they verify Jesus Christ as the Messiah. If He was not from those lines, then He could not have been the Messiah.

3:27 - Who was Zerubbabel's father?

* Pedaiah was Zerubbabel's father. This is evidenced in 1 Chronicles 3:19.

* Matthew 1:12 and Luke 3:27 use a Hebrew word that is translated "begat," but it refers to lineages and doesn't always refer to father-son relationships. Therefore, we understand that Salathiel could be Zerubbabel's grandfather, great grandfather, etc.

3:35-36 - Luke says that the father of Salah was Cainan, but Genesis (Gen.10:24, 11:12) says Salah's father was Arphaxad.

* Sala was a descendant of Cainan, but Cainan was not his father. Sala was also a descendant of Arphaxad. According to Genesis 5:9, Sala was from Cainan's lineage. This is consistent with the text and the Hebraic usage of the word "son" instead of ever using grandfather, grandson, great grandfather, etc.

3:37-38 - Was Enoch the sixth or the seventh from Adam?

* In 1 Corinthians 15, Paul refers to the first Adam and the second Adam. The second Adam refers to Jesus Christ; the eternal Christ and second person of the

Godhead. Therefore, since we see that Enoch is the sixth from the earthly Adam, we know that he was seventh from the heavenly, eternal Adam: Jesus Christ.

Chapter 4

4:5 - The devil takes Jesus to the top of a mountain and shows him "all the kingdoms of the world." I guess the world was flat in those days.

*** The Son of God met with the Devil and they had a supernatural experience. It is entirely possible that God allowed them to see all the kingdoms of the world.**

4:12 - Jesus says that we shouldn't tempt God. But according to James (1:13), it is not possible to tempt him.

*** Jesus is correct. Jesus was talking to the Devil about his, specific temptation of Christ. While Jesus was on the Earth, He took the form of a human and experienced what humans experience.**

*** James is correct, too. God the Father cannot be tempted with evil. He is pure and righteous.**

4:12 - Is it ok to test (or tempt) God? No, God doesn't like to be tested or tempted.

*** Jesus tells the devil that he should not put God to a test.**

4:38 - Peter, who Catholics consider the first pope, was married.

*** This is correct. However, since I'm not a Catholic, I offer no defense for Catholics.**

Chapter 5

5:11 - Peter and his partners (James and John) abandon their wives and children to follow Jesus.

*** The scriptures state that James and John "forsook all" and followed Jesus Christ. It doesn't indicate the nature of their relationship with their wives and children.**

*** Jesus' public ministry lasted approximately 3 years. During the time when the faultless Son of God walked the Earth, many people forsook their daily routines and regular responsibilities in order to learn from Him, please Him and help Him.**

Chapter 6

6:3-4 - Was David alone when he asked for the holy bread at Nob?

*** Yes, David was alone. The Greek words in this passage (and verse 5) translate into the following English words: "Jesus answering them said, 'Have you not read so much as this: what David did when he hungered, that as soon as he went into the house of God, he took and ate the showbread, indeed committing that which is not lawful to eat, except for the priests, alone?"**

*** By reading the Greek text, we know the words "were with him" are an English insertion into verse 3. We also know that the words "to them that were with him" are an English insertion into verse 4.**

*** This passage complements 1 Samuel 21. They do not contradict. However, there were people that David was going to feed with the bread that he received. They were not with him before the priest, but they were with him in hiding.**

6:16 - Luke says that Judas the brother of James was one of the apostles, but neither Matthew (10:2-4) nor Mark (3:16-19) include him in their lists. Instead they mention Thaddeus, who isn't listed in either Luke or Acts (1:13).

*** Judas Lebbaeus was also called Thaddeus. This is the same person. Since Judas Iscariot betrayed Jesus Christ, leading to His death, Matthew and Mark use Judas Labbaeus' other name - Thaddeus. They didn't want readers to get him confused with the evil Judas. Luke simply uses his "family" or "given" name.**

6:18 - Jesus heals people that are "vexed with unclean spirits."

*** This is true.**

6:24 - What must you do to be saved? Be poor, not rich.

*** This verse says nothing about salvation.**

6:24-26 - Jesus says that people who are rich, well-fed, happy, or respected are going to hell.

*** This is a partial statement by Jesus Christ. It was given in the middle of a sermon. He was referring to rich people who did not believe in Christ, full people that were spiritually empty and respected people that were ungodly.**

6:29-30 - Invite someone that has hit you to do it again, and if someone steals from you offer them something additional. Don't turn down any borrowers (Do Christian bankers follow this one?), and when you loan something don't ask for it back.

*** Jesus is giving some practical examples of how His followers can love others.**

He is telling them not to seek revenge, not to worry about material possessions, give to others without expecting to be compensated, etc.

6:31 - The Golden Rule: Treat others as you would like to be treated. Too bad God doesn't follow this rule.

* This is a wonderful rule for humans. God loves people, but He is also perfect and righteous. This gives Him the power and ability to judge people for their sins. Consequently, He may not appear perfect to someone who does not understand Him.

6:35 - "Love your enemies." Well, it's a nice thought. But it seems strange coming from someone who damns his enemies to hell. (Mk.16:16)

* Humans are to love their enemies. Hate simply eats a person from the inside out.

* God has the power and responsibility to condemn those that reject Him.

6:36 - "Be ye therefore merciful, as your Father also is merciful." Well I'm glad Jesus thinks we should be merciful. But the Old Testament God is a strange role model for mercy! (See 1 Sam.15:2-3 for an example of the OT God's mercy.)

* God is enacting His judgment on pagan people that have rejected Him for a long time. This is the perfect, Creator's right.

6:37 - Jesus says, "Judge not," but Paul (1 Cor.5:3, 12-13, 6:2-3) judges people and tells others to do so.

* In this passage, the Greek word for "judge" is better interpreted "condemn." Jesus tells us not to condemn other people. Condemning someone is saying there is no hope for them and they are beyond God's grace. This is not the job for humans, now.

* Many other scriptures tell us to make righteous judgments. This is God's will for us - to determine what is right and wrong by applying His Word. He simply wants us to call things like He calls them. See John 7:24.

6:37 - What must you do to be saved? Don't judge other people.

* Jesus was making a statement about condemning others; not about the way of salvation. He was clearly talking about earthly treatment of people and not divine judgment.

Chapter 7

7:2-10 - Here was the perfect opportunity for Jesus to condemn slavery. All he'd have to do is say, "OK, I'll heal him. But then you must set your slave free, because slavery is an abomination to God." Does God approve of slavery?

*** Verse 2 calls this "slave" a "servant." Therefore, Jesus didn't have any reason to tell him to free his slave.**

7:3 - Luke says that the centurion sent some Jewish elders to ask Jesus to come and heal his servant. But in Matthew (8:5), the centurion himself asks Jesus for help.

*** Matthew 8:8 parallels Luke 7:7 (verse 8 indicates the centurion speaking, too), exactly. Luke simply states that some Jewish elders approached Jesus, first. This is only an omission on Matthew's part.**

7:12-15 - Was Jesus the first to rise from the dead? Will anyone ever rise from the dead?

*** Jesus is the "foremost in importance" to rise from the dead. This is a better, English translation of this Greek passage. See "Special Questions" for more on this.**

7:19 - John the Baptist, who is about to die, is still unsure about Jesus. He sends his disciples to Jesus asking: "Art thou he that should come? or look we for another?" Well, if he's not sure, how can anyone else be?

*** John the Baptist gets thrown in prison and begins to lose faith. Many of the Jews expected their Messiah to be an earthly king that would set up His kingdom on Earth and overthrow the Romans. This was not Jesus' mission, so some of them got dismayed and misunderstood Him. John the Baptist may fit into this category.**

7:21 - Jesus cures those with "evil spirits."

*** This is true and consistent with other scriptures.**

7:28 - Who was the greatest prophet? John the Baptist.

*** Deuteronomy 34:10 reads, "But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face." This is true because there was not another prophet like Moses. John the Baptist was different because he was the last prophet, Jesus' relative, and the forerunner of Christ.**

Chapter 8

8:2 - Jesus removes seven devils from the body of Mary Magdalene.

*** This is correct.**

8:10 - Jesus says that he speaks in parables so "that seeing they might not see, and hearing they might not understand."

*** Luke 8:10 reads, "And He said, 'To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.'" This was the fulfillment of a prophecy from Isaiah 6:9.**

*** Jesus spoke in parables and the seekers found what they were seeking - eternal life through Jesus Christ. Verse 9 clearly states that Jesus' "disciples" (not just apostles) stuck around and found the meaning of His parables. These were the true seekers.**

8:20-21 - Jesus, when told that his mother and brothers want to see him, ignores and insults them by saying that his mother and brothers are those who hear the word of God and do it.

*** Jesus never insults his mother and brothers. However, He does exalt the status of those that hear God's Word and do it. Those were part of His spiritual family.**

*** This passage never states that Jesus ignored His family. It simply omits the nature of His relationship with them at this moment. It is fully possible that after He taught people about the importance of their spiritual family and obeying God that He met His earthly mother and brothers. However, even if He didn't, it was His prerogative to continue His work and see them later.**

8:27-37 - Jesus heals a naked man who was possessed by many devils. [Both Luke and Mark (5:2) says there was only one man, but Matthew (8:28) says there were two.] Jesus sends the devils into a herd of pigs, causing them to run off a cliff and drown in the sea. This messy, cruel, and expensive (for the owners of the pigs) treatment did not favorably impress the local residents, and Jesus was asked to leave.

*** Jesus did heal this man who was possessed. There were two men, but only one spoke. This is why Luke and Mark omit the other man. Luke and Mark do not say there was "only one man."**

*** These people who owned the swine were Jews living on the outskirts of the country. Why did they raise unclean animals? They were supposed to avoid eating and touching these animals.**

*** Jesus cast the demons into the pigs. The demons caused the pigs to kill**

themselves. Jesus didn't cause the pigs to kill themselves.

8:42 - Both Luke and Mark (5:23) say that Jarius' daughter was dying, but was not ye dead when Jarius asked Jesus for help. But in Matthew (9:18) she is already dead when Jarius approaches Jesus for help.

* In Luke and Mark, this Greek word for "dying" is better translated "dead." Jarius' daughter was dead when he approached Jesus for help.

Chapter 9

9:1 - Jesus gives his disciples "power and authority over all devils."

* This is correct and is consistent with other scriptures.

9:3 - In this verse Jesus tells his disciples not to carry a staff, but in Mark (6:8-9) he tells them to carry one.

* In this verse, Jesus clearly tells His disciples not to take a lot of things, including "staves" (plural). In Mark 6:8 and 9, Jesus tells them the same things, but tells them to take "one staff" (singular). Jesus was telling them not to take multiple staves, but they were permitted to take one.

* Jesus never told His disciples that they had to go barefoot. This Greek word for "provide," in the phrase "provide neither . . . ," is also translated "get" or "acquire." Jesus is simply telling His disciples not to go and get extra sandals.

9:7-8 - There were various opinions about the identity of Jesus. Some thought he was Elijah or one of the prophets; others that he was the risen John the Baptist. With such a credulous populace, is it surprising that some people would later claim, and probably even believe, that they had seen the risen Christ?

* There are numerous indicators that Jesus was the Christ. The fulfillment of Old Testament prophecies is a huge indicator. His resurrection is another.

9:27 - Jesus falsely predicts that some of his listeners would live to see him return and establish the kingdom of God.

* This verse never says anything about Jesus returning to establish the kingdom of God. Luke 9:27 states, "But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God." The apostle John heard this and did not die before He was shown the kingdom of God (outlined in the book of Revelation).

9:30 - Was Jesus the first to rise from the dead? Will anyone ever rise from the

dead?

*** Jesus is the "foremost in importance" to rise from the dead. This is a better, English translation of this Greek passage. See "Special Questions" for more on this.**

9:39-42 - Epilepsy is caused by devils.

*** This particular devil caused this person to convulse, foam at the mouth and bruise himself. This passage never states that epilepsy is caused by devils.**

9:41 - Jesus speaks harshly to his disciples because they couldn't cure epilepsy by casting out devils.

*** Jesus gave His disciples power to do this, but they didn't have the faith to do it. Therefore, Jesus was upset and rightfully so.**

9:49 - Who can cast out devils in the name of Jesus? Others can do it, too.

*** In verse 50, we find that these people are on Jesus' side. Therefore, they rightly have the power to cast out demons in Jesus' name, too.**

9:50 - The disciples see some other guys casting out devils in Jesus' name (It was a common pastime in those days). But Jesus says it's OK with him because those who are not against him are for him. But elsewhere Jesus says that those who are not for him are against him. I don't know where that leaves me, since I'm neither for or against him. How can you be for or against a mythical person that you know nothing about and may never have even existed?

*** These two statements complement one another: "Those who are not against us are for us. Those who are not for us are against us."**

*** If you do not love God and obey Him, then you are against Him. You are either for Him or against Him. There is no middle ground, lukewarm, "pleasing God without trying to please God" scenario.**

9:52-53 - These verses say that the Samaritans did not receive Jesus, but John (4:39-40) says that they believed in him and convinced him to stay with them for two days.

*** According to the events before and after these passages in Luke and John, they are referring to two, different trips through Samaria.**

9:54 - James and John ask Jesus if they can call down fire from heaven to consume the Samaritans who didn't much care for Jesus' teaching. They'd like to

kill people the way Elijah did. But shucks, Jesus won't let them.

*** Jesus wouldn't let them kill these people with fire.**

9:59-62 - Jesus won't even let his followers bury their dead parents or say farewell to their families before abandoning them.

*** Jesus was teaching these people the importance of following Him immediately and not looking back. Since a man told Jesus that he'd follow Him later because he had to bury his father, Jesus told him to let the dead bury their own dead and for him to preach the kingdom of God. He also told another man that those who put their hand on the plow and keep looking back are not fit for the kingdom of God.**

*** In intelligent language, Jesus indicates to these people and everyone around that they needed to make a commitment to follow Him wholeheartedly, now. Since Jesus knew their hearts, He surely knew that they would make excuses about following Him. This was His opportunity to teach how important it was to follow Him.**

*** Jesus never gives a sweeping, doctrinal statement about leaving family members unburied.**

Chapter 10

10:10-15 - Jesus says that entire cities will be violently destroyed and the inhabitants "thrust down to hell" for not "receiving" his disciples.

*** Verse 16 explains this passage well. It reads, "He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."**

10:17-19 - The disciples are thrilled that "even the devils are subject" to them. To this Jesus replies, "I give unto you power to tread on serpents and scorpions ... and nothing shall by any means hurt you."

*** Verse 17 reads, "Lord, even the demons are subject to us in Your name." In verse 20, He tells them to avoid rejoicing about this, but to rejoice because their names are written in Heaven (they have eternal life).**

10:21 - Jesus thanks God that only the ignorant and foolish will listen to him.

*** Verse 21 reads, "In that hour Jesus rejoiced in the Spirit and said, 'I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.'" Jesus is referring to the people who are "wise in their own eyes" and without spiritual wisdom.**

10:25-28 - Jesus tells the lawyer that those who love God and their neighbor will be saved. But this is contrary to many New Testament passages that clearly teach that there are other requirements for salvation. (Mt.12:37, Mk.16:16, Jn.3:18, 36) And, of course, it also contradicts the many New testament verses that claim that salvation is by faithalone.

*** This man wanted to know how good he had to be in order to be saved. Jesus was telling this person who was testing Him that He needed to obey the whole law of the Old Testament to be saved. See Matthew 22:37-40.**

*** See "Special Questions" for more on this.**

10:27 - What must you do to be saved? All you need is love.

*** In verse 26, Jesus asked, "What is written in the Law?" Jesus was referring to the Law of Moses and the Old Covenant that was fading and changing. He continued and His point was revealed. According to the Law, this law expert would be condemned.**

Chapter 11

11:9-10 - Jesus says that "he who seeketh findeth." But later (13:24) he says that "many ... will seek to enter in, and shall not be able." And Proverbs (1:28) quotes God as saying that they "shall call upon me, but I will not answer; they shall seek me early, but they shall not find me." Which is it?

*** Jesus was correct. While He taught people how to pray, He said, "Those who seek will find."**

*** In Luke 13:24, when Jesus is answering the question, "Lord, are there few that are saved?," Jesus tells them, "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able." He is simply telling them that it may not be easy for people to trust, believe, and accept Him as their Lord and Savior.**

*** In Proverbs 1:28-30 (and verse 26 and 27, too), Solomon is writing about God's reaction to wicked people who have rejected Him. He won't simply save them from calamity when they ignore and hate Him, but ask Him to keep them from problems and trials. Proverbs 1:28-30 read, "Then they will call on me, but I will not answer; They will seek me diligently, but they will not find me. Because they hated knowledge And did not choose the fear of the LORD, They would have none of my counsel And despised my every rebuke." Even more contextual information, insight and understanding can be gained by reading this chapter from the beginning (or at least from verse 22).**

*** Clearly, Jesus wants people to sincerely trust, believe, and accept Him, now. People who reject God for a long time deserve His wrath. People who play games with God upset Him.**

11:23 - Jesus says, "He that is not with me is against me." But Mark (9:40) and Luke (9:50) confuse the issue by having Jesus say, "He that is not against me is for me."

*** These are semantic arguments regarding the English translations and they are unnecessary because the Greek is much simpler. Luke 11:23 reads, "Opposition gathers and scatters." Mark 9:40 reads, "Opposition is not superior (to Me)." These are complementary statements.**

*** Luke 9:50 is a different passage altogether and should be taken on its own merit.**

11:14 - People who cannot speak are possessed with devils.

*** This particular devil was causing this person to be dumb (without voice). This verse never says or implies that all dumb people are possessed with devils.**

11:24-26 - Jesus says it is impossible to get rid of unclean spirits. If you manage to evict one, he'll soon return with seven others "more wicked than himself" and you'll be worse off than you were before. So just learn to live with whatever unclean spirits that are currently possessing you.

*** Jesus is referring to unclean spirits and the journey they take after being exorcised. However, He is referring to a person who is no longer possessed, but does not trust, believe or accept Jesus Christ as Lord and Savior. These people are still vulnerable to possession and the unclean spirit(s) will reutrn. Now, only ones with the Holy Spirit (saved believers in Jesus Christ) are invulnerable to possession by other spirits.**

11:27-28 - Once again, (see 8:20-21) Jesus shows disrespect for his mother by denying that she is blessed.

*** Jesus never disrespects His mother or denies that she is blessed. However, He does exalt those that hear God's Word and obey it. Verse 28 simply reads, "But He said, 'More than that, blessed are those who hear the word of God and keep it!'"**

11:29 - Jesus refuses to perform any signs. Yet elsewhere (Mk.16:20, Jn.3:2, 20:30, Acts.2:22) the Bible claims that he performed many signs.

*** Jesus didn't give signs to the people who were simply interested in seeing signs (like this crowd, the Pharisees, etc.). This is obvious from many passages of**

scripture. However, Jesus did do many miraculous things for the people who loved Him, needed to be healed, caused Him to show grace, etc. The wicked people did not receive a special sign, though.

11:31 - Who was greater: Jesus or Solomon?

*** Jesus is greater than Solomon. Jesus is part of the triune Godhead. He was and is sinless.**

*** 1 Kings 3:12 reads, "Behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you." God is talking to Solomon about His gift to him. God is surely not telling Solomon that he would have greater wisdom (or be greater, in general) than any of the persons in the triune Godhead (God the Father, Jesus Christ and the Holy Spirit). God is telling him about his blessing that is within a human framework. Solomon was not one with God and this verse doesn't say or imply he was. Therefore, he was not greater or equal to Jesus Christ.**

*** The triune Godhead is uncreated. Therefore, it wasn't simply before or after Solomon. It always was and always will be.**

11:34 - Jesus thinks that eyes can be evil.

*** This verse uses metaphorical language to convey a simple truth. Jesus could tell a lot from looking into people's eyes. He could discern whether they were evil or not. Some humans have a degree of this discernment, too.**

11:40 - Jesus calls his critics fools, thus making himself, by his own standards (Mt.5:22), worthy of "hell fire."

*** In Matthew 5:22, Jesus warns people against calling people fools without correcting or loving them. In this passage, Jesus takes the time to correct them. Therefore, He isn't worthy of hell fire.**

*** This verse is directed to unbelievers. It is to point out their sin and explain how an evil attitude was also sinful and worthy of punishment.**

11:47-50 - Jesus blames all the deaths of the prophets (from Abel(?) to Zacharias) on his generation.

*** In this passage, Jesus is rebuking the Pharisees. He clearly tells them how their forefathers (verse 47) killed the prophets. He also tells them that this generation (or age) will be held accountable for their deaths because they have the same spirit that killed them. They have not repented from their self-righteous attitude and they were not listening to God, again.**

Chapter 13

13:23-30 - In Mt.7:7-8 and Lk.11:9-10 Jesus says that "he who seeketh findeth." But in this verse he says that "many ... will seek to enter in, and shall not be able." He says that only a few will be saved; the vast majority will suffer eternally in hell where "there shall be weeping and gnashing of teeth."

*** This was answered above.**

Chapter 14

14:14 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

14:26 - Jesus says that his disciples must hate their families (mothers, fathers, brothers, sisters, husbands, wives, children) and themselves.

*** This Greek word for "hate" is better translated "love less."**

14:33 - If you want to be a disciple of Jesus, you must abandon everything, including your family.

*** This verse never tells someone to plainly abandon their family. However, Jesus does say that His followers should "forsake all they have" and follow Him. Jesus doesn't want His followers to have priorities that are higher than loving God.**

Chapter 15

15:7 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

15:22-25 - Is dancing a sin?

*** In these verses, we see the story of the prodigal son. After he returned, his father was so happy that he celebrated and there was dancing. There is no indication that this displeased God.**

Chapter 16

16:15 - "That which is highly esteemed among men [love, wisdom, honesty, courage, etc.] is an abomination in the sight of God."

*** This verse is better understood with verse 14, too. They read, "Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. And He said to them, 'You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.'"**

16:16 - Jesus says that the Old Testament laws were applied only until the time of John the Baptist. But he contradicts himself immediately in the next verse.

*** Verses 16 and 17 are complementary. Jesus didn't come to abolish the law. He came to fulfill it and He did. The law was an important part of Jewish history and it always will be.**

*** Since Jesus obeyed the laws and never sinned, He is our salvation, now. We have eternal life by believing, trusting and accepting Him as Lord and Savior. We still have some laws and we still transgress them. Therefore, we still need Him as Lord and Savior. We cannot become saved by obeying the laws because we all disobey at least one part of it and earn eternal separation from God.**

16:17 - All of the vicious Old Testament laws will be binding forever, contrary to Lk.16:16, Rom.7:4-6, and Eph.2:15.

*** The word "binding" is never used here. This was just answered above.**

16:18 - In this verse Jesus condemns all divorces. But exceptions are made in other verses..

*** Mark 10:11, Luke 16:18, Matthew 5:32 and Matthew 19:9 are all different statements, made by Jesus, about divorce. They don't contradict each other, though. They complement each other.**

*** First, Jesus makes it clear that God created man and woman to enter into a covenant with God to stay married. He quotes Genesis, too. This is the ideal.**

*** Here are the things that we learn from these four statements by Jesus:**

1) If a husband or wife divorces the other and marries another, then they commit adultery (Mark 10:11). Since no reasons or circumstances are given, Jesus is obviously talking about divorce without fornication.

2) If a husband divorces his wife and marries another, then he commits adultery. If the divorced wife marries another, then she commits adultery (Luke 16:18).

Once again, Jesus is talking about divorce without fornication being the cause.

3) If a husband divorces his wife for any reason besides fornication, then he causes her to commit adultery. Whoever marries this divorced woman commits adultery (Matthew 5:32). Now, Jesus is giving instructions about a married person who commits fornication.

4) If a husband divorces his wife for any reason besides fornication and marries another woman, he commits adultery. Whoever marries this divorced woman commits adultery (Matthew 19:9). Once again, Jesus is giving instructions about a married person who commits fornication.

*** It is obvious from the text that the first two verses are toward people who have not committed fornication. The third and fourth verses are given to people who have committed fornication. These don't contradict each other, but they give instructions to people in different circumstances. Furthermore, they aren't taken from the same times and places in Jesus' ministry, so they cannot be misquotes or omissions.**

*** 1 Corinthians 7:15 addresses another circumstance. Paul gives instructions to spouses who have an unbelieving husband or wife that abandons them. They are no longer in bondage to them.**

16:19-31 - In the parable of the rich man and Lazarus, the rich man goes to hell, because as Abraham explains, he had a good life on earth and so now he will be tormented. Whereas Lazarus, who was miserable on earth, is now in heaven. This seems fair to Jesus.

*** Many things were taught in this parable. At any rate, the rich man was not saved and Lazarus was saved. Salvation comes through believing, trusting and accepting Jesus Christ as Lord and Savior.**

*** This passage never says or implies that the rich man simply goes to hell because of his good life on earth and it never says or implies that Lazarus is simply going to heaven because he was poor. The end of this chapter gives some details about the prophets and their mission - to preach repentance and obedience to God.**

16:22-24 - Does Hell exist? Yes.

*** These verses clearly mention Hell.**

Chapter 17

17:7-9 - Does God approve of slavery?

* This verse doesn't mention God condoning slavery. This is simply a story that is relating a spiritual principle. It wasn't a statement about slavery.

17:27 - Jesus believes the story of Noah's ark. I guess you should too.

* Jesus affirms Genesis' account of Noah and the flood.

17:29-32 - Jesus also believes the story about Noah's flood and Sodom's destruction. He says, "even thus shall it be in the day the son of man is revealed ... Remember Lot's wife." This tells us about Jesus' knowledge of science and history, and his sense of justice.

* Jesus affirms Noah's flood and the destruction of Sodom.

* Lot's wife was commanded to avoid looking at Sodom. When she disobeyed this command, she suffered the consequences of her sin.

Chapter 18

18:17 - Jesus says that you must be as gullible as a little child if you want to be saved. But Paul (1 Cor.13:11) says that he "put away childish things" -- including faith in Jesus?

* This verse never uses or implies the word "gullible." However, Jesus is making a comparison between the heart and qualities of young people and the heart and qualities of a person that has saving faith in Jesus Christ.

* In 1 Corinthians 13:11, this Greek word for "childish" can be better interpreted "immature." Paul is contrasting the immature things of youth with maturity. There is no contradiction here. There are simply two, different aspects of children that are being compared and contrasted.

18:29-30 - Abandon your wife and family for Jesus and he'll give you a big reward.

* These verses are Jesus' response to Peter's statement in verse 28. Peter says, "See, we have left all and followed You." Jesus tells Peter and His disciples that they would be rewarded for following Him. He never tells us to abandon our wife or family. Furthermore, after Jesus' short, earthly ministry, His disciples surely spent quality time with their families.

18:31-33 - Jesus claims that his suffering and death were a fulfillment of prophecy. Hosea 6:2 perhaps? But this verse refers to the people living at the time (hence "us") and therefore cannot be fulfilled by the the death and resurrection of Jesus.

* Many prophecies had a present meaning and a future one. Hosea 6:2 was

surely a prophecy that followed this pattern.

18:33 - Jesus tells his disciples about his impending death and resurrection, but John (20:8-9) says that the disciples had never heard any of this before Jesus' death.

* In John 20:9, the word "knew" is better translated "understood." Jesus said many things to His disciples, but they didn't understand everything. Jesus even told them about His death and resurrection. However, they didn't fully understand what He was saying until they saw the empty tomb. This is clearly indicated by Luke 18:34. It reads, "But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken."

18:35 - Luke says that there was only one blind man that was healed near Jericho and Mark agrees (10:46), but Matthew (20:30) says that there were two.

* There were two blind men that received their sight. As is customary, Mark and Luke simply mention the man that spoke and omitted the man who did not speak.

Chapter 19

19:22-27 - In the parable of the talents, Jesus says that God takes what is not rightly his, and reaps what he didn't sow. The parable ends with the words of Jesus: "bring them [those who preferred not to be ruled by him] hither, and slay them before me."

* Everything belongs to the Creator.

* When evil people do good and make awesome things, they still glorify God. Therefore, He "reaps what He doesn't sow."

* Unrighteous people who are unsaved will be judged with their lives. Unless we have salvation through Jesus Christ, our lives are the payment for our sins.

19:35 - Luke says that Jesus rode triumphantly into Jerusalem on a colt, but Jn.12:14 says he rode on an ass, and Matthew (21:7) insists that he rode on both an ass and a colt.

* John 12:14 states that Jesus rode into Jerusalem on a young ass. This Greek word in Mark 11:17 and Luke 19:35 indicates that Jesus rode on a "young ass," also.

* Matthew 21:7 tells us that there was a "young ass" for Jesus and also another animal for the other disciples.

Chapter 20

20:35 - Jesus says that everyone in heaven is single. Does that mean that married people can't go there, that they must get a divorce once they arrive, or what?

*** Jesus simply said that there is no earthly marriage in Heaven.**

20:37 - "Now that the dead are raised ...." But many bible verses say that there is no afterlife.

*** The dead will be resurrected. See "Special Questions" for more on this.**

20:38 - Dead people have no God.

*** This verse is indicating that those who are spiritually alive recognize God and believe in Jesus Christ.**

20:44 - Jesus says that the Messiah is not the descendent of David. They why do Matthew (1:1-17) and Luke (3:23-38) try so hard to show that he was?

*** Jesus is asking a rhetorical question, here. He is showing how the Messiah is both David's offspring and David's Lord.**

Chapter 21

21:11 - Should we look for fearful signs in the heavens?

*** Luke 21:11 reads, "And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven." Whether you look for them or not, they will be there.**

*** Jeremiah 10:2 reads, "Thus says the LORD: Do not learn the way of the Gentiles; Do not be dismayed at the signs of heaven, For the Gentiles are dismayed at them." This Hebrew word for "dismayed" means "fearful" or "confused." These verses don't contradict each other.**

21:16-18 - Jesus says that everyone will hate Christians, and some Christians will be killed, yet no Christian will be harmed in any way.

*** Verse 18 is better understood by reading verse 19, too. These verses read, "But not a hair of your head shall be lost. By your patience possess your souls." This phrase, "not a hair of your head shall be lost," was simply an expression. Since the preceding verses talk about physical death and verse 19 refers to the soul, we know that verse 18 is referring to their soul, too. Christians were going to be persecuted and even put to death, but their souls would not be harmed because**

they would be safe in God's hands.

21:25 - Does the Bible condemn astrology?

*** Astrology involves manipulating God by predicting things without His supervision or blessing. We don't see this condoned anywhere in the Bible.**

*** This verse refers to the end times. God will give many signs of the end and the sun, moon, and stars are all part of His revelation and plan.**

21:27 - Will Jesus' second coming be visible to all?

*** Yes, it will be. John 14:19 is referring to the world seeing His literal, post-resurrection body.**

21:32 - Jesus says that all that he describes (his return, signs in the sun, moon, and stars, etc.) will occur within the lifetime of his listeners.

*** Jesus never says that all of these things will occur within the lifetime of His listeners. However, He does say that they will happen before this generation (better translated "age") is finished. The "Church Age" was being ushered into existence and it would see the things that Jesus described before it passed away, at the end of Revelation 3, marking the beginning of the tribulation period.**

21:33 - Jesus says that heaven won't last forever, but will "pass away" like everything else (including the earth, contrary to several scriptures that say that the earth will last forever).

*** Jesus is correct. These things will pass away.**

*** See "Special Questions" for more on this.**

Chapter 22

22:3, 7 - Luke says that Satan entered Judas before the last supper, but John (13:27) disagrees, saying that Satan entered him after the last supper.

*** John 13:27 states that Satan entered Judas during the last supper.**

*** Luke 22:3-7 clearly states that Satan entered Judas on a day that preceded the last supper. Luke's account of the last supper did not include Judas. Therefore, it is obvious that Satan entered Judas before the last supper, left him for a time and reentered him during it.**

22:34 - Jesus tells Peter that the cock will not crow until Peter denies him three times. But Mark 14:68, 72 says that the cock crowed after Peter's first denial, and

crowed twice before his third denial.

*** These phrases, "before the cock crows" and "before the cock crows twice" are simply indicators of the same cock that crows before morning. Cocks crow right before daybreak. Jesus was simply telling Peter that before morning, he would deny Him three times. This was fulfilled, too.**

*** Before alarm clocks, "the cockcrowing" was a time that everyone knew. It was right before daybreak. If any employer told his employee to be at work before "the cockcrowing," he would know that this meant to be there before daybreak.**

*** The cocks generally crowed between Midnight and 1am, too, but this wasn't considered "the cockcrowing." Matthew, Luke, and John knew that people recognized "the cockcrowing" as the one right before daybreak. Mark simply mentioned the first and second cockcrowing.**

*** It is likely that Jesus made both statements to Peter. Jesus said, "The cock will not crow before you deny Me three times." Peter promised he would never deny Jesus and He replied, "Even this night, before the cock crows two times, you will deny Me three times."**

22:36 - Did Jesus come to bring peace?

*** Jesus brought many things. He brought love and forgiveness. He also brought division because some people are divided on who He was/is.**

*** Eternal peace will not happen until after His 1,000 year reign.**

*** See "Special Questions" for more on this.**

22:47-48 - Did Jesus identify Judas with a kiss? Yes.

*** This passage of scripture implies that Judas kissed Jesus.**

22:54 - Was Jesus taken to Caiaphas or Annas first? Caiphas.

*** This verse tells us that they brought Jesus to the high priest's house.**

22:54-62 - To whom did Peter deny knowing Jesus?

*** According to the scriptures, Peter denied knowing Jesus before a female servant, another female servant and one of the high priest's servants. This was all done in a crowd of people.**

*** See "Special Questions" for more on this.**

Chapter 23

23:26 - Luke says that Simon the Cyrenian bore Jesus' cross, But John (19:17) says that Jesus bore his own cross.

*** In the Greek text, John 19:17 doesn't clearly state that Jesus carried His own cross. There are two, different, Greek words here. too. Matthew, Mark and Luke use "airo" for "bearing" as Simon was "bearing" Jesus' cross. This word means "to lift."**

*** John uses the Greek word "bastazo" for "bearing," which can mean "enduring." It can be used figuratively, and in this case, it surely was.**

23:32-43 - Can thieves go to heaven? Yes.

*** Yes. The gospel message applies to everyone.**

23:38 - Luke says the sign over Jesus said, "This is the king of the Jews." But none of the other gospels agree (Mt.23:37, Mk.14:26, Jn.19:19).

*** All of these accounts mention an inscription that was written in Latin, Greek and Hebrew. Mark and Luke record it saying "The King of the Jews." Matthew records, "Jesus the King of the Jews." John records, "Jesus of Nazareth, King of the Jews." These differences are negligible and are not contradicting. A disagreement or contradiction would be one saying, "Jesus of Lebanon, King of the Greeks." All of the gospels record similar and congruent statements.**

23:39-40 - Luke says that only one of the thieves reviled Jesus; the other one (the "good thief") rebuked him for it. but according to Mark (15:32) both thieves reviled Jesus.

*** According to the scriptures, both thieves reviled Jesus. However, one of them had a change of heart and believed.**

23:43 - Jesus tells the "good thief" that they will both be in heaven "today." But how can that be since it's only Friday and , according to the gospels, Jesus lay dead in the tomb Friday night and all day Saturday.

*** Jesus did not say that His body would be present in Heaven. However, He did say that Him and the thief would be.**

23:44-45 - When Jesus was crucified, there was three hours of complete darkness "over all the earth." It is strange that there is no record of this extraordinary event outside of the gospels.

*** There are many extraordinary things that are only mentioned in the scriptures.**

This doesn't mean they did not happen. Much of the Bible has been verified by archaeology, historical records, ancient writings and manuscripts, etc.

23:46 - Luke disagrees with Matthew (27:46) and John (19:30) on the last words of Jesus.

*** After He received the vinegar, John states that Jesus said (in a regular voice), "It is finished." Matthew 27:46 records Jesus crying, before receiving the vinegar, in a loud voice, "My God, why have you forsaken Me?," but clearly says He said something else in a loud voice (Matthew 27:50) before He died. Luke 23:46 records Jesus crying, in a loud voice, "Into your hands, I commit my Spirit."**

*** These are all complementary statements that happened at different times. They are clearly given by people who are in different proximities from Jesus' crucifixion. John was near Jesus, but only recorded one of His statements. Matthew was in the general vicinity of Jesus, before He said, "My God, why have you forsaken Me?," then He moved further from Him and couldn't record anything else He said. Luke was eventually in the general vicinity and recorded Jesus' very last words.**

*** None of the disciples made "mutually exclusive" statements that would nullify any of the other accounts. All of these statements were made my Jesus Christ and Matthew, Mark, Luke and John compiled an account of them. Were there more statements that were not recorded?**

23:47 - What did the centurion call Jesus when he died?

*** Luke records the centurion saying, "Certainly, this was a righteous man." Matthew and Mark record him saying, "Truly, this was the Son of God." These are complementary phrases, so the centurion surely said both.**

23:49 - Luke says that the women who followed Jesus to his crucifixion watched from "afar off." But John (19:25) says that they "stood by the cross."

*** These two passages of scripture complement each other. In John 19:25, the women are standing by the cross before Jesus dies. This is proven by them clearly being there before Jesus is given the vinegar (John 19:29) and his death in verse 30. In Matthew, He was given the vinegar in Matthew 27:48 and died in verse 50. In Matthew 27:55, after Jesus' death, the women are "afar off."**

23:50 - Is anyone good? Yes.

*** Yes, people can be good. They can also be bad.**

23:50 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 24

24:2 - Luke says that the women who came to anoint the dead body of Jesus found the tomb open when they arrived. but Matthew (28:2) says that the tomb was closed.

*** Luke does not record all of the events that Matthew records. For instance, he does not record the conversation with the angel. However, this is simply an omission. In this passage, Matthew records more details than Luke.**

*** Since Matthew was writing about this story after it had happened, Matthew 28:2-4 likely happened before the women arrived. He simply explained some of the events that preceded their arrival.**

24:4 - Luke says that the women saw "two men" inside the tomb, but Matthew (28:2) says that they saw "an angel" who was outside the tomb. Mark (16:5) and John (20:12) add further confusion by saying that the visitors saw "a young man" and "two angels," respectively.

*** John records that Mary saw two angels (no sex mentioned), in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.**

*** These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts. It complements them.**

24:6-8 - The angel reminds the women that Jesus told them all about his death and resurrection. Yet John (20:8-9) says that they had never heard any of this before Jesus' death.

*** John 20:8 and 9 read, "Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead." These verses do not say that they had never heard any of this before Jesus' death. In fact, the Greek word that has been translated into the English word "know" (in the phrase, "know the Scripture"), is**

better translated "understand."

* This correlates with other parts of scriptures. Luke 18:31-34 reads, "Then He took the twelve aside and said to them, 'Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.' But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken."

24:9 - Luke says that the women "told all these things to the eleven, and to the rest." But Mark (16:8) says the women "were afraid" and told no one.

* Mark 16:10 and 13 clearly state that these women told the rest about Jesus' resurrection. Verse 8 simply indicates their first reaction. Nonetheless, Mark tells us (two verses later) that they told the disciples.

24:10 - None of the evangelists agree on the identity of the visitors. Luke says their were five or more women, Matthew (28:1) says there were only two women, Mark (16:1) says there were three women, and John (20:1) says there was only one.

* John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).

* Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.

* Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.

* Luke uses the word "they" and does not indicate who was visiting the tomb. He only indicates who told the account to the disciples.

* These accounts do not contradict. First, there can be no argument from silence. With this in mind, there are no conflicting stories, only separate accounts. In order for a true conflict, one author would need to say that one of the women listed, in one or more of the gospels, was not there.

* If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.

24:11 - When Mary Magdalene and the other women gave their account of the resurrection to the apostles "their words seemed to them as idle tales, and they

believed them not."

*** This is what is recorded in the scriptures.**

24:13-31 - To whom did Jesus make his first post-resurrection appearance?

*** Jesus appeared to Mary Magdalene, first. None of the New Testament scriptures contradict this. Mark 16:9 clearly uses the word "first" to indicate that Jesus appeared to Mary Magdalene, first. No other passages of scripture use this word to indicate Jesus appearing to someone else, first.**

24:16 - Two of Jesus' disciples failed to recognize him after his supposed resurrection. Maybe that was because the person they saw wasn't Jesus.

*** This verse says that their eyes were "restrained" from recognizing Jesus.**

24:23 - Did the women see the risen Jesus?

*** Which women? The scriptures clearly state that Mary Magdalene saw the resurrected Christ. No scriptures contradict this.**

24:25 - The man (whoever he was) who talked with the two unnamed apostles on the way to Emmaus calls them "fools," thereby making himself a candidate for "hell fire." (Mt.5:22)

*** The warning about calling people fools is specifically given to people who do not try and correct people in love. Out of an evil heart, they call people fools and leave them in their foolishness. In this verse, Jesus corrects the fools, removing Himself as a candidate for hell fire. Incidentally, Jesus had no sin, so He was never a candidate for hell fire.**

24:33, 36 - Luke says that Jesus first appeared to the eleven apostles in a room in Jerusalem, but Matthew (28:16-17) says it occurred on a mountain in Galilee.

*** Neither Luke 24, Mark 16, John 20 or Matthew 28 use the word "first." Therefore, it is impossible to argue that one claimed their recorded appearance of Jesus came first.**

*** There is a large difference between a Bible writer omitting a particular event and that Bible writer claiming that a particular event occurred before another event written by a different Bible writer.**

24:37 - The disciples were "terrified ... and supposed that they had seen a spirit." But John (20:20) says they were "glad."

*** Both of these verses are correct and complementary. These are two, different**

appearances and situations.

24:39 - In John 20:17, Jesus told the women not to touch him because he hadn't yet ascended to his father. Yet in this verse, before his ascension, he asks the disciples to touch him. Jesus says that "a spirit hath not flesh and bones" and Jn.24 says that "God is a spirit." Therefore, according to these verses, God doesn't have a body. Yet other verses disagree.

*** There is no conflict here.**

*** God the Father (who resides in Heaven) has no body. Jesus Christ was given an earthly body as He walked the Earth.**

24:44,46 - Jesus claims that his suffering and death were a fulfillment of prophecy. But there is no such prophecy in the Old Testament.

*** These things were written in many places in the Old Testament. See Psalm 22, Hosea 6, Psalm 16, Isaiah 53, etc.**

24:49 - Jesus tells his disciples to stay in Jerusalem after his ascension and instructs them to wait there to be "endured with power from on high." But in Matthew (28:10) and Mark (16:7), he tells them to go immediately to Galilee.

*** In Matthew 28:10 and Mark 16:7, Jesus was telling them to go to Galilee before He ascended to Heaven. This was before His command in Luke 24:49. Therefore, He was simply commanding them to go to Galilee, then to stay in Jerusalem.**

*** After His resurrection, Jesus walked the Earth for 40 days. See Acts 1:3.**

24:50-51 - Luke says Jesus ascended from Bethany, but Acts (1:9, 12) says he ascended from Mount Olivet.

*** Mt. Olivet is in West Bethany. I've been to Bethany and Mt. Olivet and there was no clear distinction between one ending and the other beginning.**

*** Luke 19:29 clears up this alleged contradiction. It reads, "And it came to pass, when He approached Bethphage and Bethany, at the mountain called Olivet . . ." Luke makes a distinction between Bethany and Mt. Olivet, but clearly states they are in the same location.**

John

Chapter 1

1:1, 14 - These verses imply that Jesus is God, but this is denied elsewhere in the bible. But how could Jesus be with God in the beginning, as this verse says, Jesus was created by God? And how could Jesus be "a god" and yet be with God during the creation if God was speaking truthfully in Dt.32:39 when he said, "there are no gods with me"?

*** Since the beginning, Jesus was in Heaven. He made many appearances in the Old Testament. The gospels record Jesus becoming a man and dwelling among us.**

*** This passage does not assert that God created Jesus.**

*** In Deuteronomy 32:39, the Hebrew word for "God" is "Elohim" which is the plural form of God; designating the trinity (God the Father, God the Son, and God the Holy Spirit).**

1:18 - This verse says that no human has ever seen God. But elsewhere, the Bible says that many have seen him.

*** John correctly states that no earthly person, on the Earth, has ever seen God the Father. The Greek word for God in this passage is "theos." God has shown Himself to people in Heaven and to some people on Earth, in the form of Jesus Christ.**

*** Genesis 32:30 is when Jacob names a place "Peniel" because he wrestled with God ("face to face"). God is a Spirit. He actually wrestled the second person in the trinity of God: Jesus Christ.**

*** In Exodus 24:10, the Hebrew word for God is "Elohim." This is a plural form of God, indicating that the person of God wasn't necessarily seen. Furthermore, God's feet were mentioned. God is a Spirit and has no feet. Consequently, this passage must refer to the person of Jesus Christ.**

*** Exodus 33:9 clearly states that God talked to Moses from a cloud. Therefore, the expression "face to face," in Exodus 33:11, doesn't mean he talked to God's literal face.**

*** Deuteronomy 34:10 is another passage like Exodus 33:11. The clarifying passage is Exodus 33:9. Incidentally, the English word in Deuteronomy 34:10 is**

"knew" (face to face) and not "saw."

* Isaiah 6:1 tells us that Isaiah was ushered into Heaven, where the "Lord" was seated on the throne. Isaiah 6:5 reveals Isaiah's concern about seeing the king and the remedy for this situation. Note that this interaction was a supernatural one and in Heaven. Therefore, since Isaiah was cleansed and in Heaven, the Lord allowed him to approach Him; only with cleansed lips.

1:21 - Was John the Baptist Elijah? In this verse, John clearly says no. But Jesus just as clearly says yes in Mt.11:14, 17:12-13 and Mk.9:13.

* No, John the Baptist was not the same person as Elijah. In John 1:21-23, John clearly says he is not Elijah.

* Elijah prophesied about John the Baptist and the coming Messiah. John the Baptist prophesied about Jesus. Therefore, this verse makes perfect sense. This is a better, English translation of Matthew 11:14 (with verse 13): "For all the prophets and the law prophesied until John. And if you are willing to receive (his message), he is like Elijah, (prophesying about the one) who is to come." Jesus is drawing a connection between Elijah and John the Baptist, but He isn't saying that they are the same person.

* In Matthew 17:12 and 13, Jesus is telling His disciples about John the Baptist who had the "spirit of Elijah" and a similar mission as Elijah the prophet - a forerunner of Jesus Christ. John the Baptist wasn't the same person as Elijah. Mark 9:13 is the same as this passage in Matthew.

* Matthew 3:3 and Luke 3:4 and 5 help clear up the confusion. Elijah prophesied about John the Baptist coming and being a forerunner of Jesus Christ. In fact, his prophecy is included in these verses in Matthew and Luke.

* Jesus never says plainly or specifically that Elijah the prophet is the same person as John the Baptist.

1:28 - "These things were done in Bethabara beyond Jordan, where John was baptizing." But no such site is known in history. Some translations (ASV, NAB, NIV, RSV, NRSV) rename Bethabara as Bethany, but Bethany is a suburb of Jerusalem and, therefore, not "beyond the Jordan."

* Bethabara was a place "beyond the Jordan." This place was found a few years ago and it was excavated. The Jordanians are preparing it for public visitations.

1:29-35 - John baptizes Jesus and declares him to be "the Son of God." But later, as he is about to be beheaded, John is no longer sure what to think about Jesus. So he sends his own disciples to ask, "Art thou he that should come, or do we look for another?" (Mt.11:3) Well, if he isn't sure after seeing and hearing the

events at Jesus' baptism, then how can anyone else be?

*** John the Baptist simply had a time where he doubted. He was in prison and lost some of his faith. This doesn't indicate anything about Jesus' divinity; one way or another.**

1:35, 43, 2:1 - Jesus spends three busy days after his baptism -- calling his disciples and attending a wedding. But the gospel of Mark (1:12-13) disagrees, claiming that Jesus was tempted by the devil in "the wilderness" for forty days immediately after his baptism.

*** John does not record Jesus' temptation in the wilderness. Therefore, this is simply an argument from silence. The gospels overlap and record different events. They do not contradict, though.**

*** If the gospel of John recorded Jesus' temptation in the wilderness and asserted it happened at a different time than the accounts of Matthew or Mark, then there may be a contradiction. However, this is not the case.**

*** In short, Jesus was tempted in the wilderness after his baptism (like it says in John). The busy days after His baptism happened afterwards. This is evidenced by Mark 1:16 where Jesus, after His time in the wilderness, began calling His disciples; like it says He did in John 1:40.**

1:36 - Was Jesus a lamb or a lion? (Rev.5:5)

*** In John 1:35 and 36, John the Baptist calls Jesus the "Lamb of God." Revelation 5:5 records another one of Jesus' names: "the Lion of the Tribe of Judah." Jesus has many names and titles.**

1:40 - John the Baptist is imprisoned after Peter and Andrew are called in John, but the order is reversed in Mark (1:14-16).

*** Mark and John are recording different times when John the Baptist was thrown in prison. Neither of these accounts specify any details about when or why he was imprisoned. Therefore, it is impossible to say they are both recalling the same time.**

1:45 - Here Nathaniel is listed as one of the apostles; Nowhere else in the New Testament is he so included.

*** Nathanael is mentioned in this passage (and a couple of others) as a follower of Jesus Christ. However, he was never named an apostle. The names of the 12 apostles are recorded in Matthew 10:2-4.**

Chapter 2

2:3-10 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

2:4 - Jesus speaks rudely to his mother, saying: "Woman, what have I to do with thee?"

*** This wasn't a rude statement. It may appear rude in 21st century vernacular, but a better translation is: "Excuse Me, Ma'am? It isn't time for me to do this, yet."**

*** This Greek word for "Woman" is used in numerous other New Testament passages and it's not used in a rude connotation.**

2:19 - Jesus says, "Destroy this temple, and in three days I will raise it up." Mark (14:57-58) says that "false witnesses" claimed he said these words. But how is their testimony false if they correctly quoted Jesus?

*** Jesus spoke this in John 2:19 and was referring how He would die and be raised from the dead. The temple was His body. This correlates with other scriptures like 1 Corinthians 6:19.**

*** Jesus accusers misquoted him in Mark 14:57-59. This passage states, "Then some rose up and bore false witness against Him, saying, 'We heard Him say, I will destroy this temple made with hands, and within three days I will build another made without hands.' But not even then did their testimony agree." Jesus was not referring to the literal temple, so He never used the phrase "made with hands." Therefore, both of these passages are correct, true, and congruent.**

2:19-21 - Jesus claimed that he would raise himself from the dead. But other verses say that he was raised from the dead by God.

*** Since Jesus is also God and the second person in the triune Godhead, both Jesus and God raised Jesus Christ from the dead.**

*** See "Special Questions" for more on this.**

Chapter 3

3:2 - Nicodemus says he knows that God is with Jesus since he performed so many miracles. Yet the other gospels (Mt.12:39, 6:4; Mk.8:12; Lk.11:29) say that Jesus refused to perform any miracles.

*** In John 3:2, Nicodemus says that he knows that Jesus came from God because nobody else could do these kinds of miracles.**

*** In Matthew 12:39, Jesus refused to give the Pharisees a sign that He was the Messiah. Jesus had already done many miracles and He wouldn't be manipulated by the Pharisees who were sinful and only wanted to criticize Him and/or use Him.**

*** Matthew 6:4 isn't talking about Jesus' miracles.**

*** In Mark 8:12, the Pharisees are seeking a sign. This passage parallels Matthew 12:39.**

*** In Luke 11:29, Jesus refuses to give them a sign. He had already done miracles, like healing people and casting out demons, and He wouldn't give them their sign to make them feel good. Essentially, He was telling them He wouldn't be their genie in a bottle. He had a purpose for His miracles. He also used this opportunity to remind them of His upcoming death and resurrection.**

3:3, 5 - Jesus says that to be saved a person must "be born again." But in other places he claims that salvation depends upon other things.

*** Being born again involves trusting, believing, and accepting Jesus Christ as your Lord and Savior. This corresponds to many other passages of scripture and doesn't contradict any.**

*** See "Special Questions" for more on this.**

3:5 - What must you do to be saved? Be born of water and spirit.

*** One is born of the spirit when he or she repents and trusts in Jesus Christ for salvation. See 1 John 5:1.**

3:13 - John says that no one has ever ascended into heaven. But according to the Bible both Enoch and Elijah did so.

*** Nobody has ascended into Heaven. Enoch was "translated, raptured, (or) assumed" into Heaven. God took Him and he did not ascend with his own power. The same is true of Elijah.**

3:16 - Was Jesus God's only son?

*** Yes, Jesus was God's only Son.**

*** Genesis 6:2-4, Job 1:6, and 2:1 all call angels "sons of God." They are not His sons in the sense that they are equal with Him and part of the Godhead. However, they were created by Him, therefore they are labeled His sons. Incidentally, this Hebrew word that is translated "son" also means "subject." It surely doesn't refer to a literal son.**

3:16 - Does God love everyone?

*** This verse shows God's great love. He loved people enough to send His Son to die for their sins. This doesn't mean that He can't hate sin or even sinners that reject Him and lead others astray.**

3:16 - What must you do to be saved? Believe in Jesus.

*** This is a summation of the gospel message that is consistent with the rest of the scriptures about salvation. One must believe in Jesus Christ to be saved.**

3:18, 36 - Here we are told that people are damned or saved depending only on what they believe. But this contradicts Mt.12:37 which says that salvation depends upon what people say; Lk.10:26-28, obeying the commandments; 1 Jn.4:7, by loving others; and Jn.5:29, by doing good, or, in any case, not by faith alone.

*** In these verses, John is emphasizing how one must believe in Jesus Christ in order to be saved. This is correct and correlates to many other passages of scripture.**

*** This passage in Matthew 12:37 is better understood by reading the two verses that precede it. Matthew 12:35-37 read, "A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." The last words are better translated, "Words justify and words condemn."**

*** Matthew 12:35-37 correlates with John 3:18 and 36 because John is simply cutting to the chase. How can a person have a silent, saving belief? A belief in Jesus Christ involves repentance and admitting He is Lord and Savior. Saying these words justifies a person and not saying these words leaves a person in their state of condemnation.**

*** In Luke 10:26-28, Jesus gives the lawyer an ambiguous answer with two,**

important meanings. The first is this: He is telling the lawyer that he must flawlessly obey the entire Old Testament law (summed up in verse 27 - therefore, Jesus is telling him that he must be perfect) in order to go to Heaven without trusting Jesus Christ. The second is this: Jesus is telling the lawyer that he must love God with all his heart, soul, strength and mind and love his neighbor as himself. Doing this surely included loving Jesus, which involved believing and trusting Him as his Lord and Savior. Both messages complement each other and do not contradict any passages of scripture.

* In 1 John 4:7, John is talking to believers. Therefore, he is not telling them how to be saved. They are already saved. John says that "everyone who loves is born of God."

* In John 5:29, this entire passage is prefaced with this statement in verse 24: "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life." Therefore, the "good" person in verse 29 is the one who believes, trusts and accepts Jesus Christ as their Lord and Savior.

3:18 - Those who, for whatever reason, do not believe in Jesus will be tormented forever in hell.

* This is true and consistent with the entire New Testament.

3:22-24 - John the Baptist is imprisoned after Peter and Andrew are called in John, but the order is reversed in Mark (1:14-16).

* Mark and John are recording different times when John the Baptist was thrown in prison. Neither of these accounts specify any details about when or why he was imprisoned. Therefore, it is impossible to say they are both recalling the same time.

3:22 - Did Jesus baptize anyone?

* John 3:22 doesn't make a clear statement about Jesus baptizing people. In fact, one translation reads, "Afterwards Jesus and his disciples left Jerusalem and stayed for a while in Judea and baptized there."

* In John 4:2, the scriptures indicate that Jesus was not baptizing.

* Neither of these verses make definitive statements about Jesus' entire ministry. However, since there is no mention of Jesus baptizing people and the statement in John 3:22 is likely referring to His disciples, it is believed that He never baptized anyone.

3:32-33 - Does anyone receive his testimony? Verse 32 says that no one does; the

next verse says that some do.

*** A better English translation of this passage is this: "And Jesus testifies of the things He has seen and heard. And nobody has received this (special) testimony (from God). Jesus received God's testimony and will attest that God is true."**

*** This passage is better understood by reading the verses before and after it. John 3:31-36 reads, "He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. And Jesus testifies of the things He has seen and heard. And nobody has received this (special) testimony (from God). Jesus received God's testimony and will attest that God is true. For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son, and has given all things into His hand."**

3:36 - The "wrath of God" is on all unbelievers.

*** God punishes sin and those who reject Him.**

3:36 - What must you do to be saved? Believe in Jesus.

*** This is a summation of the gospel message that is consistent with the rest of the scriptures about salvation. One must believe in Jesus Christ to be saved.**

Chapter 4

4:2 - Did Jesus baptize anyone?

*** John 3:22 doesn't make a clear statement about Jesus baptizing people. In fact, one translation reads, "Afterwards Jesus and his disciples left Jerusalem and stayed for a while in Judea and baptized there."**

*** In John 4:2, the scriptures indicate that Jesus was not baptizing.**

*** Neither of these verses make definitive statements about Jesus' entire ministry. However, since there is no mention of Jesus baptizing people and the statement in John 3:22 is likely referring to His disciples, it is believed that He never baptized anyone.**

4:24 - If "God is a spirit" and spirits don't have bodies (Lk.24:39), then how can Hab.3:4 claim that God has a body of flesh and bones, or could Moses have seen God's "back parts" (Ex.33:23)?

*** God is a spirit and spirits don't have bodies. This verse is correct and correlates with Luke 24:39.**

*** Habakkuk 3:4 does not state that God has a body of flesh and bones. However,**

this passage in Habakkuk relates God to light and metaphorically mentions the "hand of God." This verse reads, "His brightness was like the light, He had rays flashing from His hand, and there His power was hidden." This passage begins with a simile: "His brightness was 'like' the light." There is obviously a metaphorical comparison here and not a literal statement.

* In Exodus 33:23, God's "back" was symbolizing a part of His glory that Moses was able to see without dying. This passage isn't referring to His literal, physical back.

4:39-40 - These verses say that the Samaritans believed in Jesus, but Luke (9:52-53) says the Samaritans rejected him.

* John 4 records Jesus and His visit to the woman at the well. In this situation, many Samaritans believed in Him. This passage states, "many Samaritans in that city believed."

* Luke 9:52 and 53 is recording a different occasion and location. This is evidenced by many things, like the omitted account of Jesus meeting the woman at the well; and the preceding and following events were different. This passage also states that the "people of this village did not accept Him."

* The Greek word for "city" in John 4:39 is different than the Greek word for "village" in Luke 9:52. This further illustrates how these are two, different occasions, in two, different locations.

Chapter 5

5:4 - Whoever enters a pool after it is stirred up by angels will be cured of "whatsoever disease he had."

* This passage mentions a specific pool that God allowed to be stirred by angels. He also allowed diseases to be cured here.

5:14 - Jesus believes people are crippled by God a punishment for sin. He tells a crippled man, after healing him, to "sin no more, lest a worse thing come unto thee."

* John 5:14 reads, "Afterward Jesus found him in the temple, and said to him, 'See, you have been made well. Sin no more, lest a worse thing come upon you.'" According to this passage, Jesus never said that He believed this man or any other person was crippled as a punishment for their sin. Jesus simply warns this man to avoid sin or "a worse thing (may) come upon you."

5:16, 18 - John, with his usual anti-Semitism, says that the Jews persucuted

Jesus and "sought to slay him."

*** John's historical record of the Jews trying to kill Jesus (which they ultimately did) is not anti-Semitic.**

5:16-17 - Jesus didn't observe the sabbath, so I guess we don't have to either.

*** Jesus interpreted the Sabbath law correctly. The point of the Sabbath law was not to have people starve or avoid helping people.**

*** Incidentally, this is the only one of the ten commandments that wasn't repeated in the New Testament. Read John 4:19-24 to see one reason for this.**

5:22, 27 - In this verse Jesus says that he judges all men. But later, in Jn.8:15 and 12:47, he denies this and says that he judges no one.

*** This verse indicates that Jesus is God's appointed judge. This can be seen in Revelation 20: the white throne judgment.**

*** John 8:15 is talking about a specific moment. In that moment, Jesus wasn't judging anyone. Verse 16 clearly indicates that Jesus has the right to judge.**

*** John 12:47 also talks about a specific moment in time; which is referring to Jesus' earthly ministry, too. Jesus' purpose on Earth was not to condemn people to Hell. His purpose was to share the truth with them, die for the sins of all people, and rise from the dead. Jesus will be the judge, as evidenced in Revelation 20. However, at this time His mission was not to condemn, but to teach and to love.**

*** This Greek word for "judge," in John 5:22, 27, John 8:15, and 12:47, is better translated "condemn." Jesus did judge some people's works and told them so. However, Jesus did not condemn people to Hell like He will at the white throne judgment. This was His right, but this was not His mission, now.**

5:24 - What must you do to be saved? Hear the words of Jesus and believe in whoever sent him.

*** This is a summation of the gospel message that is consistent with the rest of the scriptures about salvation. One must believe in Jesus Christ (and God, of course) to be saved.**

5:25 - Jesus says that "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." But this never happened.

*** The word "dead" is used figuratively, here. Jesus is talking about the spiritually**

dead; not the literally dead. This correlates with many other passages of scripture. See Hebrews 9:27, 1 Peter 4:6, etc.

5:28-29 - Does Hell exist? Yes.

*** This verse doesn't explicitly mention Hell, but it implies it when it refers to "condemnation."**

5:29 - Here Jesus says that people are saved by doing good works. But Paul vehemently disagrees (Rom.3:28, Gal.2:16, 3:11), insisting that salvation comes not through good works, but through faith alone.

*** In these verses, John is emphasizing how one must believe in Jesus Christ in order to be saved. This is correct and correlates to many other passages of scripture.**

*** This passage, in Matthew 12:37, is better understood by reading the two verses that precede it. Matthew 12:35-37 read, "A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned." The last word is better translated, "Word justify and words condemn."**

*** Matthew 12:35-37 correlates with John 3:18 and 36 because John is simply cutting to the chase. How can a person have a silent, saving belief? A belief in Jesus Christ involves repentance and admitting He is their Lord and Savior. Saying these words justifies a person and not saying these words leaves a person in their state of condemnation.**

*** In Luke 10:26-28, Jesus gives the lawyer an ambiguous answer with two, important meanings. The first is this: He is telling the lawyer that he must flawlessly obey the entire Old Testament law (summed up in verse 27 - therefore, Jesus is telling him that he must be perfect) in order to go to Heaven without trusting Jesus Christ. The second is this: Jesus is telling the lawyer that he must love God with all his heart, soul, strength and mind and love his neighbor as himself. Doing this surely included loving Jesus, which involved believing and trusting Him as his Lord and Savior. Both messages complement each other and do not contradict any passages of scripture.**

*** In 1 John 4:7, John is talking to believers. Therefore, he is not telling them how to be saved. They are already saved. John says that "everyone who loves is born of God."**

*** In John 5:29, this entire passage is prefaced with this statement in verse 24: "Most assuredly, I say to you, he who hears My word and believes in Him who**

sent Me has everlasting life, and shall not come into judgment, but has passed from death into life." Therefore, the "good" person in verse 29 is the one who believes, trusts and accepts Jesus Christ as their Lord and Savior.

*** See "Special Questions" for more on this.**

5:29 - What must you do to be saved? Do the right things.

*** In order to discover what Jesus meant by "those who have done good will rise to live", in John 5:29, we need to consider several things. First, Jesus had already revealed the way to be saved in John 5:24. He said, "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life." What did God (who sent Jesus) say? In Matthew 17:5, God said, "This is My beloved Son, in whom I am well pleased. Hear Him!" What did Jesus say was the way to be saved? We find this in verses such as John 3:16 and John 3:36. The former reads, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."**

*** John 5:28-30 reads, "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned. By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me." If Jesus judges only as He hears (e.g. implying that a confession until salvation was necessary), then how would a person who has done good rise to live and go to Heaven? The answer is simple and it has been revealed in the scriptures.**

*** In Matthew 19, Jesus is talking to the rich man who wants to know what he needs to do to go to Heaven. Jesus tells him several things that must precede his saving faith and the man says he cannot do them, so he fails to have faith. In Matthew 19:17, Jesus says, "Why do you ask me about what is good?' Jesus replied. 'There is only One who is good.'"**

*** John 5:29 was only part of an answer to the Jews that wanted to kill Jesus. We discover this context in John 5:18 and 19; when His response begins. In light of the context of these scriptures and the other words of Jesus, we discover that the words "those who have done good will rise to live" are correct. However, in this context, the word "good" is referring to someone completely perfect and sinless; just as Jesus articulated in Matthew 19:17. This person did not exist except in the triune Godhead (God the Father, God the Son, and God the Holy Spirit). That was His message to the Jews that intent on killing Him. John 5:24 explained the way of salvation and John 5:29 reminded them that if they insisted on following the Old Covenant and rejected Him, then they needed to live a completely blameless life in order to be saved.**

5:29 - Has anyone ever done anything good? Yes.

*** Yes, people can be good. They can also be bad.**

5:31 - Jesus says that if he bears witness for himself, then his witness isn't true. But in Jn.8:14 he contradicts this by saying: "Though I bear witness of myself, yet my witness is true."

*** John 5:31 can also be translated, "If only I bear witness of Myself, then my witness may not be true." Jesus isn't saying that He had to have someone corroborate His story in order for it to be true. This is illustrated by the next two verses. They read, "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to John, and he has borne witness to the truth."**

5:46 - Jesus claims that Moses wrote about him. Where? It's a shame he didn't give us chapter and verse.

*** There are many prophecies about the Messiah in Genesis. Genesis 12:3 is one of them.**

*** This Greek word for "wrote" is also translated "describe." Moses indeed wrote about the coming Messiah and described who He would be.**

Chapter 6

6:37 - What must you do to be saved? Be given by the Father and come to the Son.

*** It's absurd to pull this single verse from John 6 and say it and it alone refers to the way of salvation. It is a general verse about predestination and simply omits the faith response that one must have to the person of Christ and the gospel. Only three verses later, in verse 40, we read the way of salvation.**

6:42 - The people of Nazareth, who knew Jesus well, did not believe in him.

*** At this point, these particular people are questioning Jesus. The scriptures say they had a vague knowledge of Jesus' parents (they knew who they were). However, the scriptures don't indicate if these people knew Jesus and if they did, how well they knew Him.**

6:46 - Here we are told that no one has ever seen God. But other passages in the Bible claim that many people have seen him.

*** John correctly states that no earthly person, on the Earth, has ever seen God the Father ("theos" in this passage, because it is in the Greek language). God has shown Himself to people in Heaven and to some people, on Earth, in the form**

of Jesus Christ.

*** Genesis 32:30 is when Jacob names a place "Peniel" because he wrestled with God ("face to face"). God is a Spirit. He actually wrestled the second person in the trinity of God: Jesus Christ.**

*** In Exodus 24:10, the Hebrew word for God is "Elohim." This is a plural form of God, indicating that the person of God wasn't necessarily seen. Furthermore, God's feet were mentioned. God is a Spirit and has no feet. Consequently, this passage must refer to the person of Jesus Christ.**

*** Exodus 33:9 clearly states that God talked to Moses from a cloud. Therefore, the expression "face to face," in Exodus 33:11, doesn't mean he talked to God's literal face.**

*** Deuteronomy 34:10 is another passage like Exodus 33:11. The clarifying passage is Exodus 33:9. Incidentally, the English word in Deuteronomy 34:10 is "knew" (face to face) and not "saw."**

*** Isaiah 6:1 tells us that Isaiah was ushered into Heaven, where the "Lord" was seated on the throne. Isaiah 6:5 reveals Isaiah's concern about seeing the king and the remedy for this situation. Note that this interaction was a supernatural one and in Heaven. Therefore, since Isaiah was cleansed and in Heaven, the Lord allowed him to approach Him; only with cleansed lips.**

6:53-56 - Jesus says we must eat his flesh and drink his blood if we want to have eternal life.

*** Jesus is giving us a metaphor. This metaphor is explained in the preceding verses of John 6. Jesus is comparing Himself to the manna that fell from Heaven. He is saying that people must consume His message, that He is God's only Messiah, in order to have eternal life.**

6:70 - Jesus chose "a devil" for an apostle. Oh well, everyone makes mistakes.

*** Jesus came to Earth to die on the cross for our sins. He purposely chose Judas and knew that He would betray Him to death.**

Chapter 7

7:1 - John says that Jesus "would not walk in Jewry, because the Jews sought to kill him."

*** Jesus came to the Jews, first. When the Jews sought to kill Him, He ministered to the Gentiles. This correlates with other scriptures.**

7:5 - Even Jesus' family didn't believe in him.

*** This verse clearly says that "his brothers" did not believe Him. Interestingly, it does not say that His parents did not believe Him.**

*** Later, his brothers did believe Him. They even became important figures in the early, Christian churches. After the resurrection and His 40 days on the Earth, many were convinced that He was the Messiah.**

7:8-10 - Jesus tells his family that he wasn't going to the feast, but he was lying, as he later goes "in secret."

*** John 7:8 clearly says, "Go up to the feast (without me), I'm not going, yet." Jesus simply decided to wait until His brothers left before He went to the feast.**

7:13 - No one could speak openly about Jesus "for fear of the Jews."

*** This is correct. The religious Jews, like the Pharisees, hated Jesus and His followers. They had social power and influence and the people at the feast feared them. Verse 11 even says that the religious Jews tried to find Him. Perhaps this was one reason why He went in secret.**

7:19-20 - Jesus falsely accuses people of trying to kill him. But the people he accuses say to him, "Thou hast a devil: who goeth about to kill thee?"

*** Verse 25 verifies that there were people trying to kill Jesus. Jesus either overheard their plans, read their minds, or both.**

7:24 - In this verse, Jesus tells us to judge, but in Mt.7:1 he tells us not to judge.

*** In John 7:24, Jesus tells the people to stop judging by appearances and make a righteous judgment (based on the facts). In Matthew 7:1, Jesus tells the people not to condemn other people. Only Christ can condemn people to Hell; and in a real way, people condemn themselves by rejecting Jesus Christ.**

7:38 - Jesus says that those who believe in him will, as the scripture says, have living waters flowing out of their bellies. Well that sounds like fun, but what is the scripture that he was referring to?

*** Jesus is using a metaphor to describe the life that flows from the hearts of believers.**

*** Many scriptures prophesy about this living water (which is the Holy Spirit). Here are some: John 4:10, Ezekiel 11:19, Exodus 17:6, etc.**

7:39 - Luke claims that Elizabeth, Zechariah, and Simeon were all filled with the

Holy Ghost (Lk.1:41, 67, 2:25-26). But if this verse is true, they couldn't have been, since the Holy Ghost was not given until after Jesus' ascension.

* Before the Holy Spirit came at Pentecost, people would not continually possess the Holy Spirit. However, the Holy Spirit would "come on them" or "fill them." This is consistent with many other passages of scripture. See Psalm 51:11, Numbers 24:2, Judges 3:10, Judges 6:34, etc.

7:53 - 8:11 - This is one of the best-known and most-loved of all Bible stories, but it shouldn't be in the Bible. For although some manuscripts put it here, others after John 7:36 or 21:35, or Luke 21:38, it is not found anywhere in the oldest and best manuscripts.

* These verses are in some manuscripts, but they are absent from other manuscripts. Whether they belong in the Bible or not is debatable. However, this is hardly an error or contradiction. Each reader can read the evidence for and against this passage's inclusion and can make their own decision on whether or not they should be included.

Chapter 8

8:7 - Jesus tells those who'd like to stone to death an adulteress that whoever among them that is without sin should "cast the first stone." Good advice -- but it directly contradicts the teachings of the Old Testament (Lev.20:20). If that wasn't a good law then why did God make it? Has he since changed his mind? Shouldn't it then be removed (along with most of the OT) from the bible?

* Jesus came to Earth to show people the way, the truth, and the life. He also came to die for their sins and rise from the grave. As it was stated above, Jesus did not come to condemn the world. During the white throne judgment in Revelation 20, He will judge and condemn the sinners. Now, He was showing sinners mercy. Now, He was forgiving people and giving them time to repent.

* This Old Testament law was surely given as a stern warning and a deterrent. God would much rather see people obey Him and live than reject Him and die.

* This punishment was directed toward the Israelites and not the New Testament believers. God still hates this sin, but He has decided to delay His condemnation and have mercy on people who commit terrible sins, in the hope that they will choose to repent and have life.

8:14 - Jesus says, "Though I bear witness of myself, yet my record is true." But in Jn.5:31 he says, "If I bear witness of myself, my witness is not true."

* John 5:31 can also be translated, "If only I bear witness of Myself, then my witness may not be true." Jesus isn't saying that He had to have someone

corroborate His story in order to be true. This is illustrated by the next two verses. They read, "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to John, and he has borne witness to the truth."

8:15 - Jesus says that he judges no one. But in Jn.5:22 he says that he judges everyone.

* This verse indicates that Jesus is God's appointed judge. This can be seen in Revelation 20: the white throne judgment.

* John 8:15 is talking about a specific moment. In that moment, Jesus wasn't judging anyone. Verse 16 clearly indicates that Jesus has the right to judge.

* John 12:47 also talks about a specific moment in time - which is referring to Jesus' earthly ministry, too. Jesus' purpose on Earth was not to condemn people to Hell. His purpose was to share the truth with them, die for the sins of all people and rise from the dead. Jesus will be the judge, as evidenced in Revelation 20. However, at this time, His mission was not to condemn, but to teach and to love.

* This Greek word for "judge," in John 5:22, 27, John 8:15, and 12:47, is better translated "condemn." Jesus did judge some people's works and told them so. However, Jesus did not condemn people to Hell like He will at the white throne judgment. This was His right, but this was not His mission, now.

8:24 - Jesus says we must believe in him or we will "die in our sins."

* This is true. We can repent and believe, trust, and accept Jesus Christ as our Lord and Savior or we can die in our sins. He is the only way to be redeemed.

8:40 - Jesus says that he is "a man." But in other New Testament verses he is portrayed as a god.

* Jesus is part of the trinity and God's Son. He is also fully God. In addition to His divinity, Jesus came to Earth in the form of a man. These facts are proven by numerous passages of scripture.

8:41 - "We be not born of fornication" -- implying that Jesus was.

* This passage is clearly talking about the Pharisees. The preceding verses verify this. John 8:39-41 read, "They answered and said to Him, 'Abraham is our father.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father.' Then they said to Him, 'We were not born of fornication; we have one

Father—God.' Jesus proceeds to tell them that they would love Jesus if God were their Father, but the Devil was truly their father.

8:44 - Jesus calls his opponents (the Jews) the sons of the devil.

* This is correct.

8:44 - This verse says that there is no truth in the devil. If so, then why did the devils call him "the Christ, Son of God"? Were they lying then too?

* Jesus is referring to the Devil. There is no truth in the Devil. The demons acknowledged Jesus Christ as the Son of God because they were in the presence of God. In Philippians 2:10 and 11, the scriptures say that "at the name (or authority) of Jesus, every knee will bow and every tongue will confess that Jesus Christ is Lord." They also say that even the demons know there is a God (James 2:19).

* This truth wasn't "in" the demons. They simply had to admit the truth in the presence of Jesus Christ.

8:51 - Those who believe in Jesus will never die, contrary to Rom.5:12 and Heb.9:27 which say that all must die.

* Yes, everyone dies, once. If you believe, trust, and accept Jesus Christ, there will not be a second death, though.

* Genesis 5:24 and Hebrews 11:5 mention Enoch. Enoch was assumed into Heaven. Therefore, he didn't die. However, there are two witnesses in Revelation that do many miracles, die, then come back to life. Many people believe these two people are Enoch and Elijah; the only two Bible characters that did not die.

* In John 8:51 and John 11:26, Jesus is explaining how Christians will never die. He is referring to the second death. See Revelation 2:11, 20:6, 20:14, and 21:8.

8:52 - After Jesus makes the foolish claim that those who believe in him will never die, his listeners reply, "now we know that thou hast a devil."

* Jesus is talking about the second death. The Pharisees weren't understanding these spiritual matters.

8:58 - In this verse, by saying "before Abraham was, I am," Jesus claims to be God.

* Yes, Jesus claims to be God. This is consistent with other passages of scripture. Jesus was fully man and He has always been fully God, too.

Chapter 9

9:6 - Jesus spits on the ground, mixes his spit with the dirt, and rubs the muddy spit on a blind man's eyes.

*** This is how Jesus chose to heal this man.**

9:39 - Jesus says that he has come to judge people, contrary to his other statement (Jn.8:15, 12:47). He also says that he has come to make people blind.

*** John 9:39 reads, "And Jesus said, 'For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.'" Jesus did make righteous judgments. He called sin what it was. However, He did not condemn people to Hell yet, but He will at the white throne judgment.**

*** John 8:15 is talking about a specific moment. In that moment, Jesus wasn't judging anyone. Verse 16 clearly indicates that Jesus has the right to judge.**

*** "The just shall live by faith." "Walk by faith and not by sight." "Abraham believed and it was counted to him as righteousness." This is the spiritual wavelength that Jesus Christ was on.**

Chapter 10

10:8 - Jesus claims that all who lived before him were thieves and robbers.

*** Jesus is talking about the false Messiahs that preceded Him and made false claims.**

10:16 - Jesus falsely prophesies that "there shall be one fold, and one shepherd." This will never happen as long a Christian beliefs are based on the Bible.

*** Jesus is prophesying about the gift of salvation that was also for the Gentiles. The one fold refers to all saved Christians. The one shepherd refers to Jesus Christ.**

10:28 - Is it possible to fall from grace?

*** It is impossible to lose one's salvation. This scripture shows it and it is consistent with many other passages.**

*** Hebrews 6:4-6 and 2 Peter 2:20 and 21 aren't talking about Christians.**

10:30-31, 38-39 - After Jesus claims to be God, "the Jews took up stones again to stone him."

*** This is true.**

10:33-34 - The Jews threatened to execute Jesus for blasphemy, since he claimed be God. But Jesus defended himself by quoting Ps.82:6: "Is it not written in your law, I said, Ye are gods?" So how many gods are there anyway?

*** Psalm 82:6 uses the Hebrew word "Elohim" for "gods." This is better translated "God" (which is referring to the trinity: God the Father, God the Son, and God the Holy Spirit.**

*** Jesus quotes this passage and He is indicating to them that there is a Godhead. Jesus is part of the Godhead, but the Pharisees weren't understanding it.**

Chapter 11

11:4 - Lararus must suffer and die so that Jesus can show off his magic tricks by raising him from the dead.

*** Jesus did a number of miracles; raising Lazarus from the dead was one of them. Lazarus was supposed to die because death is the ordinary pattern of life. However, Jesus raised him from the dead because he loved him. This miracle authenticated Jesus as the Messiah because it was an awesome miracle.**

11:8 - Once again, "the Jew" are accused of trying to kill Jesus.

*** This is an accurate record. Many other passages verify the Jews' plot (and eventual success) of killing Jesus.**

11:26 - Must everyone die?

*** Yes, everyone dies, once. If you believe, trust, and accept Jesus Christ, there will not be a second death, though.**

*** Genesis 5:24 and Hebrews 11:5 mention Enoch. Enoch was assumed into Heaven. Therefore, he didn't die. However, there are two witnesses in Revelation that do many miracles, die, then come back to life. Many people believe these two people are Enoch and Elijah - the only two Bible characters that did not die.**

*** In John 8:51 and John 11:26, Jesus is explaining how Christians will never die. He is referring to the second death. See Revelation 2:11, 20:6, 20:14, and 21:8.**

11:39-44 - Jesus raises Lazarus from the dead, contrary to many bible verses say that there is no afterlife.

*** Yes, Jesus raises Lazarus from the dead. It was within His power to do so. See "Special Questions" for more on this.**

Chapter 12

12:8 - In Matthew (28:20), Jesus says he will be with his disciples always; but here he says the opposite.

*** Both statements are correct. Jesus would not always be present in the person of Jesus Christ. However, Jesus would be present in the form of the Holy Spirit (Matthew 28:20).**

12:14 - John says that Jesus rides into Jerusalem on a young ass, but Mark (11:7) and Luke (19:35) say he rode ito town on a colt, and Matthew (21:7) insists that he rode on both an ass and a colt.

*** John 12:14 states that Jesus rode into Jerusalem on a young ass. This Greek word in Mark 11:7 and Luke 19:35 indicates that Jesus rode on a "young ass," also.**

*** Matthew 21:7 tells us that there was a "young ass" for Jesus and also another animal for the other disciples.**

12:15 - This verse claims that Jesus fulfils the prophecy in Zechariah 9:9. But this cannot be since the person referred to in Zechariah (see verses 10-13) was both a military leader and the king of an earthly kingdom.

*** Jesus does fulfill this prophecy. The king mentioned in Zechariah 9:10-13 is a spiritual king and not an earthly one.**

12:40 - The reason people didn't believe in Jesus was that God had "blinded their eyes, and hardened their heart." God did this so that they would not "understand with their heart, and be converted." This way God could damn more people to hell.

*** God isn't referring to a desire to make people blind to the truth. Like He said to Elijah, He wanted the Word to be given to the people, until they accepted God or rejected Him.**

*** John 12:40 reads, "He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them." The "He" in this verse is referring to the Devil and the "I" in this verse is referring to God. The Devil wants to blind and destroy people, but God desires to heal and restore them.**

12:47 - In this verse Jesus says that he judges no one, but elsewhere in John (5:22, 27; 9:39) he says that he judges everyone.

*** John 12:48 clearly states that Jesus will judge people, later. His mission was**

not to come to Earth and condemn it. In verse 47, the word "judge" is also translated "condemn." Jesus surely gave us a criteria that should be used in judging all things. Jesus even used God's Word to judge evil people. However, He did not condemn them, yet.

* John 9:39 reads, "And Jesus said, 'For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.'" Jesus did make righteous judgments. He called sin what it was. However, He did not condemn people to Hell yet, but He will at the white throne judgment.

* John 8:15 is talking about a specific moment. In that moment, Jesus wasn't judging anyone. Verse 16 clearly indicates that Jesus has the right to judge.

* "The just shall live by faith." "Walk by faith and not by sight." "Abraham believed and it was counted to him as righteousness." This is the spiritual wavelength that Jesus Christ was on.

12:48 - If you don't believe in Jesus you are going to hell.

* This is absolutely correct and verified by many other scriptures, contradicted by none, and already addressed.

Chapter 13

13:2 - The devil "was put into the heart of Judas." But by whom? By God?

* Judas betrayed Jesus Christ because he did not trust Jesus and sinned. Since Judas did not have faith in Jesus Christ, he was an open vessel for Satan's influence.

13:27 - John says that Satan entered Judas after the last supper, but Luke (22:3, 7) says the devil entered Judas before supper.

* John 13:27 states that Satan entered Judas during the last supper.

* Luke 22:3-7 clearly states that Satan entered Judas on a day that preceded the last supper. Luke's account of the last supper did not include Judas. Therefore, it is obvious that Satan entered Judas before the last supper, left him for a time, and reentered him during it.

13:38 - Jesus tells Peter that "the cock shall not crow, till thou hast denied me thrice." But according to Mark (14:68, 72) the cock crowed after Peter's first denial.

* In John 11:38, the plural form of "cock" is implied and not denied in any way. A better translation of this passage is as follows: "Truly, truly I say to you, (both)

cocks will not have crowed until you have denied me three times." This passage correlates perfectly with all of the others that contain scriptures regarding the cock and Peter's denial of Jesus Christ.

Chapter 14

14:2 - Jesus says that heaven wasn't prepared until after his ascension, but in Mt.25:34 he says that heaven was prepared from all eternity.

* Jesus says that He will go and prepare a place for believers in Heaven.

* Matthew 25:34 states that the "kingdom" has been provided and ready since the foundation of the world. These two passages are congruent. Since the foundation of the world, the kingdom of Heaven has been in existence and ready. Jesus specifically states the He will go and prepare a special place for Christians.

14:9 - Jesus says that whoever has seen him has seen the father (God?). But this contradicts many Bible verses that say that no one has ever seen God.

* John correctly states that no earthly person, on the Earth, has ever seen God the Father ("theos" in this passage, because it is in the Greek language). God has shown Himself to people in Heaven and to some people, on Earth, in the form of Jesus Christ.

* Genesis 32:30 is when Jacob names a place "Peniel" because he wrestled with God ("face to face"). God is a Spirit. He actually wrestled the second person in the trinity of God - Jesus Christ.

* In Exodus 24:10, the Hebrew word for God is "Elohim." This is a plural form of God, indicating that the person of God wasn't necessarily seen. Furthermore, God's feet were mentioned. God is a Spirit and has no feet. Consequently, this passage must refer to the person of Jesus Christ.

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* Deuteronomy 34:10 is another passage like Exodus 33:11. The clarifying passage is Exodus 33:9. Incidentally, the English word in Deuteronomy 34:10 is "knew" (face to face) and not "saw."

* Isaiah 6:1 tells us that Isaiah was ushered into Heaven, where the "Lord" was seated on the throne. Isaiah 6:5 reveals Isaiah's concern about seeing the king and the remedy for this situation. Note that this interaction was a supernatural one and in Heaven. Therefore, since Isaiah was cleansed and in Heaven, the Lord allowed him to approach Him - only with cleansed lips.

14:13-14; 15:7,16; 16:23 - Jesus says that whatever you ask either him or his father for you will receive. Now how's that for a big lie?

*** Jesus doesn't say that He will give anything to those that ask. Jesus says that He will give anything to those that ask "in His name." This indicates that a person must ask for something that is in line with God's will. John 16:23 uses this same phraseology.**

*** John 15:7 prefaces God's answers and gifts with this phrase: "if you abide in Me." This means that a person must obey God to receive God's blessings and answers to prayers. When a person is obeying God, it is much easier to discern His will. When a person can discern God's will, he or she will ask according to it and will receive what they have requested.**

14:19 - Will Jesus' second coming be visible to all?

*** This passage is a response to Philip's request to see God. Jesus predicts His death, but tells him that he will see Him, again. Jesus is referring to His resurrection. After He rose from the dead, Jesus appeared to Philip and thousands of others.**

14:26 - Who will send the Holy Ghost? Jesus or his father? (Jn.15:26)

*** This passage states that God will send the Holy Spirit in Jesus' name. This is consistent with John 15:26.**

14:27 - This verse claims that Jesus came to bring peace, but this is denied in Mt.10:34 and Lk.12:51.

*** Jesus tells His disciples that He will give them peace through the Holy Spirit.**

*** In Matthew 10:34, Jesus is giving His apostles the charge to do miracles and minister in His name. In this speech, Jesus tells them that He did not come to give peace on Earth. He is telling them that there will be animosity and fighting when they tell people about Him. This was a prophecy that came true. This verse doesn't disagree with John 14:27 because it is being used in a different context.**

*** In Luke 12:51, Jesus is conveying the same, simple truth. Houses would be divided over Him. This has come true, too.**

14:28 - Jesus implies that he is not God by saying that his father is greater than he. But this contradicts other New Testament statements implying that he is God.

*** While Jesus was on Earth, He had a mission and a purpose. His purpose was not to perform the functions of God the Father, but to perform the functions of**

God the Son.

*** Jesus was both fully human and fully God. However, He was God the Son and not God the Father. The Holy Spirit, Jesus Christ, and God complete the triune Godhead (also called the trinity).**

Chapter 15

15:6 - Those who do not believe in Jesus will be cast into a fire to be burned.

*** This is true and it correlates with many other scriptures.**

15:15 - Jesus told the disciples "all things" that he had learned from his father. Yet in Jn.16:12 he says that there are many things that he has not told them.

*** In John 15:15, Jesus states how He has made known to them the things God has desired them to know. This doesn't conflict with John 16:12 or any other scriptures. According to John 16:12, God had simply told Him more things to tell the disciples, but He couldn't tell them, yet.**

15:26 - Who will send the Holy Ghost? Jesus or his father? (Jn.14:26)

*** John 14:26 states that God will send the Holy Spirit in Jesus' name. This is consistent with John 15:26.**

Chapter 16

16:12 - In Jn.15:14, Jesus told his disciples everything he had learned from his father. Yet in this verse he says that there are many things he has not told them.

*** In John 15:15, Jesus states how He has made known to them the things God has desired them to know. This doesn't conflict with John 16:12 or any other scriptures. According to John 16:12, God had simply told Him more things to tell the disciples, but He couldn't tell them, yet.**

16:30 - In this verse the disciples claim that Jesus knows everything, but Jesus says in Mk.13:32 that there are some things about which he knows nothing.

*** The statement the disciples made was likely a subjective statement. Compared to them, Jesus knew everything. Incidentally, the Greek words in John 16:30 don't unequivocally state that Jesus knows all things. They also refer to knowing everything within a framework; everything about an issue at hand. This issue was, of course, salvation and God's will for them.**

Chapter 17

17:3 - This verse says that there is only one God. But other Bible verses imply

that there are several gods.

*** There is one God in three persons: the trinity. There are many "gods" or idols.**

Chapter 18

18:3-5 - Did Jesus identify Judas with a kiss? No, Jesus identifies himself.

*** Theses verses omitted Judas' kiss. However, since the interaction and betrayal still took place, we see no reason why this is nothing more than a simple omission and not an error. We read in Matthew, Mark, and Luke that Judas kissed Jesus.**

18:13 - Was Jesus taken to Caiaphas or Annas first? Annas.

*** This verse tells us that they took Jesus to Annas' house first.**

18:17-18, 25-27 - To whom did Peter deny knowing Jesus?

*** According to the scriptures, Peter denied knowing Jesus before a female servant, another female servant, and one of the high priest's servants. This was all done in a crowd of people.**

*** See "Special Questions" for more on this.**

18:19-23 - In Matthew (27:14), Jesus "answered to him never a word" when questioned by Pilate. But here, in the same situation, Jesus makes a rather long speech.

*** In this passage, Jesus is speaking to the high priest. In Matthew 27:14, Jesus is abstaining from speaking to Pilate (in a different location, at a different time).**

18:38 - Pilate asked Jesus a very good question: "What is truth?"

*** John 14:7 reads, "I am the way, the truth and the life. No man comes to the Father except through Me."**

Chapter 19

19:2 - Did the soldiers put a purple or a scarlet robe on Jesus? (Mt.27:28)

*** These were two, different robes. In Matthew 27:28, Jesus was given a scarlet robe, then they put a crown of thorns on His head. In John 19:2, it states that the soldiers put a crown of thorns on His head, then had Him wear a purple robe. In Matthew 27:31, it states that after Jesus was mocked, smote and spit on, they removed the purple robe and put the old robe on Him. If you read these two accounts closely, you can see how they fit perfectly together and do not**

contradict. They overlap.

19:7, 12, 14-15 - John blames the Jews for the death of Jesus.

*** The Jews cried "Crucify Him!" and demanded that He die.**

19:14 - When was Jesus crucified? This verse says it was sometime after the sixth hour, but Mk.15:25 says it was at the third hour.

*** John 19:14 clearly says it was "about the sixth hour." In this verse, there are even distinct Greek words used for "about," "sixth" and "hour." John forgot his watch, so he had to guess. This is why he was approximately 2-3 hours off.**

19:14-16 - Was Jesus crucified the day before or the day after the Passover meal? The day before.

*** These verses don't mention the Passover meal. In John, the disciples' Passover meal was mentioned in chapter 13.**

*** John 19:14 says Jesus was before Pilate on the Preparation Day of the Passover. This was the day before Passover and it's the same day that Jesus was crucified. This day was also called the first day of Unleavened Bread.**

19:17 - John says that Jesus bore his own cross, but the other gospels (Mt.27:32, Mk.15:21, Lk.23:26) say that Simon the Cyrenian carried it for him.

*** In the Greek text, John 19:17 doesn't clearly state that Jesus carried His own cross. There are two, different, Greek words here. too. Matthew, Mark and Luke use "airo" for "bearing" as Simon was "bearing" Jesus' cross. This word means "to lift."**

*** John uses the Greek word "bastazo" for "bearing," which can mean "enduring." It can be used figuratively, and in this case, it surely was.**

19:19 - In this verse we are told that the sign on the cross said, "Jesus of Nazareth the King of the Jews." But this disagrees with the other gospels. (Mt.27:37, Mk.15:26, Lk.23:38)

*** All of these accounts mention an inscription that was written in Latin, Greek, and Hebrew. Mark and Luke record it saying "The King of the Jews." Matthew records, "Jesus the King of the Jews." John records, "Jesus of Nazareth, King of the Jews." These differences are negligible and are not contradicting. A disagreement or contradiction would be one saying, "Jesus of Lebanon, King of the Greeks." All of the gospels record similar and congruent statements.**

19:23-24 - Does the Bible condemn gambling?

* This passage of scripture mentions the Roman soldiers and how they cast lots for Jesus' clothing. This passage says nothing about gambling. Since there was no risk involved in casting these lots, this wasn't gambling.

19:25 - John says that there were women who "stood by the cross." But Mathew (27:55) says that the watched from "afar off."

* These two passages of scripture complement each other. In John 19:25, the women are standing by the cross before Jesus dies. This is proven by them clearly being there before Jesus is given the vinegar (John 19:29) and His death in verse 30. In Matthew, He was given the vinegar in Matthew 27:48 and died in verse 50. In Matthew 27:55, after Jesus' death, the women are "afar off."

19:29 - What did the soldiers give Jesus to drink?

* Jesus was given fermented wine which was also called vinegar. According to the Greek words, in all of the gospels, this is consistent. Mark mentions myrrh and Matthew mentions gall being mixed with this fermented wine. These are synonymous because both came from a tree and were used for the same purposes.

* Simply because John didn't mention it being mixed, this isn't a contradiction. It is an omission and expected from a different person's perspective.

19:30 - John disagrees with Matthew (27:46) and Luke (23:46) on the last words of Jesus.

* After He received the vinegar, John states that Jesus said (in a regular voice), "It is finished." Matthew 27:46 records Jesus crying, before receiving the vinegar, in a loud voice, "My God, why have you forsaken Me?," but clearly says He said something else in a loud voice (Matthew 27:50) before He died. Luke 23:46 records Jesus crying, in a loud voice, "Into your hands, I commit my Spirit."

* These are all complementary statements that happened at different times. They are clearly given by people who are in different proximities from Jesus' crucifixion. John was near Jesus, but only recorded one of His statements. Matthew was in the general vicinity of Jesus, before He said, "My God, why have you forsaken Me?," then He moved further from Him and couldn't record anything else He said. Luke was eventually in the general vicinity and recorded Jesus' very last words.

* None of the disciples made "mutually exclusive" statements that would nullify any of the other accounts. All of these statements were made my Jesus Christ and Matthew, Mark, Luke, and John compiled an account of them. Were there more statements that were not recorded?

19:33,36 - Verse 33 says that during Jesus' crucifixion, the soldiers didn't break his legs because he was already dead. Verse 36 claims that this fulfilled a prophecy: "Not a bone of him shall be broken." But there is no such prophecy. It is sometimes said that the prophecy appears in Exodus 12:46, Numbers 9:12 and Psalm 34:20. This is not correct. Exodus 12:46 and Numbers 9:12 are not prophecies, they are commandments. The Israelites are told not to break the bones of the Passover lamb, and this is all it is about. And Psalm 34:20 seems to refer to righteous people in general (see verse 19, where a plural is used), not to make a prophecy about a specific person.

*** Many passages of scripture were applicable to the people to whom they were written, but they also had a dual, prophetic significance. This passage in Psalm 34:20 is surely prophetic and profitable for the original readers.**

*** Jesus was the eternal, Passover lamb. He was crucified on Passover! He was the spotless Lamb of God!**

Chapter 20

20:1 - John says that only one woman visited the tomb on Sunday morning. But Matthew (28:8) claims there were two women, while Mark (16:1)says there were three, and Luke (24:10) says there were five or more.

*** John does not say that only one woman visited the tomb. John records Mary Magdalene's visit to the tomb (in the dark).**

*** Matthew 28:1 reports that Mary Magdalene and the other Mary were visiting the tomb at dawn.**

*** Mark reports that Mary Magdalene, the other Mary and Salome were visiting the tomb while the sun was rising.**

*** Luke uses the word "they" and does not indicate who was visiting the tomb. He only indicates who told the account to the disciples.**

*** These accounts do not contradict. First, there can be no argument from silence. With this in mind, there are no conflicting stories, only separate accounts. In order for a true conflict, one author would need to say that one of the women listed, in one or more of the gospels, was not there.**

*** If we take these accounts literally and assume each author knew exactly who was where at all times, then Mary Magdalene went to the tomb first. Next, the other Mary joined her. Immediately thereafter, Salome joined them. After this, they returned and told the disciples what had happened.**

20:9 - Jesus, in the other gospels (Mt.20:18-19; Mk.8:31, 10:34; Lk.18:33, 24:6-8), repeatedly tells the disciples of his impending death and resurrection, but this verse claims that the disciples had never hard any of this before.

*** John 20:9 states that the disciples at the tomb had not understood, from the scriptures, that Jesus would be resurrected. Nonetheless, Jesus had told them and this verse does not contradict this fact.**

20:11-12 - John says that Mary Magdalene saw two angels. But Matthew says there was only one angel (28:2), Mark claims it was a young man (16:5), and Luke says the women saw two men (24:3-4).

*** John records that Mary saw two angels (no sex mentioned), in white, sitting in the tomb. Matthew mentions a conversation with a different angel - a male angel that was sitting on the stone (outside the tomb). Mark records a young man sitting in the right side of the tomb. Luke records two, male angels inside the tomb.**

*** These are all complementary stories. None of them contradict each other. John and Luke record two, male angels inside the tomb. Mark only records one of them because only one spoke. Matthew records a conversation with an angel that was outside of the tomb. This doesn't contradict any of the other accounts - it complements them.**

20:14 - Did Mary Magdalene recognize Jesus when she first saw him? John says she didn't, but Matthew says she did (28:9). And to whom did Jesus appear to first after the resurrection?

*** John 20:14 simply records a detail that Matthew 28:9 does not. This is not unusual for the gospel accounts. It would be incredibly weird if all four gospel accounts contained exactly the same details - no more and no less.**

*** As they were weeping at the tomb, Jesus met and spoke to Mary Magdalene, like it says in John 20:14 and Mark 16:9. After this meeting, on the way to tell the disciples, He appeared to the women (Matthew 28:9), then to two of them who were going to the country (Mark 16:12), then He appeared to the rest of the disciples (Luke 24:36).**

20:17 - Jesus tells Mary Magdalene not to touch him because he hasn't yet ascended -- as if the touch of a woman would defile him and somehow prevent him from ascending into heaven. One wonders why he insisted that Thomas touch him later that evening (Jn.20:27), and why he permitted his apostles to touch him and hold him by the feet before his ascension (Mt.28:9).

*** There is no conflict here.**

20:19 - This verse says that Jesus first appeared to the eleven in a room in Jerusalem, but Matthew (28:16-17) says that the first meeting took place on a mountain in Galilee.
Notice that John, with his usual anti-Semitism, says tht the disciples hid in locked room "for fear of the Jews."

*** Neither Luke 24, Mark 16, John 20, or Matthew 28 use the word "first." Therefore, it is impossible to argue that one claimed their recorded appearance by Jesus came first.**

*** There is a large difference between a Bible writer omitting a particular event and that Bible writer claiming that a particular event occurred before another event written by a different Bible writer.**

20:20 - Were the disciples glad, as it says here, or terrified, as it says in Lk.24:36, when they first saw the risen Jesus?

*** Both of these verses are correct and complementary. These are two, different appearances and situations.**

20:22 - When was the Holy Ghost given?

*** Before the Holy Spirit came at Pentecost, people would not continually possess the Holy Spirit. However, the Holy Spirit would "come on them" or "fill them." This is consistent with many other passages of scripture. See Psalm 51:11, Numbers 24:2, Judges 3:10, Judges 6:34, etc.**

20:27 - In John 20:17 Jesus tells Mary Magdalene not to touch him because he hasn't yet ascended, yet now, just a few hours later, he demands that Thomas touch him.

*** This isn't a contradiction or a problem.**

20:28 - If Jesus didn't believe himself to be God, then why didn't he correct Thomas when he said, "My Lord and my God"?

*** Jesus was God, therefore He was one with God. He is God the Son; a part of the Godhead called the trinity.**

*** Jesus came to Earth in the form of a man. He took on this flesh to show us the way, fulfill prophecy, die for our sins, and rise from the dead. He was both God and man.**

20:30 - John claims that Jesus performed many signs, but Jesus, in Mt.8:12, said he would not give any signs.

* Jesus performed many signs and miracles in the presence of His disciples. This is exactly what this verse says and this is exactly what He did. Jesus declined to give the Pharisees extra signs. Incidentally, Matthew 8:12 doesn't say anything about signs.

Chapter 21

21:7 - Peter is caught fishing naked.

* Peter had removed his garment because he was in the water.

21:17 - Peter says that Jesus knows everything, but Jesus denies it in Mk.13:32.

* Peter makes this statement to the resurrected Christ.

* The statement the disciples made was likely a subjective statement. Compared to them, Jesus knew everything. Incidentally, the Greek words in John 16:30 don't unequivocally state that Jesus knows all things. They also refer to knowing everything within a framework - everything about an issue at hand. This issue was, of course, salvation and God's will for them.

21:22 - Jesus implies that he will return to earth during the lifetime of John.

* This passage is better understood by reading verse 23, too. John 21:22 and 23 read, "Jesus said to him, 'If I will that he remain till I come, what is that to you? You follow Me.' Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If I will that he remain till I come, what is that to you?'" Jesus is using a figure of speech to answer Peter. He is telling Peter not to worry about others and to let God take care of things because it is God's will that shall be done.

Acts

Chapter 1

1:4 - Where were the disciples supposed to wait for Jesus' return? Acts and Luke (24:49) say Jerusalem, but Matthew (28:10) and Mark (16:7) says Galilee.

*** This passage is a quote from Jesus Christ. He is telling His disciples to wait in Jerusalem until they were "baptized with the Holy Spirit." He also said this would happen in a few days from now. Jesus never mentioned His return. Luke 24:48 and 49 correlate with this passage in Acts.**

*** This happened at Pentecost. This event was 50 days after Passover; which was 50 days after the crucifixion of Jesus Christ. Jesus was in the grave for three days, then rose and walked the Earth for 40 days. Therefore, Pentecost and the "baptism of the Holy Spirit" happened one week after Christ's ascension.**

*** Matthew 28:10 is a passage of scripture where Jesus tells some of His disciples to tell other disciples that He would also appear in Galilee before His ascension. Incidentally, in verse 19, Jesus is telling His disciples to "go and make disciples of all nations." Jesus is clearly talking about meeting certain disciples in Galilee, before His ascension, and His disciples eventually going into the entire world and making more disciples.**

*** Mark 16:7 correlates with Matthew 28:10. Right after Jesus' resurrection, some angels told some of His disciples that He would meet them in Galilee.**

1:8 - Jesus tells his disciples to be witnesses in Samaria, contrary to his command in Mt.10:5.

*** In this passage, Jesus is telling His disciples that after the Holy Spirit comes upon them (at Pentecost), they should go into all the world and tell people about Him. Reading this entire verse will make this clear: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."**

*** In Matthew 10:5, Jesus is telling His disciples to avoid Samaria. He told them this because the message of salvation was to go to the Jews, first. After the Jews rejected this message, then they were commanded to tell the Gentiles about Him.**

1:9, 12 - According to these verses Jesus ascended from mount Olivet, but Luke (24:50-51) says that the ascended from Bethany.

*** Mt. Olivet is in West Bethany. I've been to Bethany and Mt. Olivet and there was no clear distinction between one ending and the other beginning.**

*** Luke 19:29 clears up this alleged contradiction. It reads, "And it came to pass, when He approached Bethphage and Bethany, at the mountain called Olivet . . ." Luke makes a distinction between Bethany and Mt. Olivet, but clearly states they are in the same location.**

1:13 - Here we are told that Judas the brother of James is an apostle and that Thaddeus is not, but in both Matthew (10:3) and Mark (3:18) Judas is not included as one of the apostles and Thaddeus is.

*** In this passage, we are not told anything about Thaddeus. We are clearly never told that he wasn't an apostle. This passage is simply listing the people who were in the upper room. Thaddeus' name was not mentioned.**

*** In this passage, we are never told that Judas, the son of James, is an apostle. He is simply a person that is in the upper room.**

*** Mark 3:18 and Matthew 10:3 are clearly lists of the apostles. This is shown by the phrase that refers to the twelve that Jesus chose. This designation is not present in Acts 1:13 because this is not a list of the apostles.**

*** Lastly and incidentally, this Greek word for "brother" is not present in Acts 1:13. It is completely absent. Therefore, it has been inserted into the English text (in the KJV). This Judas is the son of James and a follower, not an apostle, of Jesus Christ. This fact is shown by many other passages of scripture.**

1:15 - After the ascension of Jesus, there were about a hundred and twenty" believers. but 1 Cor.15:6 says that Jesus appeared to more than 500 believers before his ascension.

*** This passage states that Peter talked to about 120 disciples. It does not say that there were only 120 disciples.**

1:18 - This verse says that Judas bought the Potter's filed, but Mt.27:6-7 says that the chief priests bought it.

*** The money that Judas received to betray Jesus Christ was used to buy this Potter's field. This Greek word for "purchased" doesn't mean that he literally gave the money for the Potter's field. A better translation is: "acquired" or "owned." This field was bought, by the priests, with Judas' money. Therefore, it was his.**

*** This Greek word for "bought" in Matthew 27:7 indicates the priests literally**

bought the Potter's field.

*** This alleged problem may be better understood like this: Imagine I have $20 and tell you to go to the store and buy me some bread. You do this and return. Who bought the bread? You did - but it was my money, so it could also be said that I bought the bread. The priests bought the field with Judas' money. Judas figuratively bought the field and the priests literally bought the field.**

1:18 - Acts says that Judas died by falling down and "all his bowels gushed out." But Matthew (27:5) says that he committed suicide by hanging himself.

*** These passages complement each other. Judas hung himself, the branch broke, then he fell headlong and his entrails gushed out.**

*** Incidentally, Acts 1:18 never says that his fall was the cause of his death. It reads, "Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out."**

1:23-26 - Does the Bible condemn gambling?

*** Gambling is traditionally defined as spending money while risking it and trying to gain more money. We never see this condoned in the scriptures.**

*** In this passage, we see God telling His people to cast lots. This was His way of determining who would receive what. Since God ordained it, then it was perfectly right. It surely had nothing to do with a worldly desire to get rich by risking money. In this case, they cast lots to determine the next apostle.**

1:24 - According to this verse, God knows the minds and hearts of everyone. But several other verses (Dt.8:2, 13:3; 2 Chr.32:31) say that he doesn't know and so must test people to find out what is in their hearts and minds.

*** This is a correct rendering of Acts 1:24.**

*** In Deuteronomy 8:2, this Hebrew word for "know" is better translated "make known" or "reveal." God wanted to reveal what was in their hearts; not to Himself, but to them, so they could see their need for Him. This same word is used in Deuteronomy 13:3 and 2 Chronicles 32:31.**

Chapter 2

2:4 - This verse says that the Holy Ghost was bestowed on Pentecost. But Jn.20:22 says that Jesus gave it to the apostles before his ascension.

*** Before Pentecost, the Holy Ghost would come on people, then leave. Jesus gave them the Holy Ghost, but this was only a temporary filling. Acts 2:4 is**

correctly stating that the Holy Ghost came upon them and from now on it would continually dwell in believers (on and after Pentecost).

*** For further study and proof, please see the following passages: Numbers 24:2, Psalm 51:11, Ezekiel 36:26 and 27, Joel 2:28-32, 1 Corinthians 6:19, etc.**

2:13 - Those who heard the apostles speaking in tongues thought they were drunk. Maybe they were.

*** Acts 2:15 also reveals that it was early in the morning and they were surely not drunk with wine. Drunk people don't speak in other, literal languages.**

2:17 - Peter says that their strange behavior (speaking in tongues, etc.) was to be expected since they were living in "the last days."

*** This word "final" or the phrase "last days" is referring to the fact that Jesus Christ had come and gone. They were now living in the last age: the church age. The following days or ages had passed: the days of creation, giving the law, the prophets, and the fulfillments through Christ.**

2:21 - Peter says that whoever calls upon the name of the Lord will be saved. But Jesus disagreed in Mt.7:21 saying, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

*** In Matthew 7:21, this Greek word for "saith" is referring to idle words and surely not trusting, believing, and accepting Jesus Christ as Lord and Savior. Note that this is the middle of a sermon by Jesus Christ that included information about deceivers and people who didn't truly love Him.**

*** In Acts 2:21, Peter is reciting a prophecy by Joel. This Greek word for "calls" clearly refers to "invoking worship and declaring one's testimony."**

2:22 - Peter claims that Jesus performed many signs and wonders. But Jesus said that he would not perform any (Mt.12:39, 16:4; Mk.8:12; Lk.11:29).

*** Jesus performed signs and miracles for the people who needed His help and healing. However, He would not do these things for the wicked priests who only wanted to destroy Him, bolster their ego, challenge Him, etc. All of these gospel passages refer to priests that challenged Jesus' authority by requesting a special sign - just for them. Jesus declined their offer and said they already had enough proof and would surely have enough proof after He rose from the dead.**

2:30 - Peter claims that Jesus is the "fruit of his [David's] loins, according to the flesh." But this is denied in Matthew (1:18, 22:41-45) and Luke (1:34) where it is said that Joseph was not the father of Jesus.

* Jesus was "adopted" into David's line through Joseph: Mary's husband. Joseph is called Mary's husband in numerous passages of scripture. The fact that she was pregnant with Jesus before they were married simply fulfills prophecies regarding the Messiah's virgin birth.

2:31 - Jesus did a little time in hell.

* This passage never says that Jesus spent time in Hell. However, it does say that His soul was not "left" or "abandoned" in Hell.

2:32 - Who raised Jesus from the dead?

* Since Jesus is also God, the second person in the triune Godhead, both Jesus and God raised Jesus Christ from the dead.

2:38 - In whose name are we supposed to be baptized? "In the name of Jesus Christ," or "in the name of the Father, and of the Son, and of the Holy Ghost." (Mt.28:19)?

* Jesus Christ commanded that people be baptized in the name of the Father, the Son, and the Holy Ghost. Peter obeyed Jesus Christ. However, in this passage, he simply shortened the full name of the triune God (trinity).

Chapter 3

3:14-15 - Peter blames the Jews for the death of Jesus.

* This is correct and correlates with scripture. See Matthew chapter 27 (especially verse 20).

3:23 - Peter wrongly claims that Dt.18:18-19 refers to Jesus, saying that those who refuse to follow him (all nonchristians) must be killed.

* Deuteronomy 18:15, 18, and 19 refers to Jesus Christ.

Chapter 4

4:12 This verse implies that God will torture forever those who don't know the password to heaven.

* This verse never mentions a password. Acts 4:12 reads, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." Peter is clearly saying that Jesus Christ is the only way to Heaven. This verse can be better understood by reading it with verse 11.

If the name Jehovah [or YHWH] is so important, why isn't it found in the NT? And why does it say in Acts 4:12 that there is only one name (Jesus Christ, v. 10)

"whereby we must be saved"?

* Jehovah or Yahweh is a Hebrew word and the New Testament is written in Greek. The word "God" ("theos" in the Greek) is mentioned many times in the New Testament.

* Jesus Christ is God's chosen Messiah. After Jesus came to Earth, died on the cross, and rose from the grave, He became the one and only way to go to Heaven.

Chapter 5

5:1-10 - Peter and God scare Ananias and his wife to death for not forking over all of the money that they made when selling their land.

* Ananias and Sapphira deceived the disciples and God. They pretended that they were acting under the inspiration of the Holy Spirit and selling all of their land and giving the money to God. However, after intending to give all of this away, they kept part of it for themselves and lied to the disciples.

5:29 - Peter says "we ought to obey God rather than men." But 1 Pet.2:13 contradicts this by saying that we should obey "every ordinance of man."

* In this verse, Peter is responding to the accusation of preaching the gospel. In 1 Peter 2:13, he is referring to liberties and good works. This verse is better understood by reading the ones before and after it. Peter is telling the people to abstain from using liberties to disobey the law because it sets a bad example for the Gentiles. He is encouraging them to do good deeds and obey the law.

* This command to obey God before the laws of the land is seen all throughout scripture. Daniel is one example. When he was told that he could not pray (according to the country's laws), he did it anyway. Clearly, God's laws come first, then we should obey the laws of the land; as long as they don't contradict God's laws.

5:30 - Once again, Peter accuses the Jews of murdering Jesus.

* The Jews demanded Jesus' death. They shouted, "Crucify him," until the Romans did so. See Mark 15-13-20.

Chapter 7

7:4 - According to Gen.12:4, Abraham was 75 years old when he left home. Yet this verse says he didn't leave until his father died, and his father lived to be 135 years old (Gen.11:26, 32).

* Genesis 11:28 says "Haran died before (his father) Terah in Ur of the Chaldeans." There was clearly a person named Haran and a place called Haran

because they later travel to and from a place called Haran. Abram left the dead Haran, in Ur, when he was seventy five years old. From this place he traveled to the place they called Haran. Terah died here and Abraham left him.

*** Genesis 11:31 states they "went out from Ur of the Chaldeans and dwelt in Haran." Verse 32 states that Terah died (after the person of Haran had died) and he died "in" (the land) of Haran. Therefore, the last verses in Genesis 11 and the first verses in Genesis 12 overlap. Abram left the body of Haran at age seventy-five and he left the place of Haran once his father died there.**

*** In Genesis 12:4, the phrase "departed from Haran" is not so in the Hebrew. This word "from" is implied by modern translations. This phrase is the same one used later (vs. 5 - "went forth") and should be translated "departed for Haran." It is clear from Acts 7:2-4 that Abram was called in Genesis 12:1-3, while he was in Mesopotamia (specifically, Ur) and not yet in the land of Haran. Genesis 12:5 is correct in implying that they gathered all of their people and things from Haran, then continued to Canaan.**

*** This overlap is further seen by the fact that God called Abram in Ur, like it is stated in Acts 7:3, which is before he went to the place called Haran (also like it says in Acts 7:3). Chronologically, God visited Abram between Genesis 11:29 and 31. This account is revealed, in detail, in Genesis 12:1-3. These situations and sequences are not unlike the telling of the creation account in Genesis 1 and 2.**

1. If you're lost, here is a timetable of events:

2. Genesis 11:26 - Terah is 70 years old and has Abram and Haran.

3. Genesis 11:28 - Haran dies in Ur.

4. Genesis 12:1-3 and Acts 7:2, 3 - God calls Abram while he is in Mesopotamia (specifically, Ur) and tells him to leave home.

5. Genesis 11:31, Genesis 12:4 and Acts 7:4 - Abram leaves Ur at age 75 and comes to the land of Haran (this is where the modern translation, in Genesis 12:4, of the word "from" is wrong and "for" should be used, making this correlate with Genesis 11:31, Acts 7:4 and other usages of this term).

6. Genesis 11:32 - Terah dies in the land of Haran at 205 years of age.

7. Genesis 12:5 and Acts 7:3, 4 - Abram leaves the land of Haran after Terah dies.

7:5 - This verse admits that God's promise to Abraham was not fulfilled. (See Gen.12:7, 13:15, 15:18, and 17:8)

*** This verse is explaining the history of God's dealing with Abraham. Peter is explaining that even though Abraham didn't enter the promised land, God promised him that this land was given to him and would be occupied by his descendants.**

*** Genesis 12:7a reads, "Then the Lord appeared to Abram and said, 'To your descendants I will give this land.'" This was fulfilled.**

*** Genesis 13:15, 15:18, and 17:8 are similar to Genesis 12:7. God keeps promising this land to Abraham's descendants.**

7:6 - This verse says the Egyptian captivity lasted 400 years, but Ex.12:40 say it lasted for only 430 years.

*** Their captivity was 400 years. However, their "sojourn," as it says in Exodus 12:40, was 430 years.**

7:14 - Here we are told that Jacob's family included 75 people. But in Genesis (46:27) and Exodus (1:5) is said that there were only 70 people in his family.

*** Genesis 46:26 stated there were sixty-six of Jacob's relatives coming to Egypt. Genesis 46:27 included Jacob, Joseph and his two sons. Acts 7:14 includes five unnamed "kindred" of Joseph.**

7:16 - Who purchased the sepulchre anyway? Abraham, as this verse says; or Joseph, as is said in Jos.24:32?

*** Abraham bought this tomb (or sepulcher). This is shown by the following scriptures: Genesis 49:30, Genesis 50:13 and Acts 7:16.**

*** This Hebrew word for "bought," in Joshua 24:32, is better translated "possessed." A better rendering of Joshua 24:32 is: "The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had possessed, purchased from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph." This word "inheritance" clearly indicates that this burial place was passed (from Abraham) to Joseph and his children.**

7:48 - This verse claims that God doesn't dwell in temples. But according to 1 Kg.8:13 Solomon built God a temple for him to live in forever.

*** This Greek word for "dwell" is better translates "dwell permanently." God's residence is clearly in Heaven. However, His presence would be made known in temples; especially in the Old Testament temple that was dedicated to Him (and**

commanded to be built by Him).

* The statement by Solomon was a desire of his. He wished that God would always dwell in this temple. However, this temple was destroyed. It is obvious that Solomon's words were a declaration of his desire and not a statement of absolute truth or doctrine.

* Lastly, it should be noted that there are two, different covenants in these passages. In 1 Kings 8:13, we see Solomon's desire for God to dwell in this temple. God's Spirit came upon people and left. In Acts 7:48, we see the beginning of the New Covenant where God's Spirit would live inside believers. Therefore, we see the statement about God not living in temples, but inside of believers via His Holy Spirit.

7:51-52 - Stephen blames the Jews for persecuting the prophets and murdering Jesus.

* The Old Testament confirms that the Jews persecuted the prophets. The New Testament confirms that the Jews demanded Jesus' death.

Chapter 8

8:7 - Philip made "unclean spirits" scream as they left the bodies of the people they possessed.

* This is true and doesn't contradict any passages of scripture.

8:16 - Is baptism to be performed "in the name of Jesus" or "in the name of the Father, and of the Son, and of the Holy Ghost"? (Mt.28:19)

* Jesus Christ commanded that people be baptized in the name of the Father, the Son, and the Holy Ghost.

* This passage is better understood by reading verses 15 and 17, too. These people had not received the Holy Spirit. At this moment in time, they had not heard or understood that the Holy Spirit would come and dwell in them. They were enjoying part of the Old Covenant and part of the New Covenant. Peter cleared this up for them.

8:25 - Peter disobeys Jesus by preaching the gospel in Samaria (Mt.10:5).

* In this passage, Jesus is telling His disciples that after the Holy Spirit comes upon them (at Pentecost), they should go into all the world and tell people about Him. Reading this entire verse will make this clear: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in

Jerusalem, and in all Judea and Samaria, and to the end of the earth."

* In Matthew 10:5, Jesus is telling His disciples to avoid Samaria. He told them this because the message of salvation was to go to the Jews, first. After the Jews rejected this message, then they were commanded to tell the Gentiles about Him.

Chapter 9

9:7 - This verse claims that the men who accompanied Paul didn't hear the voice. But later in Acts 22:9 Paul says that the men with him did hear the voice.

* This Greek word for "hear" is also used to convey the word "understand." The people with Paul heard the voice, but they did not understand what it was saying to him.

9:22-23 - After Saul "increased the more in strength, and confounded the Jews," the "Jews took counsel to kill him."

* This is correct and doesn't contradict any passages of scripture.

Chapter 10

10:10-13 - Peter has a dream in which God show him "wild beasts, and creeping things, and fowls." The voice (God's?) says, "Rise, Peter: kill and eat."

* This is a partial translation of these three verses.

10:22 - Has there ever been a just person?

* Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

10:34 - This verse claims that God doesn't respect anyone. But elsewhere (Gen.4:4, Ex.2:25, Lev.26:9, 2 Kg.13:23, Ps.138:6) we see that God respects lots of folks.

* God does not respect titles, worldly wealth, social status, etc. God loves and respects people, though. He is not a "respecter of persons." A better translation of Acts 10:34 is: "God shows no partiality."

10:36 - This verse indicates that Jesus came to bring peace, but he denied this in Mt.10:34 and Lk.12:51.

* Peter is correct in saying that they were "preaching peace through Jesus Christ." He brought peace to people who loved Him and to people who wanted

peace with God. In fact, one of His names is the "Prince of Peace."

*** In Matthew 10:34 and Luke 12:51, Jesus is clearly saying that He has brought division into the world. People and even families would be divided on their belief about Him.**

10:38 - Peter says that Jesus healed "all that were oppressed of the devil." (Including Judas?)

*** Jesus "cured" or "healed" all that were oppressed by the Devil because His sinless life, death, and resurrection was what people needed to have forgiveness and redemption. This Greek word "all" is used within a framework. All of the people who trusted, believe and accepted Jesus Christ are healed and cured. Those that did not and will not sadly are not.**

10:39 - The Jews are again blamed for the death of Jesus.

*** The Jews demanded Jesus' death.**

10:48 - Is baptism to be performed "in the name of the Lord" or "in the name of the Father, and of the Son, and of the Holy Ghost"? (Mt.28:19)

*** Jesus Christ commanded that people be baptized in the name of the Father, the Son, and the Holy Ghost. Peter obeyed Jesus Christ. However, in this passage, he simply shortened the full name of the triune God (trinity).**

Chapter 11

11:5-7 - Peter describes the vision that he had in the last chapter (10:10-13). All kinds of beasts, creeping things, and fowls drop down from the sky in a big sheet, and a voice (God's, Satan's?) tells him to "Arise, Peter; slay and eat."

*** Right. This voice was Jesus' voice. This is why Peter calls Him Lord.**

Chapter 12

12:1-3 - Herod beheads James the brother of John and imprisons Peter "because he saw it pleased the Jews."

*** This is correct. Herod was the ruler over the Jews and he did not want the Jews to revolt, therefore he wanted to pacify them. This is partly why he let Jesus be crucified. See Matthew chapter 27.**

12:20 - Ezekiel (26:14, 21; 27:36) prophesied that Tyre would be completely destroyed by Nebuchadrezzar, never to be built again. Yet it wasn't destroyed, as is evident from this verse.

* None of these passages indicate that Tyre would be destroyed by Nebuchadnezzar (or Nebuchadrezzar). This is because they did not prophesy about this leader.

* This very detailed prophecy was fulfilled by Alexander the Great in 332 A.D. It was scraped to the ground and made a causeway; never to be rebuilt, again.

12:23 - The "angel of the Lord" killed Herod by having him "eaten of worms" because "he gave not God the glory."

* This is correct. Scientists have guessed at the disease that tormented Herod. Incidentally, ancient, historical records have been found that mention this disease and Herod's suffering.

Chapter 13

13:8-11 - Paul and the Holy Ghost conspire together to make Elymas (the sorcerer) blind.

* God worked through the Holy Spirit to have Paul judge Elymas for his wickedness. His sin would not be tolerated any longer.

13:19 - The author of Acts brags about God destroying "seven nations of the land of Canaan."

* This is a historical account and bragging is not necessarily mentioned or implied.

13:21 - Gen.49:10 says that all of Israel's kings will be from the tribe of Judah, yet we see in this verse that Israel's first king was from the tribe of Benjamin.

* Genesis 49:10 states that the "scepter will not depart from Judah until Shiloh (Messiah) comes."

* Saul was Israel's first king. However, he was not God's choice. He was the Israelites' choice. See 1 Samuel chapter 9. The Israelites demanded a king and they wanted Saul. God's first choice for them was David; who was from the tribe of Judah.

13:22 - Paul, with his usual humility, speaks for God saying that David was "a man after mine own heart." Which makes some sense, anyway, since David was nearly as cruel as the biblical god.

* Paul is quoting 1 Samuel 13:14. This is the prophet Samuel's declaration from God.

13:23 - This verse says that Jesus is a descendent of David. But other verses (Mt.1:18, 22:41-45; Lk.1:34) deny this by insisting that Joseph was not the father of Jesus.

*** Jesus was "adopted" into David's line through Joseph: Mary's husband. Joseph is called Mary's husband in numerous passages of scripture. The fact that she was pregnant with Jesus before they were married simply fulfills prophecies regarding the Messiah's virgin birth. Joseph was still the earthly, adopted father of Jesus.**

13:34 - The author of Acts talks about the "sure mercies of David." But David was anything but merciful. For an example of his behavior see 2 Sam.12:31 and 1 Chr.20:3, where he saws, hacks, and burns to death the inhabitants of several cities.

*** This Greek word for "mercies" is better translated "rights." A better translation of this passage is: "I will give you the trustworthy rights of David." The rights referred to the right to the throne.**

*** This is a prophetic quote about Jesus Christ from Isaiah 55:3.**

13:39 - "All that believe [the right things] are justified from all things, " contrary to what Jesus said in Matthew (12:31-32) and Luke (12:10).

*** Acts 13:39 reads, "and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses." The writer is making a distinction between the justification by faith, that believers can now have, opposed to justification by the law of Moses. They were now under a new and better covenant.**

*** Matthew 12:31 and 32 refer to "blasphemy against the Holy Spirit" as the only unforgivable sin. This is simply unbelief. The same thing is repeated in Luke 12:10.**

13:45-46 - The Jews of Antioch, after seeing Paul's success in preaching, were envious and blasphemed God. Paul then declares them to be "unworthy of everlasting life."

*** Acts 13:46 reads, "Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles." The unbelieving Jews rejected the one way to Heaven (through faith in Jesus Christ). Therefore, they declared themselves unworthy of everlasting life.**

13:48 - God chooses those who will believe [the right things], and only they will

go to heaven.

*** Acts 13:48 reads, "Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed." This passage is recognizing God's role in eternal life. God has offered it to all people. He knows who will accept it because He knows all things. Therefore, the people who responded to His offer were revealed as the ones that were "appointed" to receive eternal life.**

13:50 - Once again "the Jews stirred up" trouble and "raised persecution against Paul and Barnabas, and expelled them out of their coasts."

*** This is correct and correlates with many other passages of scripture that characterize the unbelieving Jews as persecutors of the believers in Christ.**

Chapter 14

14:2-5 - "The unbelieving Jews" stir up trouble again for Paul and incite the people to try to stone him to death.

*** This is correct.**

Chapter 15

15:3, 7 - Peter and Paul disobey Jesus by preaching the gospel to gentiles and Samaritans. (Mt.10:5)

*** If this logic is correct, then a father's command that his son shouldn't cross the street (when the child is 10 years old) should still be obeyed all throughout his adult life. As you can see, this logic is very flawed because it ignores many passages of scripture and the context and timing of Matthew 10:5.**

*** Like it was stated above, salvation was to be preached to the Jews first, then to the Gentiles. In Matthew 28, Jesus specifically told His disciples that it was time for them to go into the whole world and preach the gospel. Can the command in Matthew 10 still be applied after the command in Matthew 28? Of course not. The command in Matthew 10 was correct and should be taken in context; so should the command in Matthew 28. The kids can cross the street, now!**

15:10 - James (1:13) says it is impossible to tempt God. but this verse says you can by "putting a yoke on the neck of the disciples."

*** In Acts 15:10, this "testing" is referring to testing God's patience. God has the right to judge people after they commit only one sin. However, He often uses His grace and mercy.**

*** In James 1:13, it is stated that God cannot be tempted by evil (to do evil). These**

are two, completely different things.

Chapter 16

16:6 - This verse says that the gospel was forbidden by the Holy Ghost to be preached in Asia. But in Mt.28:19, Jesus says that the gospel is to be preached everywhere.

*** This passage is referring to a certain people, at a certain moment in time. It is not doctrine for all believers, everywhere.**

*** The passage in Matthew 28 is for all believers. However, in this case, these believers were forbidden from going to Asia.**

16:16 - Paul meets "a certain damsel possessed with a spirit of divination."

*** This is correct.**

16:30-31 - If you "believe on the Lord Jesus Christ," then you and your whole family will be saved; Otherwise, God will send you to hell. But in Matthew (19:17), when Jesus was asked the same question, he have an entirely different answer. (See also Rom.2:6 and Jas.2:24)

*** In this passage, a person and his household believed and were saved and baptized. By reading verse 32, it is clear that the entire household heard, received, and believed the gospel.**

*** In Matthew 19:17, Jesus is telling a person how to be saved under the Old Covenant - they were to obey all the commandments. He was leading up to verse 21 where He told the man to follow Him. This surely would have involved believing and trusting Jesus Christ as his Lord and Savior.**

*** Romans 2:6 is talking about circumcision and obeying the entire law of the Old Testament (which nobody except Jesus could ever do).**

*** James 2:24 clearly says "you see." This is following the foundational words in James 2:18: ". . . you show me . . . I'll show you . . ." This clearly isn't talking about God's requirement of faith alone for salvation and pleasing Almighty God. This is talking about showing other people that you are saved by your works.**

16:31 - What must you do to be saved? Believe in Jesus.

*** This is a summation of the gospel message that is consistent with the rest of the scriptures about salvation. One must believe in Jesus Christ to be saved.**

Chapter 17

17:5 - In Thesssalonica, "the Jews which believed not, moved with envy" stir up trouble for Paul and his friends.

*** This is consistent with the unbelieving Jews' behavior that is recorded in other parts of the Bible (and already mentioned).**

17:13 - The Jews hate the word of God and are always just stirring up trouble.

*** This passage specifically (and only) mentions "the Jews from Thessalonica."**

17:18 - The philosophers in Athens considered Paul a "babbler" who worshipped strange gods.

*** The pagan Athenians, who worshiped many other gods, were interested in Paul's gospel. Therefore, they took him to their council and Paul told them about Jesus Christ.**

17:22 - Now this is funny. Paul, a guy who converted to Christianity because he heard voices, calls the Greeks too darned superstitious. Talk about the pot calling the kettle black!

*** Acts 17:22 reads, "Then Paul stood in the midst of the Areopagus and said, 'Men of Athens, I perceive that in all things you are very superstitious.'"**

*** Paul wasn't converted simply because God talked to him. Paul realized that Jesus Christ was the prophesied Messiah and the Son of God. He also realized that he was a sinner and needed to be saved.**

17:31 - This verse refers to Jesus simply as "a man," but Jn.1:1, 14, Col.2:8-9, and 1 Tim.2:5 all imply that Jesus is God.

*** All of these statements are correct and complementary. Jesus Christ is God's Son and came to Earth in the form of a human man; not a beaver, dog, or woman. However, Jesus is a part of the trinity: the triune God.**

Chapter 18

18:6 - "And when they [the Jews of Corinth] opposed themselves, and blasphemed, he [Paul] shook his raiment, and said unto them, Your blood be upon your own heads." (Have a nice day?)

*** In verse 5, it states that Paul was preaching to the Jews. They blasphemed and would not trust Jesus Christ. Therefore, he absolved himself from the consequences and told them about their impending fate.**

18:12 - "The Jews made insurrection with one accord against Paul, and brought

him to the judgment seat."

*** This is correct.**

Chapter 19

19:5 - Jesus (Mt.28:19) told his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." But Paul baptized only "in the name of Jesus."

*** This was already addressed. There is simply an omission here and another "non-argument" from silence. Rest assured that Paul followed Jesus' instructions (as did Peter) from Matthew chapter 28.**

19:9 - "The school of Tyrannus" is the only school that is ever mentioned in the Bible.

*** Whether or not "school" is mentioned in the Bible, God's Word surely mentions teaching and learning all throughout.**

19:12 - Sick people were cured by touching the handkerchief or apron of Paul. And the evil spirits when out of them."

*** This was a way that God chose to use His power and heal people.**

19:15-16 - Evil spirits know Jesus and Paul. They also jump on people and strip them of their clothes.

*** Some people were trying to cast demons out of people without having the Holy Spirit within them (through faith in Jesus Christ). Consequently, they were unprotected and hurt quite badly.**

19:19 - The first Christian book burning occurs when Paul's converts at Ephesus burn 50,000 silver pieces worth of books.

*** These books were used by magicians and were spell books and anti-god, pro-occult literature. Therefore, many people who practiced magic willfully brought their books to be burned and they repented.**

19:34 - A great multitude cry out "all with one voice" for two hours saying, "Great is Diana of the Ephesians."

*** This is correct.**

Chapter 20

20:9 - Eutychus was the first casualty of many long boring sermons.

* This young man died and Paul raised him from the dead.

20:19 - Poor Paul complains, once again, of being mistreated by "the Jews."

* This is consistent with the historical record.

20:28 - Jesus bought a church with his own blood.

* This is a symbolic and metaphorical statement. It is consistent with the scriptures, though.

* We were "bought with a price." "Without the shedding of blood, there is no remission of sins." The people were the church body of Christ.

* This Greek word for "church" is better translated "community of Christian believers." Jesus didn't buy a literal building. He purchased the salvation of believers through His shed blood on the cross. The punishment of sin was the death penalty. However, Jesus' sacrifice purchased the ones who want forgiveness and redemption.

20:35 - In one of the few times that Paul quotes Jesus, he attributes to him words that are not found in the gospels.

* This is a "non-argument" from silence, again. The Bible doesn't record every word spoken by Jesus. It would be awfully weird to assume that the gospels included every word spoken by a person who lived over 30 years.

Chapter 21

21:3-4 - Ezekiel (26:14, 21, 27:36) prophesied that Tyre would be completely destroyed by Nebuchadrezzar, never to be built again. Yet it wasn't destroyed, as is evident from these verses.

* None of these passages indicate that Tyre would be destroyed by Nebuchadnezzar (or Nebuchadrezzar). This is because they did not prophesy about this leader.

* This very detailed prophecy was fulfilled by Alexander the Great in 332 A.D. It was scraped to the ground and made a causeway - never to be rebuilt, again.

21:27, 31 - The Jews, once again, incite the people to kill poor old Paul.

* This is consistent with the scriptures.

Chapter 22

22:9 - In Acts 9:7 we are told that the men accompanying Jesus heard the voice.

But this verse says that the men with Paul didn't hear the voice.

*** This Greek word for "hear" is also used to convey the word "understand." The people with Paul heard the voice, but they did not understand what it was saying to him.**

22:21 - In Matthew (10:5), Jesus commands his disciples to stay away from the Gentiles, yet in this verse he sends Paul "unto the Gentiles."

*** If this logic is correct, then a father's command that his son shouldn't cross the street (when the child is 10 years old) should still be obeyed all throughout his adult life. As you can see, this logic is very flawed because it ignores many passages of scripture and the context and timing of Matthew 10:5.**

*** Like it was stated above, salvation was to be preached to the Jews first, then to the Gentiles. In Matthew 28, Jesus specifically told His disciples that it was time for them to go into the whole world and preach the gospel. Can the command in Matthew 10 still be applied after the command in Matthew 28? Of course not. The command in Matthew 10 was correct and should be taken in context; so should the command in Matthew 28. The kids can cross the street, now!**

Chapter 23

23:3 - Paul has kind words for everyone. Here he says, "God will smite thee, thou whited wall."

*** This passage can be understood better by reading verse 1 and 2, too. Acts 23:1-3 reads, 'Then Paul, looking earnestly at the council, said, 'Men *and* brethren, I have lived in all good conscience before God until this day.' And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him, 'God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?'"**

23:12-15 - The Jews form a grand conspiracy to kill Paul. They vow not to eat until the job is done.

*** This is consistent with the scriptures.**

23:27 - Claudius saves Paul from being killed by the Jews.

*** Praise the Lord!**

Chapter 24

24:5 - Paul, that "pestilent fellow," is described as a "ringleader of the sect of

Nazarenes."

*** This passage also calls Him the "creator of dissension among all the Jews throughout the world."**

24:15 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 26

26:21 - Those pesky Jews caught Paul and tried to kill him. But he got away. Darn!

*** Yes, he did.**

26:22-23 - These verses claim that Moses and the prophets prophesied that Jesus would suffer and rise from the dead. But in what scripture is such a prophecy made?

*** This passage is worded in such a way that it says: (Paraphrase of the passage in question) "Moses and the prophets predicted several things. Among them were Jesus' suffering, death, resurrection, and light to the Gentiles."**

*** Genesis 12:3 predicts the gospel going to the Gentiles. It reads, "I will bless those who bless you and curse those who curse you and through you all the families of the world will be blessed."**

*** There are many passages of scripture that predict the Messiah and His sufferings. See Psalm 22 for some specific details. Isaiah 53 is another specific chapter about the Messiah's suffering and death.**

*** Deuteronomy 18:15-19 records a prophecy of Moses about Jesus Christ.**

*** There are many types of Jesus rising from the dead after three days. These include Jonah in the big fish and Isaac on the road to his sacrificial death.**

*** For specific prophecies about Jesus' resurrection, see Hosea 6:2, Psalm 30:3 and Psalm 16:10.**

26:23 - Paul claims that Jesus was the first to rise from the dead. Yet according to the Bible, many others had done it before him. But elsewhere, the bible says that

no one will ever rise from the dead.

*** This Greek word for "first" is better translated "chief, foremost in importance," and "best." A better translation of this passage is: "Christ would suffer and be the most important person that rises from the dead and will show light to the Jews and the Gentiles."**

*** See the "Special Questions" for more on this.**

Chapter 28

28:3-6 - Paul is bitten by a poisonous snake and yet lives. The "barbarians" who were shipwrecked with him thought he must be a murderer since he was bitten; but then they changed their minds and thought him to be a god since he didn't die.

*** This is correct.**

28:22 - The Jews of Rome refer to Paul's religion as a sect.

*** This is correct, but this Greek word for "sect" is also translated "heresy." The Jews of Rome thought Christianity was a false religion because they didn't trust Jesus Christ or understand that He was the prophesied Messiah of the Old Testament.**

28:28 - In Matthew (10:5), Jesus orders his disciples to stay away from the Gentiles. Yet here we are told that "the salvation of God is sent unto the Gentiles."

*** If this logic is correct, then a father's command that his son shouldn't cross the street (when the child is 10 years old) should still be obeyed all throughout his adult life. As you can see, this logic is very flawed because it ignores many passages of scripture and the context and timing of Matthew 10:5.**

*** Like it was stated above, salvation was to be preached to the Jews first, then to the Gentiles. In Matthew 28, Jesus specifically told His disciples that it was time for them to go into the whole world and preach the gospel. Can the command in Matthew 10 still be applied after the command in Matthew 28? Of course not. The command in Matthew 10 was correct and should be taken in context; so should the command in Matthew 28. The kids can cross the street, now!**

Romans

Chapter 1

1:3 - Paul says that Jesus is the son of David "according to the flesh." If so, then, Joseph is the biological father of Jesus. But this contradicts Matthew (1:18, 22:41-45) and Luke (1:34) which claim that Joseph was not Jesus' father.

*** Jesus was conceived by the Holy Spirit and born to the virgin Mary. Joseph was Jesus' adopted father.**

*** Matthew and Luke do not assert that Joseph was not Jesus' earthly father.**

1:16 - Is salvation by faith alone?

*** Yes. See "Special Questions" for more on this.**

1:17 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

1:18 - "The wrath of God" is on all unbelievers.

*** This is true. The wrath of God is on everyone who rejects Him.**

1:20 - Paul claims that the existence and nature of God is self-evident; thus, unbelievers are "without excuse." But Job 11:7 denies this, saying that no one can "by searching find out God."

*** Paul is correct. Paul admits that people have no excuse for not believing in God because His invisible attributes are clearly seen through the things He has made.**

*** In Job 11:7, Job is suffering and trying to understand God's plan for Him. This is clearly indicated by this verse because it reads, "Can you search out the deep things of God?" He is referring to the deep things of God and not the obvious things that Paul is talking about.**

*** Incidentally, in Job 42:5, Job reveals that he finally understands and sees God's ways and purposes for him.**

1:22 - Paul calls people fools, thus making himself worthy of "hell fire." (Mt.5:22)

*** Paul was making a righteous judgment on people that rejected God and biblical creation. He wasn't calling a person a name without explaining their transgression. Therefore, he wasn't in danger of hell fire.**

1:24, 26, 28 - God abandons those who don't know him to "uncleanness and vile affections."

*** God is a patient gentleman. He stands at the door and knocks (see Revelation 3:20). If people choose to reject Him, He often lets them.**

1:26-28 - With his usual intolerance, Paul condemns homosexuals (including lesbians). This is the only clear reference to lesbians in the Bible.

*** Homosexuality goes against God's plan for marriage. His plan is evidenced all throughout the Bible. See Leviticus 18:22, Genesis 2:24, 1 Corinthians 11:13, Ephesians 5:23, etc. A homosexual couple confuses and contradicts the purposes of God.**

1:27 - Paul explains that "the natural use" of women is to act as sexual objects for the pleasure of men.

*** Paul does not indicate that women should be used. Inappropriate conduct is not mentioned or implied.**

*** This Greek word for "use" implies sexual intercourse. He is simply stating that it is natural for women to marry men.**

1:31-32 - Homosexuals (those "without natural affection") and their supporters (those "that have pleasure in them") are "worthy of death" and should be killed.

*** Paul never gives a special "death sentence" for homosexuals. Paul does reiterate a continuous, biblical theme: The sins we commit warrant us the death penalty. Romans 6:23 reads, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."**

*** A holy God reserves the right to judge His creation that turned sinful. If we do not repent and trust His source of forgiveness and redemption (Jesus Christ), we must pay for our sins with our lives.**

Chapter 2

2:6, 13 - Here Paul tells us that everyone will be judged "according to his deeds," but in several other places (Rom.3:20, 28; Gal.2:16; Eph.2:8-9) he contradicts

himself by insisting that people are judged by their faith alone.

* Our salvation will be judged on whether or not we repent and trust, believe, and accept Jesus Christ as our Lord and Savior.

* All people will also have their deeds judged. Believers will receive rewards for their good deeds. Unbelievers will receive condemnation because even many good things do not cover or forgive their wrongdoings.

2:6, 13 - What must you do to be saved? Do the right things.

* This is another verse about eternal rewards for the saved believers in Christ.

2:11 - Paul says that God does not respect anyone. But this contradicts Gen.4:4, Ex.2:25, Lev.26:9, 2 Kg.13:23; and Ps.138:6.1

* God is not a "respecter of persons." He does not show partiality to the rich, those with earthly titles, social status, etc.

Chapter 3

3:5 - Paul asks the very good question: "Is there unrighteousness who taketh vengeance [upon innocent people]?" The obvious answer to this is, yes. Paul then quickly adds, "I speak as a man." What else could he speak as? A donkey or a god, perhaps?

* Romans 3:5 and 6 read, "But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) Certainly not! For then how will God judge the world?" Paul is simply saying that God is righteous and holds the rights of a perfect God; namely, to make righteous judgments.

* Paul says, "I speak as a man" because he is asking some rhetorical questions and relating to even the natural man. He is also relating to people who will admit they have sinned. God's mercy and patience are seen through His love for us.

3:7 - Paul says it's OK to lie to defend God's truth.

* Paul never says it's ok to lie to defend God's truth. Paul is making a facetious statement.

3:8 - Paul says that those who accuse him of lying deserve damnation.

* Paul is saying that there are wicked people that are accusing him of lying. These people hate God and have not trusted Jesus Christ for salvation.

Therefore, he is saying that they will be condemned.

*** Verse 8 clearly indicates that Paul was speaking facetiously in verse 7. Paul wasn't lying and he was making a strong statement against those that denied the truth of the gospel.**

3:10, 12, 23 - Paul claims that there never has been a righteous or good person. But according to Gen.6:9, 7:1; Job 1:1, 2:3, and Lk.1:5-6, Noah, Job, Zechariah, and Elizabeth were all good and righteous people.

*** Paul says that there has never been a perfect person. This Greek word for "righteous" is also translated "innocent."**

*** All believers in Christ can have times of righteousness. It is a state of being. However, all humans sin, too. Therefore, the people who are mentioned in the Bible as righteous were temporarily righteous. The Bible doesn't indicate that any human was without sin. Only Jesus Christ was sinless.**

3:12 - Has anyone ever done anything good? No.

*** This verse is referring to some people, in a state of being, in a certain point in time. It isn't referring to whether or not anyone can be good or do good for a period of time. It is clear from the scriptures that people can do both good and evil and will have periods of goodness and evil.**

3:20, 28 - Paul says that people a judged by their faith alone. The idea that our beliefs determine whether we are saved or damned is unjust.

*** Paul is correct. Our salvation is based solely on whether or not we repent and trust, believe, and accept Jesus Christ as our Lord and Savior.**

*** See "Special Questions" for more on this.**

3:23 - Paul says that "all have sinned." But this disagrees with 1 John (1 Jn.3:6, 9, 5:18).

*** John lists several conditions for being without sin. He clearly states that a person could be without sin only if they "abide in Him," "remain in Him," and are "born of God." He is correct and it is impossible for a human to do these three for their entire lives. Indeed, all have sinned.**

3:28 - What must you do to be saved? Believe the right things.

*** We are justified by faith in Jesus Christ. This verse, in its plain and simple context, is very clear.**

Chapter 4

4:2 - Was Abraham justified by faith or works? Paul says by faith; James (2:21) says by works. So which is it? Is salvation by faith or by works?

*** Romans 4:2 and 3 read, "For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.'" James 2:21-23 reads, "Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness.' And he was called the friend of God."**

*** Salvation is by faith. See "Special Questions" for more on this.**

4:5-6, 13; 5:1 - Paul claims that people are justified by their faith alone -- without regard to, or even in spite of, their works. But James (2:14, 17, 24-26) clearly denies this by saying: "By works a man is justified, and not by faith only."

*** Paul is correct. The gospel of God is like the love of God: you can't earn it and it's not based on our works.**

*** These passages in James are prefaced with this phrase: ". . . you show me . . . and I'll show you . . ." James is clearly indicating how to try and determine a person's salvation by their works. He is also encouraging good deeds. He is not talking about knowing one's heart and the fact of their salvation that is known by God alone.**

4:19 - Paul says that Abraham needed God's help to father Isaac when he was 100 years old. But Abraham, when he was even older, managed to father six more children with a new wife without any divine assistance (Gen.21:2, 25:1-2).

*** The scriptures indicate that Sarah's womb was barren. They do not indicate that Abraham was impotent.**

*** Sarah's pregnancy was a miracle. However, as Abraham fathered Ishmael, Isaac, and other children at his age, these may have been miracles, too.**

Chapter 5

5:1 - What must you do to be saved? Believe the right things.

*** We are justified by faith in Jesus Christ. This verse, in its plain and simple context, is very clear.**

5:9 - The guilty are "justified" and "saved from wrath" by the blood of an innocent victim.

*** This isn't entirely true. These verses cannot be understood without reading verses 6-8, also. They read, "For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."**

*** Jesus' perfection allowed Him to be the perfect and sinless sacrifice for our sins. This was impossible for any other human. Furthermore, only those that repent and trust, believe, and accept Jesus' sacrifice for their sins will be saved from God's wrath.**

5:12 - God punishes everyone for someone else's sin; he then saves them by killing an innocent victim. But is it true, as this verse says, that everyone must die? And, of course, death didn't enter the world a few thousand years ago because of Adam's sin. Death has been a part of life since life first arose (on this planet, at least) a few billion years ago.

*** Adam and Eve sinned and through them, sin entered the world. Nonetheless, any honest person would admit that they have sinned (done something wrong like lying, stealing, cheating, etc.).**

*** Genesis 5:24 and Hebrews 11:5 mention Enoch. He was translated (also called assumed or raptured) into Heaven. This event occurred before Noah's Flood.**

*** In the first century, Paul wrote in Romans 5:12 and Hebrews 9:27 that all people will die once. This is true, correct, and consistent with biblical doctrines.**

*** John 8:51 and John 11:26 are quotes from Jesus. He is telling people that if they believe in Him, then they will never die. Jesus is referring to the second death. This second death is mentioned in Revelation 2:11, 20:6, 20:14, and 21:8.**

5:14 - According to Paul, death is a punishment for sin. Yet here Paul says that "death reigned ... even over them that had not sinned." And a little earlier (3:10, 23) he told us that all have sinned.

*** Romans 5:14 reads, "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come." Paul never conveys or implies that there were perfect people who did not sin; except for Jesus Christ.**

5:20 - God gave the law so "that the offence might abound." Well now that's a good reason!

*** This is only part of verse 20. Plus, this verse is better understood by reading it with verse 21. They read, "Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."**

Chapter 6

6:21 - Does Hell exist? No.

*** Mentioning death does not deny Hell's existence. The scriptures teach that Hell is a place for unbelievers to go after they die.**

6:23 - Does Hell exist? No.

*** Mentioning death does not deny Hell's existence. The scriptures teach that Hell is a place for unbelievers to go after they die.**

Chapter 7

7:4 - Paul says the law is dead and no longer binding. But Jesus said that the law will be binding in its entirety "till heaven and earth pass away." (Mt.5:17-19)

*** Romans 7:4 reads, "Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God." Matthew 5:17-19 reads, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."**

*** These verses are complementary. Paul is stating that believers in Christ are dead to the law. The curse of the law, which was "because of our sins, God requires our death as punishment," cannot effect Christians because they are saved through God's grace. Jesus has fulfilled the law and obeyed it in every way. He was perfect. Therefore, those that have saving faith in Him transcend the law and go to Heaven when they die.**

*** Paul never says to stop obeying God's commands in the New Testament. Likewise, Jesus never says to stop obeying God's commands.**

*** Incidentally, New Testament Christians were never required to obey the Israelite's, Levitical laws. Those laws were clearly for them alone. However, there are many laws that apply to believers in Jesus Christ and there are some guidelines in the Old Testament that are relevant, today.**

7:6 - Paul says the law is dead. but Leviticus (23:14, 21, 31, 41) says the law will "be a statute forever."

*** Romans 7:6 reads, "But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter." Paul is correct. We have been delivered from the law. The law states that we pay for our sins with our lives. Jesus Christ has delivered us from this law.**

7:18 - There is nothing good about Paul.

*** Paul states, ". . . I know that in me (that is, in my flesh) nothing good dwells . . ." Our flesh is sinful and Paul is correct. Our fleshly desires don't seek the things of God.**

Chapter 8

8:26 - In Mt.6:9-13 Jesus teaches his disciples how to pray. Yet here Paul says that Christians don't know how to pray.

*** Jesus never told us to pray that exact prayer every time we pray. Christians need to pray for a variety of things and they don't always know what they need. Therefore, Paul admits that the Spirit helps us and intercedes for us.**

8:29-30 - Everyone is predestined by God to be either saved or damned; they can do nothing to affect their final destiny.

*** It is clear that God calls people. However, some answer His call and some do not.**

8:29-30 - What must you do to be saved? Be chosen (predestined) by God).

*** These verses reveal God's hand in the salvation process. However, they are complementary to the verses that explain the necessary faith response to the person of Christ and the gospel.**

8:31 - No one can oppose Christians since god is on their side.

*** Paul says, "If God is for us, then who can be against us?" Paul is talking about the awesome power of God. When Christians obey God and walk in His truth, they receive His mighty power.**

8:32 - "He that spareth not his own son" shouldn't be trusted by anyone.

*** God required a perfect person to die for our sins. Jesus Christ was the only one**

who could do it. This was prophesied in the Old Testament and it is God's one way of salvation.

8:33 - A Christian cannot be accused of any wrongdoing.

* Paul says, "Who shall bring a charge against God's elect? It is God who justifies." Paul is telling us that believers in Christ will overcome any charges regarding them being unworthy of salvation. God justifies the believers in Jesus Christ.

8:38 - Is is possible to fall from grace?

* No, it is not possible to fall from grace.

* Hebrews 6:4-6 describes someone who isn't saved. They have merely "tasted the gift" and they have not repented and trusted, believed, and accepted Jesus Christ as their Lord and Savior.

* 2 Peter 2:20 and 21 describe a person who gets saved, then fills his or her life with evil. These people have the Holy Spirit inside of them. They crave and need the spiritual things of God. When they get saved and don't follow God, they suffer immensely and they are subject to worse displeasure than they did before they believed. They are routinely convicted by God's Holy Spirit within them to repent from their wickedness.

Chapter 9

9:11 - What must you do to be saved? Be chosen (predestined) by God).

* This verse is referring to an event in the Old Testament. See Genesis 25:23.

9:11-12 - God makes some people that are destined to go to heaven and others that will go to hell. There is nothing that they can do to change the will of God. Paul says that this is how it should be, saying: "What if God, willing to show his wrath, and to make his power known" damns most of mankind to eternal torments of hell for things they either didn't do or couldn't avoid doing?

* Romans 9:11 and 12 reads, "(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, 'The older shall serve the younger.'" These verses are indicating that salvation is not by works.

9:13 - Does God love everyone?

* God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin

and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.

9:14-22 - "What shall be say then? Is their unrighteousness with God?" It sure looks like it!

*** No. God is righteous. This is a rhetorical question. The rest of this verse (14) reads, "God forbid."**

9:33 - Misquote of Is.28:16.

*** This is a combination of both Isaiah 8:14 and Isaiah 28:16. Paul never indicates that he was simply quoting Isaiah 28:16. He also never indicates that he desired to quote every word of these passages.**

Chapter 10

10:4 - "Christ is the end of the law." Yet Jesus said (Mt.5:17-19) that the law will be binding "till heaven and earth pass."

*** Romans 10:4 reads, "For Christ is the end of the law for righteousness to everyone who believes." Before Christ, people would become righteous by obeying the laws. However, after Christ came, people became righteous by believing in Jesus Christ.**

10:8 - Paul miquotes Dt.30:14.

*** Paul quotes the first two-thirds of Deuteronomy 30:14. He never indicates that he was trying to quote the whole verse.**

10:9 - Is Salvation by faith alone? What must you do to be saved? Confess with your mouth "Jesus is Lord" and believe in your heart that God raised him from the dead.

*** This is a summation of the gospel message that is consistent with the rest of the scriptures about salvation. One must believe in Jesus Christ to be saved. Believing involves confessing with one's mouth that Jesus is Lord.**

10:13 - Paul says that whoever calls on the name of Jesus will be saved. But Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Mt.7:21)

*** Paul isn't saying that a person who haphazardly calls Jesus' name will be saved. This Greek word for "call" indicates a "testimony" and "worship." Paul is referring to a person that decided to repent and trust, believe, and accept Jesus**

Christ as their Lord and Savior.

*** In Matthew 7:21, Jesus is talking about people that never believe and trust Him. Jesus is also talking about people who have false religion and think they are saved, but truly are not.**

10:18 - Paul says that everyone, even in his day, had the gospel preached to them. Even the Native Americans, Asians, Pacific Islanders? In any case, if Paul is right about that, then Jesus is a false prophet, since he said he would return before the gospel was preached to everyone. (Mt.10:23)

*** This Greek word for "world" can simply indicate the Roman empire. Paul surely wasn't referring to parts of the world that he didn't even know existed. He was speaking within the framework that he knew.**

Chapter 11

11:7-10 - God blinded the Jews so they wouldn't recognize Jesus as the Messiah.

*** The Jews chose to reject God and His plan for salvation. Therefore, God let them be blinded. Their blindness was part of their judgment for rejecting God.**

11:26 - Paul says that all Israel shall be saved. But Jesus said (Mt.8:12) that "the children of the kingdom" (Israel) would be cast into the outer darkness.

*** Paul isn't indicating that all of Israel will be saved without believing in Jesus Christ. He is stating that they will be saved through Jesus Christ. This is understood better by reading verse 27. It begins, "The Deliverer will come out of Zion . . ."**

Chapter 12

12:14 - Paul says we should "bless and curse not." Yet in 1 Corinthians (16:22) he curses all those who don't love Jesus.

*** This Greek word for "curse" also means "doom." Paul is illustrating that humans do not have the power or right to condemn a person. Only God can condemn a person for unbelief and essentially, people condemn themselves by not repenting and believing, trusting, and accepting Jesus Christ as their Lord and Savior.**

Chapter 13

13:1-4 - "The powers that be are ordained of God." Whoever resists them will be damned (contrary to Acts 5:29).

*** Paul is referring to the need for Christians to obey the government when they**

have laws that do not contradict God's laws.

* In Acts 5:29, Peter is telling the temple guards that he and the disciples were going to preach the gospel because they would "rather obey God than man." In this case, the government was against God's law to preach the gospel, so the disciples disobeyed the wicked government.

13:9-10 - "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Well, that sounds nice, but what about Ex.22:18? And if we shouldn't covet, then why does Paul say that we should in 1 Cor.12:31 and 14:39?

* Loving our neighbor doesn't mean that we should agree with the sin in their life.

* 1 Corinthians 12:31 tells us to "covet" the best gifts from God. This isn't talking about coveting human things from other humans. Paul is telling us that we should long for the spiritual things of God.

* 1 Corinthians 14:39 is addressed by the same response.

13:9-11-12 - Paul believed that the end of the world was coming soon. "The day is at hand."

* Romans 13:12 and 13 read, "The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy." Paul isn't talking about the end of the world.

13:13 - Is it ok to drink alcohol?

* In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.

* Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.

Chapter 14

14:2 - Paul says that only wimps are vegetarians.

* Romans 14:2 reads, "For one believes he may eat all things, but he who is weak eats only vegetables." Paul isn't simply speaking to vegetarians as we know them, today. If a person ate only vegetables, even today, they would be

considered a very strict vegetarian or a vegan. These people generally have health problems because they don't get enough vitamins and minerals. In Paul's time, when a person in Rome couldn't get and eat all of the different vegetables that a 21st century person in Rome could get, they would receive even less nourishment in their diet.

*** This verse is also, likely talking to Gentiles who converted to Christianity, but were trying to obey the Old Testament laws about clean food. When they would travel, they would be uncertain if the food was clean in God's eyes and they would eat only vegetables. By reading verse 3, we know that Paul was telling them not to worry.**

14:5 - In speaking about the Sabbath, Paul says that some observe one day and others another day. He says that's OK with him. But the Old Testament god was not so understanding (Ex.20:8, 31:13-17, 35:2-3; Dt.4:12-14, Is.56:2).

*** The Sabbath law was for the ancient Israelites. In the New Testament, Jesus interpreted how the Sabbath law should be understood and followed from then on.**

14:14 - Paul says that every kind of animal is OK to eat. But the Dt.14:7-8 clearly forbids using certain kinds of animals for food..

*** Paul's statement was something new and part of the New Covenant. Romans 14:14 reads, "I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean."**

14:21 - Is it OK to drink alcohol or eat meat?

*** According to the Bible, it is ok to drink weak wine. Strong wine is associated with foolishness or people who are dying.**

*** Genesis 1:29 indicates that God told Adam and Eve to eat vegetables.**

*** Genesis 9:3 indicates that God decided to let people at meat.**

*** Deuteronomy 14:7 and 8 and Leviticus 11:2-4 indicate that only certain kinds of meat were allowed to be eaten.**

*** Daniel 1:8 states that he decided to abstain from the pagan people's fatty foods.**

*** Romans 14:21 and 1 Corinthians 8:13 is where Paul states that eating certain types of food was less important than making sure your brother doesn't stumble and sin.**

*** Acts 10:9-13, 1 Corinthians 10:25, 1 Timoth 4:1-3 and Romans 14:14 indicate that we may eat what we want under the New Covenant in the New Testament.**

*** Romans 14:2 is stating how strict vegetarians suffer health problems.**

14:23 - "He that doubteth is damned ... Whosoever is not of faith is sin."

*** This verse simply means that those who believe there are still foods that are forbidden by the Mosaic laws will feel condemned by their conscience for doing what they thought was forbidden. If this person disobeys their conscience, then it will be like sin to them.**

Chapter 15

15:2 - Should we try to please others?

*** Yes, we should love others and try and please them.**

*** In Galatians 1:9-12, Paul is talking about loving God and obeying Him before any other. He is not saying that we shouldn't love or please others.**

15:33 - Paul claims that God is peaceful, but Ex.15:3 says he is warlike.

*** God has a multi-faceted character. He is the Prince of Peace, but He is also a God of war and wrath.**

Chapter 16

16:1 - Paul speaks of "Phebe our sister, which is a servant of the church." But the Revised Standard Version calls her a "deaconess", which would make would make her a church leader. If the RSV translation is correct, this verse contradicts the requirement that women not be permitted to teach and that they must be silent in church (1 Cor.14:34-35, 1 Tim.2:11-12).

*** This Greek word can mean "servant," "attendant," or even "waitress." Incidentally, deacons and deaconesses don't always teach. In many churches, deacons and deaconesses simply collect the offering plates, prepare the communion cups and bread, etc.**

1 Corinthians

Chapter 1

1:7-8 - Paul tells the Corinthians to be good until "the day of our Lord Jesus Christ." So he expected Jesus to return within their lifetimes.

*** This part of verse 8 reads, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." This is referring to the white throne judgment in Revelation.**

*** Paul never gives a timetable for Jesus' return and he never says it will be soon.**

1:14-16 - Poor Paul is confused. First he says that he baptized no one. Well, except for Crispus and Gaius. And maybe Stephanus and his household. He can't remember if he did it to anyone else.

*** This is simply a phrase referring to Paul and his recollection concerning baptism. He doesn't remember baptizing any others.**

*** Paul never says he didn't baptize anyone and he never implies that he is confused. However, he does say that he baptized none of the Corinthians except Crispus and Gaius. He also recalls baptizing Stephanus. He never says "maybe" about Stephanus' baptism.**

1:19 - Paul says God will destroy wisdom and understanding, even though Proverbs (4:7) says God greatly values these attributes.

*** The verses before and after this one clearly indicate that Paul is comparing and contrasting God's wisdom with human wisdom. God will "destroy" the wisdom of the people who do not have wisdom from God.**

1:21 - God saves fools and is pleased with their foolishness.

*** 1 Corinthians 1:21 reads, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This is an ironic statement. The people who are not filled with godly wisdom are wise in their own eyes and they think that preaching is foolishness.**

1:27 - God has "chosen the foolish things of the world."

*** 1 Corinthians 1:27 reads, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to**

confound the things which are mighty." God is sovereign. Therefore, when He allows something to happen, it has been said that He did it. God has let the foolish things of the world confound the people who are wise in their own eyes.

Chapter 2

2:2-5 - If you are to be a good Christian you must try to know nothing.

* These verses are understood by reading the first verse in this chapter. It reads, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Paul came to them like a regular person and not like a holier-than-thou person who talks in big words and tries to impress people.

2:8 - Paul says the "princes of this world" crucified Jesus. But according to the gospels, there were no princes involved with Jesus' execution.

* This Greek word for "prince" is better translated "ruler."

2:15 - If you want to be "spiritual" then you must disobey Jesus (Mt.7:1) and judge everyone and everything.

* Paul is correct about judging. Jesus was also correct. See John 7:24.

* This Greek word for judge, in Matthew 7:1, is better translated "condemn." Jesus commands us to make righteous judgments, not based on appearances. Incidentally, people make judgments all of the time: let's go here, this is wrong, I'll watch this on TV, etc. It is the condemnation that Jesus forbade because only He can condemn a person - and this happens when they die - he condemns them based on their rejection of Him.

Chapter 3

3:17 - If you defile the temple of God (your body), then God will destroy you. I don't know how you could defile your own body, but if you manage to do it somehow, God will kill you.

* This Greek word for "destroy" shouldn't be taken literally. It means "ruin." If a person defiles their body (by choosing sin and refusing to repent), then God will bring them to ruin. Their spiritual life will be destroyed.

3:17 - Does Hell exist? No.

* God destroying someone does not confirm or deny Hell's existence.

3:18-19 - Christians who want to be wise must become fools. But then they'll have

a problem since fools shall not stand in the sight of God (Ps.5:5).

*** Verse 19 compounds the point that Paul is comparing and contrasting the two types of wisdom. It reads, "the wisdom of this world is foolishness with God."**

Chapter 4

4:10 - Christians are "fools for Christ's sake" and therefore shall not stand in the sight of God (Ps.5:5).

*** Paul is referring to the opinion of ungodly people. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."**

4:16 - Paul establishes his own cult by telling others to follow him.

*** Verse 15 indicates that Paul is referring to earthly role models. He tells them that they may have "ten thousand instructors," but not many "fathers" or "mentors." Therefore, Paul tells them to imitate him (as he imitates Christ). Paul never told anyone to follow him instead of Christ. He simply wanted people to love and follow Christ and he would be their mentor.**

Chapter 5

5:1-5 - Paul, judging from rumors alone, complains that there are fornicators among his followers in Corinth; he is even worried that some have had sex with their fathers' wives. He says that those who have done these things should be expelled from their community and that they will later be sent to hell.

*** Paul never mentions rumors. However, he said that there are reports of fornication.**

*** Paul implies that unrepentant sinners should be removed from among them.**

*** Paul mentions that the people should let the unrepentant sinners be subject to the Devil for their sins, so they may repent and turn to God, again.**

5:3, 12-13, 6:2-3 - Paul, contrary to the admonition of Jesus against judging (Mt.7:1, Lk.6:37), judges others and advises his followers to do likewise.

*** Paul is correct about judging. Jesus was also correct. See John 7:24.**

*** This Greek word for judge, in Matthew 7:1 and Luke 6:37, is better translated "condemn." Jesus commands us to make righteous judgments, not based on appearances. Incidentally, people make judgments all of the time: let's go here, this is wrong, I'll watch this on TV, etc. It is the condemnation that Jesus forbade because only He can condemn a person - and this happens when they die - he**

condemns them based on their rejection of Him.

5:5 - Pauls delivers someone's body to Satan so that his flesh can be destroyed and his soul saved.

*** This Greek word for "deliver" is also translated "surrender" or "yield." Paul is simply saying that they should let this person go, so they can see and discover the error of their ways, repent and believe, trust, and accept Jesus Christ as Lord and Savior and become saved.**

Chapter 6

6:6-7 - A believer should not sue another believer in court.

*** This is correct.**

6:9-10 - Can thieves go to heaven? No.

*** This list of sins isn't mentioned to say these particular sins are unforgivable. In fact, the scriptures tell us that the only thing that is unforgivable is blasphemy against the Holy Spirit (e.g. unbelief). This list of sins is revealing what separates people from God. It is telling us that sinners need salvation and without it, they will go to Hell.**

6:9-11 - Paul lists ten things that will keep you out of heaven, including homosexuality and being "effeminate."

*** This Greek word for "effeminate" is better translated "catamite" or "homosexual."**

*** Paul is simply listing some sins. Even one sin warrants a person unrighteous and unworthy of Heaven. A sinner needs forgiveness through faith in Jesus Christ. Therefore, Paul is illustrating how these people needed forgiveness.**

6:12 - Everything is lawful to Paul, and he submits himself to no law.

*** This verse reads, "All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any." Paul is simply saying that he won't be captured by anything. For example, Paul won't spend too much time exercising, but you could apply this to yourself and insert any hobby here. Exercising is good for the body. However, he won't be so captivated by bodily exercise that he neglects his spiritual life and lets it become an addiction or idol for him.**

6:15-16 - Paul asks if he should "take the members of Christ, and make them members of an harlot?" He further asks, "Know ye not that he which is joined to

an harlot is one body?" I didn't know that.

*** There is a play on words when the word "members" is used. Even in English, we see there are "members" (like fingers, arms, etc.) on our body and there are also "members" in a church.**

*** Christians are parts of the "body" of Christ. The word "body" is used like "members." We have different talents and are all essential parts of this body. Think metaphorically and this will make sense.**

*** A husband and wife become one flesh. Marriage is a covenant with God and He joins a man and a wife. Therefore, when a person marries a harlot (or embraces a sinful relationship, activity, etc.), he or she is becoming joined with sin.**

Chapter 7

7:1-2 - Paul would prefer that no one marry. but he says "to avoid fornication, let every man have his own wife."

*** In these verses, Paul never recommends that a person avoid marrying. However, he does recommend that a man avoid touching a woman.**

*** Verse 2 clearly states that people should be monogamous.**

7:5 - Paul wishes that men and woman would abstain from sex, but tells them to "come together" to avoid being tempted by Satan.

*** In this verse, Paul clearly tells married couples that they should only, temporarily abstain from sex, in order to fast and pray. He also tells them to come together and continue their sexual relationship.**

7:7 - Paul's advice not to marry is contrary to that given in Gen.2:18 and Pr.18:22.

*** In this verse, Paul's personal wish is that people remain like him: unmarried and completely focused on the things of God; loving God, loving others, doing ministry, etc. However, he never forbids marriage.**

7:9 - Finally, after discouraging marriage for eight verses, Paul concedes that "it is better to marry than to burn."

*** Paul gives a very reasonable reason to get married: to stay sexually pure. He never says this is the only reason to get married, though.**

7:12 - "But to the rest speak I, not the Lord." Really? So this stuff is in scripture but is not inspired by God?

*** The Bible contains all kinds of literature. Some of it is poetry. Some of it is historical narrative. Not every word is doctrine. Therefore, in this verse, Paul indicates that he is giving some wise advice, but not necessarily doctrine that all must obey.**

7:15 - Paul contradicts Jesus by allowing divorce when the 'unbelieving' partner chooses to leave.

*** This passage never mentions divorce. This passage does address abandonment and bondage, though. Paul is stating that a believing person is not held in bondage if an unbelieving spouse abandons them.**

7:18 - Paul says those who are circumcised should "not become uncircumcised." (It's pretty hard to undo.)

*** True.**

7:21 - Slaves should not desire their freedom.

*** This verse never uses the word "slave." However, it does use the word "servant." Paul is simply saying not to worry about leaving their occupation if they become saved while being employed as a servant.**

7:23 - Slaves should not desire their freedom. Yet they should not be the servants of men. Go figure.

*** This verse warns against people that may be tempted to sell themselves.**

7:25 - "Now concerning virgins I have no commandment of the Lord: yet I give my judgment." So this is just Paul's opinion and is not divinely inspired scripture?

*** Paul is simply saying there is nothing in scripture regarding this issue and Paul was using God's direction and teaching from His Holy Spirit within Paul as a guide.**

7:27 - Paul advises (contrary to Pr.18:22) those that are "loosed from a wife" not to get married again.

*** Proverb 18:22 is referring to a person's wife and how finding a wife is a good thing. However, Paul is telling people that they can choose to either stay single or get married. He never says finding a wife isn't a good thing. He is telling people from his experience, that there is no shame in being single and in fact, a person can spend more energy and life on doing God's work without distraction if they remain unmarried.**

7:29 - Paul, like Jesus and the other New Testament writers, expects the end to

come soon. "The time is short." So there's no time for sex, anyway, since the world will be ending soon.

*** Paul simply says, "the time is short." He never says anything about the end of the world or Jesus' return. Life is short. Concentrate on God, first.**

Chapter 8

8:6 - How many gods are there?

*** There is one, uncreated God. There are many idols and things that people turn into "gods." This correlates with the scriptures.**

8:13 - Do as Paul says, not as he does. Don't eat meat.

*** Paul loves people and would give up his freedoms for them. This verse states, "Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble."**

Chapter 9

9:1 - In an apparent reference to his supposed encounter with Jesus on the road to Damascus, Paul asks, "Have I not seen Jesus?" Well, if we can believe Acts, he didn't. That account says he was blinded and saw no one (Acts 9:8).

*** This Greek word for "see" is better translated "experienced." Paul had an experience with Jesus. Metaphorically, he saw Him and his eyes would be forever opened. Literally, he was blinded by this meeting for several days.**

9:9-10 - Paul quotes Dt.25:4, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." That sounds like a nice humane law. Until Paul explains it, that is. He asks, "Does God care about oxen?", and then answers his own rhetorical question by saying, "Hell no. The law is for our sakes." According to Paul, God doesn't give a damn about animals.

*** Paul explains his point in verse 10. It reads, "Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope."**

*** God cares about animals. However, He cares about humans the most. We were created in His image and we are offered forgiveness, redemption, and salvation.**

Chapter 10

10:7 - Don't be an idolator. If you do, God will make you sit down to eat and then rise up to play.

*** This verse never says that God made them sit, eat, rise, and play. This verse**

quotes Exodus 32:6 and records what the people chose to do.

10:8 - Paul claims that God killed 23,000 in a plague for worshipping Aaron's golden calf, but Numbers (25:9) says that he killed 24,000.

* Numbers 26:62 corroborates 23,000 people dying from the plague alone.

* Numbers 25:9 is referring to 24,000 people because Phineas had 1,000 leaders killed. They were infected with the plague, but were hung, too. See Numbers 25:4 for evidence of this. Numbers 25:9 says 24,000 people died of the plague because it combined the 23,000 and the 1,000, who were all plagued, even though 1,000 of them died by hanging, too.

10:9 - If you tempt Christ (How could you tempt Christ?), then you will die from snakebites.

* Tempting Christ means sinning and tempting Him to judge you with punishments.

* This verse never tells readers that they will die from snakebites. However, this verse does mention that some people had died from snakebites; which was their punishment for disobedience.

10:10 - If you murmur, then you'll be destroyed by the destroyer (God).

* God is not the destroyer. God can employ angels to render His judgment.

10:11 - Paul says that the end of the world will come during his lifetime.

* This English phrase "the ends of the world are come" is better translated "the last age is come." They were living in the church age and it is the last age. The age of creation, the age of the judges, the age of the kings, and the age of the prophets had come and gone.

* Paul never says or implies that the end of the world will come during his lifetime.

10:20 - Gentiles sacrifice to devils. If you have gentile friends, then you are friends with devils.

* Gentiles do their good deeds for anyone except God. Therefore, their sacrifices are made in the Devil's name. A person is either for God or against Him. There is only one way to make sacrifices for God: to recognize Him and do them specifically in Jesus' name.

10:23 - Everything is lawful to Paul.

*** This Greek word for "all" is used to designate everything within a framework. It doesn't mean sinful and foolish things. It is referring to all good things.**

10:25 - Paul says you can eat anything you like, contrary to the laws given in Dt.14:7-8.

*** The laws in Deuteronomy were given for the ancient Israelites and were not part of the New Covenant. Therefore, Paul was correct. See Matthew 15:11 for more evidence of this.**

10:33 - In Galatians (1:10) Paul says, "If I yet pleased men, I should not be the servant of Christ." In this verse he says, "I please all men in all things." Therefore Paul is not the servant of Christ.

*** In Galatians 1:10, Paul is referring to obeying people above God. He is saying that He has decided to obey God, first.**

*** In 1 Corinthians 10:33, Paul is referring to winning people to Christ by abstaining from abusing his freedoms and liberties. This verse is better understood by reading from the beginning of the chapter, or at least from verse 31. 1 Corinthians 10:31-33 reads, "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved."**

Chapter 11

11:3 - Paul says "the head of the woman is the man," meaning that the women are to be subordinate to men.

*** The beginning of this verse says that the head of the man is Christ. Husbands are to obey God. When they do this, their wife can trust them and follow their lead.**

11:3 - According to Paul, Jesus is subordinate to God; therefore, Jesus cannot be God. But this contradicts many verses implying that Jesus is God.

*** The triune God is one. God, Jesus, and the Holy Spirit work in unity and submit to one another.**

11:5-6 - Women must cover their heads in church.

*** Paul is talking to the Corinthians. He is emphasizing something that was important for them to do because of their culture. This statement isn't made to all**

women.

11:6 - If a woman refuses to cover her head, then her hair must be cut off.

* 1 Corinthians 11:6 reads, "For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered." This verse is saying that a woman's head should be covered in public. This was the societal norm for some places at this time. If the woman didn't want to cover her head, then she should be shorn. However, if being shorn was a disgrace for that custom, then she should be covered and not shorn.

11:7-9 - Men are made in "the image and glory of God," but not women; they are "the glory" of men. Paul concludes that women are made from and for men.

* This verse never says that women were not made in the image of God. In fact, Genesis 1:27 clearly states that men and women were created in God's image.

* These verses correlate with Genesis 2:23. The woman was made from the man.

* Genesis 2:18 states that the woman is the man's helper. This also correlates with this passage in 1 Corinthians 11:7-9.

11:10 - Every women should have power on her head because of the angels.

* This verse can be understood by reading the verse before it. Verses 9 and 10 read, "Nor was man created for the woman, but woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels." There are various opinions on this cryptic verse. It appears to be referring to a woman's devotion to her husband and the covering on her head being a symbol of authority over fallen angels that may want to defile her.

11:14 - It is unnatural and shameful for a man to have long hair.

* This verse was written to the Corinthian men. In their culture, it was a shame for men to have long hair.

11:27, 29 - Those that "eateth and drinketh unworthily" will go to hell.

* Paul is describing communion. Eating the bread and juice that are symbolic of Christ's sufferings are an action instituted at the Last Supper. This communion is only for believers. Unbelievers were taking communion and getting sick and dying. Therefore, Paul gives them a warning.

11:30 - Those who eat and drink unworthily often get sick and die.

* This was just explained.

Chapter 12

12:31 - Paul says that we should break the tenth commandment (Ex.20:17, Dt.5:21) by coveting "earnestly the best gifts."

*** This Greek word for "covet" is better translated "desire." A better translation of this phrase is: "earnestly desire the best gifts."**

Chapter 13

13:7 - Contrary to the advise given in Proverbs (14:15) and First Thessalonians (5:21), Paul recommends that we believe everything.

*** This Greek word for "all" refers to everything within a framework; not everything in the universe. Paul is telling the readers that love trusts righteous people and our righteous God.**

13:8 - "Whether there be prophecies, they shall fail." Paul prophesies that all prophecies will fail. But since this itself is a prophecy, it also will fail (if the prophecy is correct), making it it a false prophecy.

*** Paul is referring to future prophecies; not his and not biblical prophecies.**

13:11 - Paul says we should "put away childish things" (like believing in the bible?), yet Jesus said one must become childish in order to go to heaven (Mt.18:3, Mk.10:15, Lk.18:37).

*** Children have many different personality traits and qualities. In this verse, Paul is comparing childish thoughts and understanding to immaturity. He is emphasizing that he used to be immature like a child, but now he has put away childish things.**

*** Jesus was emphasizing the need to have faith like a child. Children can have intuitive faith that is real and strong. For instance, they can wholeheartedly trust their righteous parents. Therefore, Jesus is telling people that they need to imitate these, positive qualities of children.**

*** Two metaphors can be extended to numerous other things and a simple dichotomy can be revealed as congruent. For instance, we can use a rock. One person can say, "Be immovable, like a rock, in your stand against sin." Another person can say, "Don't be like a rock that sits there and does nothing." Both statements are biblical and both are talking about a rock. However, neither of them contradict because they are both talking about different qualities of the rock.**

Chapter 14

14:20 - Unlike Jesus, who told his followers to become like little children (Mt.18:3, Mk.10:15, Lk.18:17), Paul tells his followers to "be not children in understanding."

*** Children have many different personality traits and qualities. In this verse, Paul is comparing childish thoughts and understanding to immaturity. He is emphasizing that he used to be immature like a child, but now he has put away childish things.**

*** Jesus was emphasizing the need to have faith like a child. Children can have intuitive faith that is real and strong. For instance, they can wholeheartedly trust their righteous parents. Therefore, Jesus is telling people that they need to imitate these, positive qualities of children.**

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14:33 - Paul says that God is not the author of confusion, but of peace. But Exodus (15:3) says that God "is a man of war."

*** God has a multi-faceted character. God is at war with those that reject Him. God is at peace with those that love Him.**

14:34-35 - Women are commanded by Paul to be silent in church and to be obedient to men. He further says that "if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in church."

*** These verses were directed to certain, Corinthian women. They were disrupting church and being unruly. Therefore, Paul told them to be quiet, quit disrupting church, and ask their husbands questions if they were unclear on spiritual matters.**

14:38 - Paul says that the ignorant should stay ignorant.

*** Paul is basically telling people that choose to be ignorant that they may stay ignorant to their own peril. He never says they "should" stay ignorant.**

14:39 - The tenth commandment forbids coveting (Ex.20:17, Dt.5:21), but Paul highly recommends it.

*** This Greek word for "covet" is better translated "desire." A better translation of this phrase is: "earnestly desire the best gifts."**

Chapter 15

15:3-4 - These verses claim that the scriptures prophesied that Jesus would suffer, die, and be resurrected from the dead. But where are the prophecies that are referred to here? Hosea 6:2 perhaps? But this verse refers to the people living at the time (hence "us") and therefore cannot be fulfilled by the the death and resurection of Jesus.

*** Paul is referring to two, major types of Christ that were illustrated in the Old Testament. 1) Jonah was in the belly of the great fish for three days and three nights. Incidentally, this was the sign that Jesus gave the Pharisees of His divinity. 2) Isaac was as good as dead for the three days that Abraham traveled after he was told to sacrifice his son. There are many similarities between these two types and Jesus Christ.**

*** See Psalm 16:10 for a prophetic word about Christ's resurrection.**

15:5 - Paul claims that Jesus was first seen by Cephas and then by all twelve apostles (including Judas) after Judas' suicide and before Jesus' resurrection. It should be noted that this was before Matthias was selected to replace Judas.

*** This verse simply says Cephas saw him before the rest of the twelve. It never mentions the women, so Paul simply omits them.**

*** In this verse, Paul simply called Matthias one of the twelve. He was surely with the apostles and was named one shortly after Jesus ascended to Heaven. Since Paul wrote this epistle after Matthias was chosen, he simply called him one of the twelve.**

15:6 - Paul claims that Jesus appeared to more than five hundred believers before his ascension. But Acts (1:15) says that after the ascension the number of believers "were about a hundred and twenty."

*** This verse says that Jesus appeared to 500 brethren at once. In Acts 1:15, there were simply 120 disciples present when Peter stood up and spoke to them. This verse never says that there were only 120 disciples and it never says that Jesus only appeared to 120 disciples.**

15:8 - In an apparent reference to his encounter on the road to Damascus, Paul says, "And last of all he was seen by me." But Acts (9:5) says he saw no one because he was blinded.

*** This Greek word for "see" is better translated "experienced." Paul had an experience with Jesus. Metaphorically, he saw Him and his eyes would be forever opened. Literally, he was blinded by this meeting for several days.**

15:14, 17 - Paul says, "If Christ be not raised from the dead, your faith is in vain." But many were raised from the dead before Jesus. So what's the big deal.

*** Jesus fulfilled the Messianic prophecies. He was in the correct lineage to be the Messiah. Furthermore, He was perfect and the Son of God.**

15:16 - "If the dead rise not, then is not Christ raised." But many bible verses say that there is no afterlife.

*** Except for the passages in Ecclesiastes, these Old Testament verses regarding death are simply stating that there is no more earthly life after death. They are also stating that the spiritually dead will remain spiritually dead.**

*** The verses in Ecclesiastes are the words of a man (likely Solomon) who is living a life away from God. Therefore, these words are simply opinion and not necessarily aligned with scriptural truths. In fact, they are decidedly unbiblical because the author is defiantly living a carnal life and arriving at wisdom that is not from God.**

15:22 - Does Hell exist? No.

*** This verse only mentions earthly death; nothing about Hell's existence or lack thereof.**

15:29 - What must you do to be saved? Wait until you die then get baptized.

*** There is no evidence that any of the Old Testament saints, Jesus Christ, or the New Testament saints baptized people to save the dead. It is very likely that Paul was speaking to an audience who was doing this ungodly ritual and he used it as an example to make a point about the resurrection. He was pointing out their hypocrisy as they baptized people for the dead, yet didn't believe in the resurrection. In fact, Paul only asked them two rhetorical questions in order to make them reconsider their viewpoint. He certainly didn't offer any authoritative teaching or doctrinal statements about the way of salvation.**

15:36 - Paul calls people fools, thereby making himself eligible for "hell fire" (according to the words of Jesus in Mt.5:22).

*** Jesus' words in Matthew 5:22 are clearly referring to people who condemn others with their words without giving them any loving advice. On the contrary, Paul is clearly making an effort to reveal their foolishness and how to have godly wisdom.**

15:36 - Paul shows his ignorance (and God's) of biology by saying that only dead seeds will germinate. Actually, a seed must be alive to germinate.

*** This verse is speaking metaphorically. All throughout the New Testament, it is written that one must "die" to their fleshly and sinful desires. Only then can one truly live. See 1 Corinthians 15:31, Philippians 1:21, Romans 8:13, etc.**

15:52 - Paul says the dead will "be raised incorruptible." But many Old Testament passages disagree

*** Yes, the dead will be raised. See "Special Questions" for more on this.**

Chapter 16

16:22 - Romans 12:14 says, "Bless, and curse not." But in this verse Paul curses those who don't love Jesus and says that they are to be "anathema" (damned). So how should we treat our enemies?

*** 1 Corinthians 16:22 reads, "If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!" Paul is talking about unbelievers that reject God; no persecution is involved. He is stating the fact that they are accursed (or Hell-bound). In this verse, it is also implied that believers should not be unequally yoked with unbelievers. This is consistent with 2 Corinthians 6:14.**

*** In Romans 12:14, Paul says, "Bless those that persecute you; bless them and don't curse them." As you can see, these are two, entirely different issues. In this verse, Paul is talking about the way we should treat people that persecute us. He says we should bless (love) them.**

2 Corinthians

Chapter 2

2:15 - Saved people smell good to God.

*** This can better be understood by remembering a few things. First, the Old Testament sacrifices where a "sweet smelling sacrifice" to God. This is literally true, but it is also symbolically true. God accepted these sacrifices and He was pleased by them.**

*** Jesus Christ was a sweet smelling sacrifice to God. Therefore, He was pleasing to God and God accepted this sacrifice.**

*** Paul takes these things a step further, yet shows a linear connection. He says that God accepts our sweet smelling sacrifice when we devote our life to Him.**

2:15 - Does Hell exist? No.

*** This verse does not confirm or deny Hell's existence.**

Chapter 3

3:14-16 - All non-Christians are blind.

*** The phrase here is "their minds were blinded." Paul is referring to the Israelites who did not trust God. Reading verses 13, 14, and 15 indicate that this verse was directed to the unbelieving Israelites.**

Chapter 4

4:3-4 - "The god of this world" has blinded the minds of nonbelievers.

*** This is correct and it correlates with many other passages of scriptures.**

Chapter 5

5:10 - We will be judged according to what we do, not what we believe. But will we be judged by Jesus?

*** Everyone's works will be judged. The believers will receive eternal rewards for their works (Psalm 37:18, Mark 9:41, etc.). The unbelievers will receive damnation for theirs (Revelation 20:11-15).**

*** This verse indicates that everyone will appear before the "judgment seat of**

Christ." It does not indicate exactly who will or won't be judging in Heaven.

* This verse never says that our beliefs (about Jesus Christ, in particular) will not be judged. However, since this passage omits the possibility of our beliefs being judged, this indicates that God desires more than a nominal "belief." God wants us to be fully devoted to Him; in truth, mind, soul, spirit, and deed.

5:10 - What must you do to be saved? Do the right things.

* This verse isn't talking about salvation. It's talking about our works being weighed and being rewarded for good deeds.

5:10 - Has anyone ever done anything good? Yes.

* Yes, people can be good. They can also be bad.

5:21 - Jesus, who was without sin, was made into sin. This made the real sinners sinless.

* Everyone is a sinner (Romans 3:23).

* Like the Old Testament sacrifices became the Israelites' payment for their sins (it became their sin), Jesus did the same. Like their sins were "put on" the animal, our sins are "put on" Christ and we are forgiven.

Chapter 6

6:14-17 - Keep away from unbelievers. Neither marry nor be friends with them.

* This passage uses the phrase "unequally yoked" and it warns against being too close to unbelievers and marrying them.

* An unbeliever has an entirely different world view than a believer. God knows how hard it is for a believing spouse to be wholeheartedly dedicated to Him when their partner in marriage is not interested in Him or the things of Him. On the surface, there is a simple difference in beliefs. In reality, there is an enormous gap and difference in world views, heart desires, priorities, etc.

Chapter 7

7:1 - Should we fear God?

* This verse indicates that we are to have fear (respect) for God. It correlates with many other passages of scripture.

* Incidentally, God has not given us the "spirit of fear (or timidity)." This means we are not supposed to fear other humans, especially when it comes to spreading

the gospel. This is obvious from the context of 2 Timothy 1:7.

*** See "Special Questions" for more on this.**

Chapter 10

10:5 - Christians cannot be freethinkers, since all their thoughts and imaginings must be brought into captivity in obedience to Christ.

*** Is free thinking being indoctrinated with the theory of the evolution of species, every school year, from 1st grade through post-graduate studies? It seems that "freethinking" about God and the Bible (especially creation and the foundational book of Genesis) would be very hard for a public school student who isn't a truly, deeply, genuine freethinker.**

*** This passage tells us to "bring every thought into captivity through obedience to Christ." Everyone has sinful thoughts. God knows this and His plan for us is to take these thoughts captive before they manifest themselves in evil actions.**

*** Incidentally, there is no shortage of art and music from Christians. Like in days past, Christians produce some of the richest and most beautiful art and music in the world. When one is not worried about death and the cares of this world, they are truly free to think, love, and live.**

Chapter 11

11:8 - Paul set an example for televangelists by robbing some churches.

*** This verse is better understood by reading verse 7, too. 2 Corinthians 11:7 and 8 read, "Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? I robbed (received money from) other churches, taking wages from them to minister to you."**

*** Paul never literally robbed these other churches. Paul used the term "robbing" other churches to make a point. He was preaching to the Corinthians for free and was paid by other churches to do this.**

11:15 - Is salvation by faith alone?

*** This verse is better understood by reading 14, too. 2 Corinthians 11:14 and 15 read, "And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works." This passage correlates with many other scriptures. Paul is talking about Satan's ministers and how they will be judged according to their works.**

* See "Special Questions" for more on this.

11:15 - What must you do to be saved? Do the right things.

* This verse only tells us that sinners will be punished.

Chapter 12

12:2-3 - There were these guys that Paul once knew, but he just can't remember whether it was in or out of the body. It was sort of an out of body experience. Anyway, one of these guys was way up in the third heaven and the other guy was in paradise. Cool, eh?

* Paul is stating that he knew two people that had an awesome experience. They even had a vision of being in Heaven. Paul's point is that he doesn't want to boast about his spiritual experiences. He says that God has talked to others and given visions to others. Verses 5 and 6 indicate Paul's desire for humility.

12:16 - In First Thessalonians (2:3), Paul claims to be without guile. but here he says, "being crafty, I caught you with guile."

* This epistle was written to the Corinthians. 1 Thessalonians was written to the Thessalonians. Therefore, according to the text, Paul has a multi-faceted character (like every other person on the planet).

Galatians

Chapter 1

1:1 - Who raised Jesus from the dead?

*** God raised Jesus from the dead. However, Jesus is part of the triune Godhead (also called the trinity).**

1:8-9 - Those who disagree with Paul's religious views are damned.

*** Incidentally, Paul tells the people that if anyone preaches a different gospel than the one "we" preached to you, let them be accursed. Paul is clearly warning people about false gospels.**

1:10 - Romans 15:2 says, "Let every one of us please his neighbor." And in 1 Cor.10:33, Paul claims to "please all men in all things." And yet in this verse, Paul says if he pleases men, he is not the servant of Christ.

*** Galatians 1:10 and 11 read, "For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ." Paul is clearly talking about the gospel message. Paul is stating that he did not change the gospel in order to please people.**

*** Romans 15:1 and 2 read, "We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification." Paul is clearly telling people to edify one another. This is not talking about distorting the gospel message.**

*** 1 Corinthians 10:33 is better understood by reading verses 31 and 32, also. Paul is clearly stating that he does not offend people by breaking their traditions because he wants them to get saved.**

Chapter 2

2:2 - Paul disobeys Jesus by preaching the gospel to the gentiles.(Mt.10:5)

*** In Matthew 10:5, Jesus gives His disciples specific instructions. This was a moment in time when they were to preach to "the lost sheep of the house of Israel." However, later in Jesus' ministry, the disciples were told to go into the entire world and preach the gospel. See Matthew 21:42-44, Matthew 28:18-20, Romans 1:16, etc.**

2:6 - According to this verse (but contrary to many others), God accepts no one.

*** This verse correlates with other passages of scripture. It simply says that God does not show favoritism to people with titles, social status, wealth, etc.**

*** In the Greek, the phrase "God accepts no man's person" literally means, "God doesn't receive people by their appearance."**

2:16 - Here we are told that people are judged by their faith alone. But in other verses, the Bible clearly says that people are judged by their works.

*** We are saved by faith alone. This doesn't change the fact that our works will be judged (Ecclesiastes 12:14). The unbelievers will go to Hell after their works are judged and they don't have forgiveness (Revelation 20:12-15). The believers will receive eternal rewards based on their good works on Earth (Psalm 37:18).**

*** Our beliefs don't necessarily determine anything. A person is saved if they trust Jesus Christ's sacrifice for their sins. "Belief" is a word with many degrees of meaning. Many people simply "believe" or "think" things and don't sincerely trust in Jesus Christ. In order to be given redemption and eternal life, God requires a person to trust, accept, and believe that Jesus Christ is God's Son, was perfect, died for our sins, and rose from the dead. This involves more than a nominal belief in God or the Bible.**

*** Without a payment for our sins, we cannot have forgiveness (Hebrews 9:22). We are required to either give our own life or trust in the one who gave His life for us.**

2:16 - What must you do to be saved? Believe the right things.

*** We are justified by faith in Jesus Christ. This verse, in its plain and simple context, is very clear.**

Chapter 3

3:1 - Paul calls the Galatians "foolish" and thus makes himself worthy of hell fire. (Mt.5:22)

*** Yes, Paul calls the Galatians foolish for believing false things.**

*** Matthew 5:22 is better understood by reading from verse 19. Matthew 5:19-22 read, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall**

exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

*** Jesus is clearly warning against false teaching and empty words. The Pharisees were teaching people false things about pleasing God, putting an extra yoke on the Israelites. Furthermore, this false teaching included empty words like "you fool" that did not include correction and instruction in righteousness. Therefore, Jesus gives a stern warning about false teachers and name calling in the absence of true, biblical instruction.**

*** Paul wasn't simply calling the Galatians names and refusing to give them solid, biblical instruction. This is evidenced by the large epistle that was written to them (before and after Galatians 3:1).**

3:10 - Those who try to follow the law are cursed (contrary to Dt.27:26 and Jn.5:29).

*** This passage is better understood by reading verse 11, too. Galatians 3:10 and 11 read, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it *is* evident: for, The just shall live by faith." Continue reading the next, several verses for more clarification.**

*** Paul is telling the people that they are no longer justified by adhering to the laws of the Old Testament. Now, they are justified by their faith (trust, acceptance, and belief) in Jesus Christ as the atoning sacrifice for their sins.**

*** Deuteronomy 27:26 was written to the Old Testament Israelites and this was a correct and valid statement at that time.**

*** John 5:29 is better understood by reading the verses that precede it (especially verse 24). John 5:24 reads, "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." These are the "good" people that Jesus refers to in John 5:29.**

3:11 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people.**

In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).

3:11-12 - Is salvation by faith alone?

*** Yes, salvation is by faith alone. This passage clearly states that salvation does not come from following the law.**

3:13 - Jesus was cursed by God.

*** The "curse of the law" was death. Jesus died or became the "curse of the law" for us, so we would not have to die in our sins.**

3:16 - This verse says that Jesus is "the seed" of Abraham. but this is denied in Matthew (1:18, 22:41-45).

*** Jesus was the seed of Abraham. This was proven in the genealogy in Matthew 1.**

*** Matthew 22:44-45 simply states the Jesus was a "son of David." He was in David's lineage. This is also proven by the genealogy in Matthew 1.**

*** Incidentally, it was important that Jesus was in the line of Abraham and David. This fulfilled specific, Messianic prophecies that identified Jesus Christ as the Messiah. See Genesis 12:3, Psalm 22, Hosea 6, Psalm 16, Isaiah 53, etc.**

Chapter 4

4:22 - In this verse Paul says Abraham had two sons, but Hebrews (11:17) and Genesis (22:2) say that Abraham had only one son.

*** Paul is clearly making a point about freedom and bondage by contrasting Isaac with Ishmael. Paul never says that Abraham had only two sons.**

*** Abraham's "only son" or "only begotten son" are phrases that refer to Isaac as the child God promised to Him (foreshadowing the only begotten Son, Jesus Christ).**

Chapter 5

5:2 - God requires that all males be circumcised (Gen.17:10-11), but Paul considers it completely unnecessary.

*** In Genesis 17:10 and 11, this passage of scripture is written to the Israelites in the pre-Christ, Old Covenant. This was true and correct for them. However, Paul is correct in saying that circumcision was no longer necessary. This passage of scripture correlates with many other passages of scripture, too. See Colossians**

3:11.

5:12 - "I would they were even cut off which trouble you." Gosh, that doesn't sound very nice. But I wonder what Paul meant by "cut off". The New Revised Standard Version translates this verse as: "I wish those who unsettle you would castrate themselves!"

*** Paul is making a point about the liberty of the believer and how the yoke of the Old Covenant (with laws like circumcision) should not be imposed any longer.**

5:18 - Do Christians need to follow Old Testament laws?

*** Christians do not need to follow the Old Testament laws that were directed specifically to the Old Testament Israelites and not to post-Christ peoples.**

*** Galatians 5:18 reads, "If you are led by the Spirit, then you are not under the law." "The law" is referring to the Old Testament laws that were specifically for the Israelites. The New Testament believers were not bound by these laws. Furthermore, this passage could also be translated: "If you are led by the Spirit, then you are not under the curse of the law." The "curse of the law" was death and the Spirit brings life.**

5:19-21 - Is dancing a sin?

*** Dancing isn't mentioned in this passage. This is a list of evils that people do to please the flesh.**

5:20-21 - Witches, idol worshippers, and heretics will not go to heaven. (Guess where they'll be going.)

*** This is correct. Pagans who do not trust, believe, and accept Jesus Christ as their Lord and Savior will not go to Heaven. This is consistent with many other passages of scripture.**

5:21 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

5:22 - Paul tells us that the spirit of God is love, joy, peace, etc. Is this the same

spirit that is acting in Judges (3:10, 14:19, 15:14-15) and 1 Samuel (11:6-7)?

*** Incidentally, Paul lists the "fruits of the Spirit."**

*** In all of the Old Testament passages listed, God is judging pagan people for their sin. God has a complete character and will not let sin go unpunished.**

*** Contrary to an aloof, earthly father who fails to discipline his children, leading to their demise, God disciplines the ones He loves because the righteous learn from discipline; even when others receive the appropriate discipline.**

Chapter 6

6:2 - Paul says we should bear one another's burdens in this verse, but three verses later he says, "every man shall bear his own burden."

*** The Greek words for "burdens" are different in Galatians 6:2 and Galatians 6:5. In Galatians 6:2, Paul is encouraging people to love one another by "bearing their burdens." This involves helping, listening, etc.**

*** This passage is better understood by reading verse 4, too. Galatians 6:4 and 5 read, "But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. For each one shall bear his own load." In Galatians 6:5, Paul is clearly referring to the need for people to work.**

6:8 - Does Hell exist? No.

*** This verse does not confirm or deny Hell's existence.**

Ephesians

Chapter 1

1:4-5, 11 - We are predestined by God to go to either heaven or hell. None of our thoughts, words, or actions can affect the final outcome.

*** These verses do say that God has predestined believers. However, it mentions nothing about: 1) unbelievers, 2) the part that our words and will plays in receiving salvation (I know I opened my mouth and verbally trusted Jesus Christ for my salvation, so I had something to do with it), 3) predestination to go to Hell. This "predestination" is a foreknowledge of who will trust Jesus Christ and who will not. This "predestination" is not an irresistible force that either gives people eternal life or sends them to Hell.**

*** It is God's will that not one person should perish (Matthew 18:14). Christ came and died for the whole world (John 3:16). God simply knows who will trust Jesus Christ and who will not (Matthew 13). He doesn't arbitrarily decide where people will spend eternity. He gives people a choice (Joshua 24:15).**

1:7 - God had his son murdered to keep himself from hurting others for things they didn't do.

*** Ephesians 1:7 reads, "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Through Jesus Christ's sacrifice on the cross, we can be redeemed and have forgiveness for our sins. He was sinless and only a sinless sacrifice could cover our sins. Since we are sinners, we could not redeem ourselves.**

1:14 - What must you do to be saved? Be chosen (predestined) by God).

*** Verse 13 clearly explains the way of salvation; not verse 14**

Chapter 2

2:3 - We are by nature "the children of wrath."

*** This is correct, however the phrase is actually "children (or sons) of disobedience." Since we all have sinned and since we've inherited imputed sin from our parents, we are all children of God's wrath.**

2:8 - What must you do to be saved? Believe the right things.

*** We are saved by God's grace, through our faith in Jesus Christ; not by works**

(as Ephesians 2:9 clearly states).

2:8-9 - Paul here insists that people are saved by faith alone, contradicting other verses that say people are judged by their works. The idea that our beliefs determine whether we are saved or damned is absurd and unjust.

*** We are saved by faith alone. This doesn't change the fact that our works will be judged (Ecclesiastes 12:14). The unbelievers will go to Hell after their works are judged and they don't have forgiveness (Revelation 20:12-15). The believers will receive eternal rewards based on their good works on Earth (Psalm 37:18).**

*** Our beliefs don't necessarily determine anything. A person is saved if they trust Jesus Christ's sacrifice for their sins. "Belief" is a word with many degrees of meaning. Many people simply "believe" or "think" things and don't sincerely trust in Jesus Christ. In order to be given redemption and eternal life, God requires a person to trust, accept, and believe that Jesus Christ is God's Son, was perfect, died for our sins, and rose from the dead. This involves more than a nominal belief in God or the Bible.**

*** Without a payment for our sins, we cannot have forgiveness (Hebrews 9:22). We are required to either give our own life or trust in the one who gave His life for us.**

2:15 - Jesus abolished the law that he said would last forever. (Mt.5:17, Lk.16:17)

*** This verse is better understood by reading verses 14 and 16, too. Ephesians 2:14-16 read, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity."**

*** Since Jesus Christ came and fulfilled God's will and purpose, He began the New Covenant (a better covenant than the old one). In the Old Covenant, the laws that the Israelites tried to follow pleased God and made them holy. This is "the law of commandments contained in ordinances."**

*** The law was a great blessing from God. However, the advent of Jesus Christ was even better. People didn't have to perform the sacrifices, get circumcised, and obey the food laws and such because Jesus gave them a New Covenant. See Hebrews 8:8-13, 9:15, 12:12, etc.**

*** In Matthew 5:17, Jesus tells the people that He didn't come to destroy the law and the prophecies, but to fulfill them. Jesus interpreted the laws of God in a perfect way and fulfilled the Old Testament's Messianic prophecies. He explained**

the laws of God and even told them how some laws were given because the Israelites were sinful and could not control themselves (like the law about divorce).

*** Jesus summarizes his point in Luke 16:16 and 17. This passage reads, "The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail." A tittle (and the jot) is the smallest character in the Hebrew alphabet. The equivalent is our comma or apostrophe.**

*** God's laws do not fail. They are right and eternal. However, the New Covenant supercedes the Old Covenant and people are no longer required to follow all of the Levitical laws that were given to the Israelites.**

*** Lastly, Paul is plainly saying that Jesus has "broken down the wall of separation . . . and abolished the law of commandments contained in ordinances." In short, this is correct and correlates with the other scriptures I listed (and more). Jesus fulfilled the law and brought the entire world the New Covenant. Were those laws destroyed? No, they were not destroyed because they will forever be a part of the history of the Israelites. Were they abolished? Yes, New Testament believers will not have to obey them.**

Chapter 4

4:14 - Paul says, contrary to Jesus (Mt.18:3, Mk.10:15, Lk.18:17), that we shouldn't act like children and believe "every wind of doctrine."

*** Like God's multi-faceted character, children also have many qualities. In this passage, Paul is warning people and telling them to abstain from believing false doctrines.**

*** In Matthew 18:3, Mark 10:15, and Luke 18:17, Jesus is emphasizing the child-like humility (see Matthew 18:4) that people need when they repent and trust in Jesus Christ.**

4:25 - Paul says we shouldn't lie, but elsewhere the Bible approves it.

*** Paul tells us to avoid lying. God never condones lying or tells anyone to lie. Simply because a Bible character lied (and possibly, seemingly got away with it), this doesn't mean God condones it.**

4:29 - "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." Sounds like a good rule, but if it were applied to the bible, there wouldn't be much left. (See Mal.2:3, Ezek.23:20, and Jg.29:22-30

for some rather unedifying bible verses.)

*** Paul exhorts believers to use their words to edify one another instead of hurting them.**

*** Malachi 2:3 is part of a judgment on unrepentant people (read it from the beginning of Malachi 2).**

*** Ezekiel 23:20 is recalling Israel's harlotry (idolatry) in Egypt and beyond.**

*** There is no Judges 29:22-30.**

Chapter 5

5:2 - The bloody death of Jesus smelled good to God.

*** This passage of scripture indicates that Jesus Christ's sinless sacrifice appeased God's wrath. Jesus' sacrifice was sufficient to cover our sins, redeem us, grant us forgiveness, and give us eternal life.**

5:4-5 - Those who engage in "foolish talking" or "jesting" will not go to heaven. (Guess where they will be going.)

*** In this chapter, Paul contrasts good with evil and righteous actions with unrighteous actions. In these verses, he is referring to some sins that unbelievers have and how these unbelievers will not go to Heaven. He never implies that saved believers that simply engage in some foolish talking or jesting will lose their salvation.**

5:5 - No "unclean person" or "idolater" will inherit the kingdom of God. (They'll all be going to hell.)

*** Once again, Paul is making a reference to the unbeliever that engages in these sins and he illustrates how these people that reject salvation through Jesus Christ and choose evil will not go to Heaven.**

5:18 - Is it ok to drink alcohol?

*** In the scriptures, we only see drinking condoned when it is either consumed when a person is dying or celebrating. Strong drink was given to people who were very sick because they didn't have medication or pills. During celebrations, drinking a little wine without getting drunk was acceptable.**

*** Many times, especially in the book of Proverbs, we see warnings against drunkenness. It is clearly foolish and wrong to get drunk. We don't see drunkenness condoned anywhere in the scriptures.**

5:21 - Should we fear God?

*** Yes, this passage indicates that we are to fear God. This Greek word for "fear" isn't referring to a constant trembling, though. It refers to a respect for Almighty God. This correlates with other passages of scripture (even the passage that indicates God has not given us the spirit of fearing other humans).**

5:22-24 - Paul orders wives to submit themselves to their husbands "in every thing" as though they were gods. "For the husband is the head of the wife."

*** This is true and consistent with other passages of scripture. The following verses, in chapter 5, explain the importance of the husband loving and submitting to his wife.**

*** There cannot be two heads of the household. In the U.S., we fill out tax forms and only one person can be the "head of the household." This biblical concept is one reason why homosexual unions (or "marriages") are ungodly. If there are two men or two women, then who is the head of the household? Men and women are different. They have different roles and different requirements from God.**

*** If you doubt that God wants a woman to be strong and capable, then read the 31st chapter of Proverbs. This passage describes a great woman in God's eyes.**

5:33 - Husbands are told to love your wife as yourself. Wives are to make sure that they "reverance" their husband. Does this mean that a man can have only one wife?

*** This verse has little to do with the number of wives a person should have. Nonetheless, the Bible doesn't give any verses that indicate God's approval of polygamy. It does give a number of verses regarding a single wife and how multiple wives can cause serious problems (e.g. Solomon's wives that led him to apostasy).**

Chapter 6

6:5 - Paul, who apparently approves of slavery, orders slaves to obey their masters "as unto Christ." But Jesus said that we should have no masters but him (Mt.4:10, 23:10).

*** This passage never mentions "slaves." The word here is "servants." Paul never condones slavery.**

*** In Matthew 4:10, Jesus is speaking to Satan. He tells him that a person should only worship and serve God (and avoid worshiping and serving evil). This passage has nothing to do with an earthly servant and an earthly master. This**

"servant" in Ephesians 6:5 is equivalent to a paid, live-in maid.

* In Matthew 23:10, Jesus tells the people to avoid calling people your "Master" or "Teacher" because "Christ is your Master Teacher." This is a different Greek word than the word for "master" in Ephesians 6:5.

6:9 - This verse says that God respects no one, but many other Bible verses disagree (Gen.4:4, Ex.2:25, Lev.26:9, 2 Kg.13:23, Ps.138:6).

* The phrase here is "respecter of persons." This is referring to the fact that God is not a respecter of earthly titles, wealth, social status, etc. This is consistent with other passages of scripture.

* In Genesis 4:4, Exodus 2:25, Leviticus 26:9, and 2 Kings 13:23, God has "respect" for people that obeyed Him. These passages are referring to specific people and not titles.

* Psalm 138:6 indicates that God "respects" the poor. This says nothing about their earthly titles, wealth, social status, etc. (which they obviously do not have).

Philippians

Chapter 1

1:10 - Paul tells the Philippians to be good "till the day of Christ." So he must have expected Jesus to return within their lifetimes.

*** Paul never mentions any timetable for Jesus' return.**

*** Philippians 1:10 is better translated, "Approve all things that are excellent, so you may be sincere and without offense in the period of Christ." They were living in the period of Christ (also called the church age).**

Chapter 2

2:3-4 - Don't fight, be humble, and look after the needs of others. Does this mean we can't own slaves?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

2:6 - This verse implies that Jesus is God -- or is equal to God, anyway. But this is denied elsewhere in the New Testament (Jn.8:40, 14:28, 20:17; Acts 17:31, 1 Tim.2:5).

*** Yes, Jesus is one with God and He stated this in John 10:30. The Jews make this claim obvious in John 10:33.**

*** John 8:40 is where Jesus calls Himself a man. This is true. He was not a woman, dog, turnip, etc. He was both man and God.**

*** In John 14:28, while Jesus was on Earth, He said that God was greater than Him. This was true. However, this didn't take anything away from Jesus' divinity.**

*** John 20:17 does not question Jesus' divinity.**

*** Acts 17:31 and 1 Timothy 2:5 have the same answer as John 8:40.**

2:10,11 - Everyone will have to worship Jesus -- whether they want to or not.

*** This is absolutely true. Your knees can bow now or later, but they will bow to Jesus Christ.**

Chapter 3

3:2 - "Beware of dogs ... beware of the concision." I'm not sure who Paul is calling "dogs" here. Some say he is referring to Jews -- to those of "the concision", as opposed to Christians, who are of the "true circumcision". In any case, Paul is expressing hostility and intolerance toward his fellow human beings.

*** The Jewish name for Gentiles was "dogs." They called them this because they weren't saved under God's Old Covenant. However, Paul is now calling those Jews "dogs" because they have not trusted and been saved under God's New Covenant.**

*** Paul isn't being hostile. No threats were made and no hostile language was used.**

3:18-19 - Does Hell exist? No.

*** These verses do not confirm or deny Hell's existence.**

Chapter 4

4:5 - Paul thought that the end was near and that Jesus would return soon after he wrote these words.

*** In this verse, the Greek words for "at hand" are better translated "very near." Philippians 4:5 reads, "Let your gentleness be known to all people. The Lord is very near." Since God is everywhere, this is a very true statement.**

Colossians

Chapter 1

1:14 - God bought us with someone else's blood.

*** Our sin requires our death. However, God has a plan of redemption. His old plan (the Old Covenant) was for an animal to die and be sacrificed to Him. His new plan (the New Covenant) is for us to trust, believe, and accept Jesus' sacrificial death for our sins. Therefore, God has redeemed us with Jesus' blood.**

1:15 - The invisible God? But lots of folks have seen him! (Gen.18:1, 32:30; Ex.33:11; 1 Kg.22:19)

*** Genesis 18:1 simply says, "The Lord appeared . . ." This isn't saying that the person of God the Father has a body. God has appeared to many people and generally it has been in the form of Jesus Christ. On some occasions, God's glory was seen, but not the actual Spirit-body of God.**

*** In Genesis 32, Jacob wrestled Jesus. This was a theophany: a pre-Christ appearance of Jesus.**

*** In Exodus 33:11, the words "face to face" are a metaphor for their relationship and closeness. The face of God's literal Spirit-body was never seen, recorded, described, etc.**

*** 1 Kings 22:19 describes a heavenly vision and not an earthly encounter.**

1:19-20 - God makes peace through blood.

*** Our sin requires our death. However, God has a plan of redemption. His old plan (the Old Covenant) was for an animal to die and be sacrificed to Him. His new plan (the New Covenant) is for us to trust, believe and accept Jesus' sacrificial death for our sins. Therefore, God has redeemed us with Jesus' blood.**

1:23 - Paul claims that "the gospel ... was preached to every creature under heaven." This is of course untrue since most of the world was unknown in Paul's day.

*** This is a figure of speech. The English equivalent would be a person going to a party, talking to a lot of people, then saying, "I talked to everyone at the party!"**

Chapter 2

2:2-3 - These verses imply that Jesus knows everything. Yet Jesus said (Mt.24:36,

Mk.13:32) that he didn't know when the end would come, and according to 1 Kings (3:12) Jesus was no match for Solomon.

*** Colossians 2:2 and 3 read, "that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge." Paul is clearly saying that all the treasures of wisdom and knowledge are in God the Father and God the Son (Jesus).**

*** In 1 Kings 3:12, it is clear that Solomon was the wisest human ever to live on the Earth. This doesn't pertain to Jesus Christ, who is God's chosen Messiah (part of the triune God - the trinity).**

2:8 - Paul, knowing that their faith would crumble if subjected to free and critical inquiry, tells his followers to avoid philosophy.

*** Colossians 2:8 reads, "Beware lest any man deceive you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Paul is simply telling Christians to be discerning and trust God before men.**

2:9 - This verse implies that Jesus is God, but other New Testament verses imply otherwise.

*** Colossians 2:9 reads, "For in him dwells all the fullness of the Godhead bodily." When He came to Earth, Jesus was fully man and fully God. The passages of scripture that call Him a "man" are simply noticing and highlighting the fact that He took on human form. The occasional omission of His deity is not a conflict or contradiction.**

2:12 - Who raised Jesus from the dead?

*** The scriptures indicate that both Jesus and God raised Jesus Christ from the dead. Since we have scriptures that indicate both, we know that both were involved.**

2:16 - Paul says it's OK to break the Sabbath, contrary to the Old Testament's clear teaching (Ex.20:8, 32:13-17, 34:2-3; Dt.5:12-14; Is.56:2).

*** All of these passages about the Sabbath are for the Israelites and written in the Old Testament, to them, specifically. Paul is highlighting the New Covenant and the correct interpretation of the scriptures.**

*** This passage correlates with the gospels and many other passages of scripture. It was all right for Jesus' disciples to pick grain on the Sabbath. It was**

also ok for Jesus to heal on the Sabbath. The Pharisees were interpreting this law in an ungodly way. Furthermore, Jesus made it clear to love and worship Him every day, in every place. The strict Sabbath laws were only applied to the Israelites and were not part of the New Covenant.

Chapter 3

3:1 - Jesus can't be God if he sits next to God, can he?

*** God the Son is a different "person" than God the Father. They are one in character, but two "persons." They have different functions, yet both are part of the Godhead, which is called the trinity.**

*** Christ's place at the right hand of God is given in many passages of scripture. See Mark 16:19, Acts 2:33, 1 Peter 3:22, etc.**

3:18 - Wives, according to Paul, must submit themselves to their husbands.

*** This is true. Incidentally, the very next verse commands husbands to love their wives.**

*** 1 Peter 5:5 reads, ". . . all of you, be submissive to one another . . ." Therefore, this verse that addresses women isn't sexist.**

3:20 - Paul says that children should obey their parents "in all things." This verse must be a favorite for Christian parents who abuse their children.

*** Perhaps it is a favorite for unbelievers to use when they abuse their children.**

*** The Bible is clear that a person, like a child, only needs to obey another when their words don't contradict the Bible. If a parent or another person demands that someone must do something that makes them disobey God, then they are to obey God - their highest authority. Furthermore, physical abuse never needs to be tolerated.**

3:22 - Paul who, unlike Jesus (Mt.4:10, 23:10), sees nothing wrong with slavery, orders slaves to obey their masters "in all things."

*** In this verse, Paul uses the word "servant," which refers to maids and such.**

3:25 - Does God respect anyone? This verse says he doesn't, but others say that he does (Gen.4:4, Ex.2:25, Lev.26:9, 2 Kg.12:23, Ps.138.6).

*** It is clear that God is not a "respecter of persons." This verse is saying that God does not judge people by their titles, earthly wealth, social status, etc. He is not a respecter of these things. However, God does respect and love people, as**

evidenced by these other verses.

*** This Greek word for "respecter" and "persons" is better translated "favoritism." Therefore, a better translation of this verse is: "He who does wrong will suffer the consequences. They will not be shown favoritism."**

Chapter 4

4:1 - Paul's instructions for slave owners: It's okay to own slaves, but you should try to treat them well.

*** Paul never condones slavery. However, he instructs masters to treat their servants well.**

4:6 - "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Good advice for both believers and skeptics.

*** Amen.**

1 Thessalonians

Chapter 1

1:4 - The elect and the damned are predestined by God.

*** This verse only mentions the believers' "election by God." God clearly chooses us and doesn't want us to perish. However, all throughout the Bible, it is obvious that a person who wants to go to Heaven must also choose to trust Jesus Christ. A person who chooses to reject God will not go to Heaven.**

Chapter 2

2:3 - Was Paul without guile?

*** This is a letter to the Thessalonians and this passage simply states the following: "For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who tries our hearts." There is no contradiction in this passage.**

2:10 - Paul with his usual modesty, proclaims that he is holy, just, and blameless.

*** 1 Thessalonians 2:10 reads, "Ye are witnesses, and God also, how holily and justly and blamelessly we behaved ourselves among you that believe:." Paul is clearly talking about a state of being. Paul never proclaims being completely infallible and perfect. Notice the word "behaved," which is in the past tense. Paul is referring to a specific moment in the past.**

*** There are many verses were Paul proclaims his sinful nature and unworthiness. Please see: 1 Timothy 1:15, Romans 5:8, etc.**

2:14-16 - Paul accuses "the Jews" of killing Jesus, persecuting the prophets, displeasing God, and being "contrary to all men." He concludes that the wrath of God will "come upon them to the uttermost.

*** 1 Thessalonians 2:14-16 reads, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost."**

*** All of the things Paul mentions can be verified in different parts of the Bible.**

The Jews did demand Jesus' crucifixion, they killed some of God's prophets, and they persecuted the early believers in Jesus Christ.

*** Paul is talking about some specific Jews; not all Jews, in all places, forever. He was talking about some Jews that were sinning.**

*** The Jewish temple and Jerusalem were destroyed in 70 A.D. When Paul mentions, "the wrath is come upon them to the uttermost," he is surely referring to this and their scattering.**

2:18 - Paul would have arrived earlier, but Satan hindered him.

*** This is recorded in the Bible. There is an unseen, spiritual world that is at war with God, His angels, and His people. A similar circumstance can be seen in Daniel 10:13.**

Chapter 3

3:13 - Paul expects Jesus to return within the lifetime of his lifetime.

*** 1 Thessalonians 3:13 reads, "So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints." Paul doesn't give any timetable for Jesus' return.**

*** There are two more times when Jesus will appear to the people on Earth. He will appear, in the air, at the rapture. This is when the Christians will be raptured from the Earth and join God in Heaven. The next and last time Jesus will appear is at His "Second Coming." He will defeat Satan and his army and reign on the Earth for 1,000 years. Paul is referring to one of the times that Jesus Christ will return. He does not say when He will return. Paul knows that He will return at an unknown hour (which is written in Matthew 24:36, Revelation 3:3, etc.). Therefore, Paul is making a statement about their spiritual holiness and telling the Thessalonians to be pure and holy, so you will be blameless whenever Jesus returns.**

Chapter 4

4:4 - Paul says everyone "should know how to possess his vessel in sanctification and honor." I'll bet Paul's vessel was in good hands.

*** This Greek word for "vessel" has a wide variety of meanings. Paul is likely referring to a husband's wife or his own self.**

4:6 - Is it OK to steal?

*** 1 Thessalonians 4:6 reads, "No man (should) go beyond and defraud his brother in any matter: because the Lord is the avenger of all such, as we have forewarned**

you and testified."

*** Yes, it is wrong to steal. Exodus 3:22, Exodus 12:35 and 36, and Ezekiel 39:10 are all referring to the Israelites taking the things that the Egyptians had stolen from them when they were slaves.**

4:15, 17 - Paul thought he would live to see the rapture.

*** Once again, Paul doesn't give a timetable for the rapture.**

*** This part of scripture is prophetic. While Paul was writing to the Thessalonians and telling them to become holy, because Christ was coming at an unknown hour, he was also writing to future generations. Nothing in this passage indicates that these words were written only for the Thessalonians. In the scriptures, it is common to have a prophetic passage written to an existing person or people, but also intended for a future audience.**

Chapter 5

5:3 - Does Hell exist? No.

*** This verse only refers to destruction on Earth.**

5:21 - Paul gives some good advice in this verse, saying "prove all things; hold fast to what is good." But should we "prove all things," as Paul says in this verse, or "believe all things," as he says in 1 Cor.13:7?

*** The phrase "believes all things," in 1 Corinthians 13:7, doesn't encourage being gullible. However, this Greek word for "believe" refers to trusting in Jesus Christ. This Greek word that was translated into the phrase "all things" can better be translated "always." Therefore, a much better and more accurate rendering of this passage is: "(Love) always trusts Jesus Christ."**

5:23 - Paul prays that the Thessalonians will be good until Jesus returns. Of course this implies that he expected this to happen within their lifetimes.

*** Paul exhorts the Thessalonians to stay pure. He gives no timetable for Jesus' return. He clearly expects and believes that He will return at an unknown hour (Matthew 24:36, Revelation 3:3, etc.).**

2 Thessalonians

Chapter 1

1:7-9 - Jesus will take "vengeance on them that know not God" by burning them forever "in flaming fire."

*** This is written and verified by other passages of scripture. See Revelation 20:15. The Creator God will punish the ones who reject Him.**

1:8-9 - Does Hell exist? Yes.

*** Verse 9 refers to Hell when it says "everlasting destruction and shut out from the presence of the Lord . . ."**

Chapter 2

2:2 - "The day of Christ is at hand." Paul believed that he would see Jesus' return.

*** 2 Thessalonians 2:2 is a prophetic passage and, like most passages of scripture, cannot be understood without reading and understanding the verses before and after it. Taking one phrase out of the Bible and making a judgment from it is a poor way to exegete the Bible.**

*** 2 Thessalonians 2:1-3 reads, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as if the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" Paul is actually (and plainly) saying that Christ is not returning now and will not return until the falling away and the "son of perdition" comes. This is a reference to the Anti-Christ mentioned in Daniel and Revelation.**

2:8 - Jesus will "consume" the wicked "with the spirit of his mouth."

*** This is what this passage says. This is no contradiction. With a breath and a word, matter was created by God. In the same manner, it will be consumed.**

2:9 - This verse says that Satan, not God, is all-powerful.

*** This verse says nothing about God's power or lack thereof. However, this passage does say that, for a time, "The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders." God allows the Anti-Christ to have some power, but it comes to an end and God is the victor.**

This passage never indicates that this "lawless one" to come is a threat to God or His sovereignty.

2:11-12 - God will cause us to believe lies so that he can damn our souls to hell.

*** These two verses are better understood by reading the verses before it and after it. 2 Thessalonians 2:9-12 read, "The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness." This passage of scripture is plainly saying that the ones who reject God before the "coming of the lawless one" (which occurs after the rapture) will not trust, believe, or accept God after the rapture. Their delusion and rejection of God will continue through the rapture and the tribulation and they will not trust, believe, or accept God.**

2:13 - God selects those who are to be saved (or damned) "from the beginning." It therefore makes no difference how good, kind, honest, or loving we may be; if god hasn't chosen us, we will be damned.

*** 2 Thessalonians 2:13 and 14 read, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." God clearly calls people and the believer answers by their belief in the truth.**

*** Salvation never depends on how good, kind, honest, or loving a person acts. Without faith and trust in Jesus Christ, these actions are not done to glorify God and therefore, will not please Him.**

Chapter 3

3:6, 14 - Those who disagree with Paul are to be shunned.

*** 2 Thessalonians 3:6 and 14 read, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Paul is telling people that if they have friends who live in sin and do not obey God's Word, then they are to avoid them.**

3:10 - Paul said that those who will not or cannot work should starve to death. He

must have been a Republican.

*** The phrase in this verse is "would not work." Paul isn't referring to the handicapped or mentally ill. Paul is telling the Thessalonians that if they are lazy and choose to avoid working, then they won't have anything to eat. Do you think that a person who rejects work and does nothing should simply be given everything? Paul isn't talking about people that are "in between jobs."**

*** The Greek word for "would (not)" can better be translated "chooses, inclines, determines, prefers (not)." This is clearly an exhortation against laziness and against uselessness.**

3:16 - See Ex.15:3 for an example of what "the Lord of Peace" can do.

*** The "Lord of Peace" and the "Prince of Peace" are two of Jesus' titles.**

*** Exodus 15:3 is part of a song that the Israelites sang after God helped them defeat the Egyptians. They were finally set free from slavery.**

*** God has a complete and perfect character. He goes to war for the ones that love Him. In this case, He set the Hebrews free from the evil oppression of the Egyptians.**

1 Timothy

Chapter 1

1:4 - Paul advises us to ignore "fables and endless genealogies." If we follow his advice we would ignore most of the Bible -- especially the genealogies found in Gen.10, 1 Chr.1-9, Mt.1, and Lk.3.

*** Paul isn't referring to the genealogies in Genesis, Chronicles, Matthew, or Luke. These genealogies are necessary because they prove that Jesus Christ came from the prophesied lineage. He was from the line of Abraham, Isaac, Jacob, David, etc.**

*** Paul is addressing an issue of pride. Some people were using their lineage to receive social status and importance. Since Jesus Christ had already fulfilled the prophecies regarding His lineage, there was no reason to spend time worrying about genealogies.**

1:9-10 - Homosexuals (those "that defile themselves with mankind") are included in Paul's list of lawless, disobedient, unholy, and profane people. So are "menstealers". Does this mean that God disapproves of slavery?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

1:10 - Homosexuals (those "that defile themselves with mankind") are included in Paul's list of lawless, disobedient, unholy, and profane people.

*** This is true and it correlates with other passages of scripture. See Romans 1:26-28, Leviticus 18:22, etc.**

1:17 - Paul says that God is invisible. But the Bible says that lots of folks have seen him. (Gen.18:1, 32:30; Ex.24:9-11, 33:11; Num.14:14; Dt.4:4, 34:10; 1 Kg.22:19; Job 42:5; Ps.63.2; Is.6:1, 5; Jn.14:9)

*** Paul does say that God is invisible. However, this correlates with many other passages of scripture.**

*** John also correctly states that no earthly person, on the Earth, has ever seen God the Father. God has shown Himself to people in Heaven and to some people,**

on Earth, in the form of Jesus Christ. See 1 John 4:12.

*** Genesis 32:30 is when Jacob names a place "Peniel" because he wrestled with God ("face to face"). God is a Spirit. He actually wrestled the second person in the trinity of God - Jesus Christ.**

*** In Exodus 24:10, the Hebrew word for God is "Elohim." This is a plural form of God, indicating that the person of God wasn't necessarily seen. Furthermore, God's feet were mentioned. God is a Spirit and has no feet. Consequently, this passage must refer to the person of Jesus Christ.**

*** Exodus 33:9 clearly states that God talked to Moses from a cloud. Therefore, the expression "face to face," in Exodus 33:11, doesn't mean he talked to God's literal face.**

*** Number 14:14 reads, "And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud stands over them, and that you go before them, by day time in a pillar of a cloud, and in a pillar of fire by night." This passage clearly states that God led the people by a pillar of cloud and a pillar of fire.**

*** Deuteronomy 4:4 doesn't say anything about seeing God.**

*** Deuteronomy 34:10 is another passage like Exodus 33:11. The clarifying passage is Exodus 33:9. Incidentally, the English word in Deuteronomy 34:10 is "knew" (face to face) and not "saw."**

*** In 1 Kings 22:19, Micaiah is speaking figuratively. This Hebrew word for "saw" is used in a parable as he describes a vision of God.**

*** The passage in Job 42:5 must be taken into context. Job had suffered some tremendous losses and was wondering why these things were happening. In the previous chapter, God told Job of His awesome power and glory. In this verse, Job tells God that He understands and sees what God is saying.**

*** Job 42:5 can also be translated: "I have heard with my ears and now I see with my eyes." Job's eyes were open to God's sovereignty and power (not His physical being).**

*** David is talking about God's glory in Psalm 63:1-2. David clearly states that He has seen God's power and glory in the sanctuary.**

*** Psalm 63:1 and 2 reads, "O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water. I see your power and your glory, as I've seen in the sanctuary." This isn't**

talking about David literally seeing God as one person sees another person.

* Isaiah 6:1 tells us that Isaiah was ushered into Heaven, where the "Lord" was seated on the throne. Isaiah 6:5 reveals Isaiah's concern about seeing the king and the remedy for this situation. Note that this interaction was a supernatural one and in Heaven. Therefore, since Isaiah was cleansed and in Heaven, the Lord allowed him to approach Him - only with cleansed lips.

* John 14:9 reads, "Jesus said to him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how can you say, Show us the Father?" Jesus is God, but He is not God the Father. Jesus is clearly saying that a person who has seen Jesus has seen God. He is referring to God's glory and power, not God's literal being or person. Jesus was literally a different person than God. Jesus, God and the Holy Spirit are one in character, but different in function and different "people."

1:20 - Paul delivered Hymenaeus and Alexander unto Satan so "that they might learn not to blaspheme."

* This passage is better understood with verses 18 and 19. 1 Timothy 1:18-20 reads, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them might wage a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Hymenaeus and Alexander are two people that "put away" or rejected Christ.

* In this passage, the Greek word for "delivered" is better translated "surrendered" or "yielded." Paul is simply stating that he let go of these two because they rejected Christ.

Chapter 2

2:4 - Proverbs (16:4) says that God made wicked people so that he could torment them, but this verse claims that God wants everyone to be saved.

* 1 Peter 2:4 correlates with other passages of scripture. See Matthew 18:14, John 3:16, etc.

* Proverbs 16:4 reveals how God has made all people for Himself. It also tells us that the wicked people will face the day of doom. This verse does not say that God enjoys punishing people.

* The "days of evil" and Proverb 16:14 mention nothing about torment or God's desire to torment the wicked.

2:5 - In this verse, Paul says that Jesus was only a man. But Jn.1:1, 14 and Col.2:8-9 claim he was God.

*** Jesus came to Earth in the form of a man. Therefore, He is both God and man. This correlates with many other scriptures. See Romans 5:15, John 1:1 and 14, Colossians 2:8 and 9, etc.**

2:6 - Was Jesus a ransom for many or for all? For all.

*** This verse says Jesus gave His life as a ransom for all; not many (as it says in Matthew 20:28 and Mark 10:45). However, the Greek word that is translated into the English word "ransom" is different, so that's why we see an alleged error.**

*** In Mark 10:45 and Matthew 20:28, the simple Greek word "lutron" is translated "ransom." It means to "loosen" or a "redemption price" (figuratively ransom). In 1 Timothy 2:6, the compound Greek word "antilutron" is used. It refers to substitution and a "redemption price." Therefore, Jesus gave His life as a ransom for many and a substitutionary, redemptive price for all.**

2:8 - Paul wants people to pray everywhere; Jesus (Mt.6:5-6) condemns those who pray in public, saying they should pray in the closet instead.

*** Yes, Paul exhorts Christians to pray everywhere.**

*** Matthew 6:5 and 6 read, "And when you pray, you should not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly."**

*** In Matthew 6:5 and 6, Jesus is addressing the issue of pride and the desire to draw attention to one's self. He is taking a specific situation (the hypocrites and their evil desire to have people hold them in high esteem) and teaching people that it is better for them to pray in secret.**

*** Jesus never forbids every person to pray publicly. In fact, Jesus engaged in both public and private prayer.**

2:9 - Women are to dress modestly, "with shamefacedness" -- "not with braided hair, or gold, or pearls, or costly array."

*** This Greek word that was translated as "shamefacedness" is better translated "bashfulness, in reverence to God, modesty," etc.**

*** Paul is stressing the point that women need to be more concerned with the**

godly qualities inside of them than their outward appearance. Some women were distracting people with the way they were dressing and Paul was exhorting them to focus on God.

2:11-12 - Paul forbids women to teach or "to usurp authority over" men. Rather they are to "learn [from men] in silence with all subjection [to men]."

*** 1 Timothy 2:11 and 12 read, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."**

*** Can anyone learn when they're not in silence? This is good advice for anyone.**

*** Paul is addressing this letter to Timothy and the people in Ephesus (1 Timothy 1:3). There was a problem, in this church, with women disrespecting men, disrupting the teaching of the Bible, and teaching false things. Therefore, Paul gives them some specific commands that will solve these problems.**

2:14-15 - Men are superior to women in Paul's eyes, since Adam was made before, and sinned after, Eve. But even though women are inferior to men, Paul says they shouldn't be discouraged because they shall "be saved in childbearing."

*** Paul never says that men are superior to women. However, he does address how Eve was deceived in the Garden of Eden.**

*** This Greek word for "saved" is better translated "protected." She will be "protected in childbearing."**

2:14-15 - What must you do to be saved? Have lots of babies.

*** This verse is talking about her earthly life being saved; not her soul.**

Chapter 3

3:2 - "A bishop must be ... the husband of one wife." Apparently, it's OK for laymen to have several.

*** This passage of scripture refers to the qualifications of a bishop. "The husband of one wife" can refer to divorce and remarriage and it can also refer to polygamy.**

*** Laymen are not mentioned and they are never encouraged to divorce or have multiple wives.**

Chapter 4

4:1-4 - "In the latter times some shall depart from the faith" by becoming

vegetarians.

*** 1 Timothy 4:1-4 reads, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Paul warns of people "commanding (others) to abstain from meats;" not people voluntarily choosing to become vegetarians.**

4:7 - Paul says to "refuse ... old wives' fables." What about old husbands' fables? Old Bible fables?

*** There is no contradiction here.**

4:8 - Paul, who was something of a couch potato, thought that "bodily exercise profiteth little."

*** 1 Timothy 4:8 reads, "For bodily exercise profits little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Paul is contrasting the importance of physical health and spiritual health. Once again, he is emphasizing the importance of cultivating the godly qualities of the inner self. Note that Paul doesn't discourage bodily exercise or health, he simply regards these pursuits less profitable than godliness.**

Chapter 5

5:5-6 - Real widows are "desolate" and pray "night and day." But those widows that experience pleasure are "dead while [they] live."

*** 1 Timothy 5:5 and 6 read, "Now she that is a widow indeed, and desolate, trusts in God, and continues in supplications and prayers night and day. But she that lives in pleasure is dead while she lives." The English phrase "lives in pleasure" is better translated from the Greek as follows: "lives in sensual mischief."**

*** Paul is making the statement that a widow can be satisfied by loving and trusting God. However, if a widow decides to live in sensual mischief, she will be following a path to death instead of life.**

5:8 - Jesus (Mt.5:31, 34) said that we should not concern ourselves with material things, but in this verse Paul says that anyone who behaves in this way has "denied the faith, and is worse than an infidel."

*** 1 Timothy 5:8 reads, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Matthew**

5:31 and 34 read, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, Swear not at all; neither by heaven; for it is God's throne." The verses in Matthew clearly have nothing to do with material wealth.

*** This passage in Timothy correlates with other passages of scripture that exhort people to work and provide for themselves and their family. See 2 Thessalonians 3:10.**

5:9-15 - You should help a widow only if she : 1) is over 70 years old, 2) had only one husband, 3) has raised children, 4) has lodged strangers, 5) has "washed the saints feet," 6) has relieved the afflicted, and 7) has "diligently followed very good work." Otherwise, let them starve. "But the younger widows refuse [to help]: for ... they will marry; having damnation." Besides the young widows are always idle tattlers -- "busybodies, spreading things which they ought not." He adds that "some are already turned aside after Satan."

*** First, this passage never uses the word seventy. The word is "three score;" which equals sixty.**

*** Paul is contrasting the godly widows with the ungodly widows. He gives examples of each kind.**

*** Paul is also warning against the sinful widows that are living in sensual mischief. In verse 16, he encourages the friends and family of habitually sinful widows to help them, so the church can use its resources on the godly widows.**

5:20 - Publicly humiliate those who sin by announcing their sins in front of God and everybody so "that others may also fear."

*** According to verse 19, verse 20 is referring to a church elder. When a church elder abuses his authority and sins against the congregation, he should be rebuked in front of the congregation.**

5:23 - Paul advises us to stop drinking water. Rather, he says that we should drink wine for our "stomach's" sakes. But in other verses the Bible condemns drinking alcohol.

*** 1 Timothy 5:23 reads, "No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities." Paul never tells anyone to quit drinking water, altogether.**

*** Paul suggests that a "little wine" be used to treat illnesses. This doesn't contradict any other scriptures.**

Chapter 6

6:1 - Paul sees nothing wrong with slavery and admonishes slaves to "count their own masters worthy of all honor." But Jesus disagreed, saying one should serve only God (Mt.4:10, 23:10).

*** The word "slave" is never used in this passage. The word is "servant."**

*** Paul simply encourages servants to obey their masters, so God would be glorified. In verse 2, Paul tells believing masters to love their servants and treat them right.**

6:5 - Paul advises his followers to stay away from those who discuss important matters -- especially if they disagree with him.

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

*** Paul never advises "his followers" to stay away from people who discuss important matters. Conversely, Paul is warning God's people to avoid: 1) the ones who reject Jesus Christ and the doctrine of salvation, 2) people who are ungodly, and 3) people who are corrupt and evil.**

6:7 - "We brought nothing into this world, and it is certain we can carry nothing out."

*** This is true of material things.**

6:10 - Paul says that the love of money is the source of all evil. But Ecclesiastes (10:19) says money is the answer to all of life's problems.

*** The entire book of Ecclesiastes is a record of one man's (likely Solomon's) pursuits of happiness and success while rejecting God. Therefore, random passages from Ecclesiastes should not be used to create doctrines.**

6:14 - Paul expected Jesus to return within the lifetime of his contemporaries.

*** This passage is written to Timothy and his congregation, but it is also written to future believers.**

*** No specific timetable is given for Jesus' return. Paul knows that Jesus will return at an unknown hour. See Matthew 24:36, Revelation 3:3, etc.**

6:16 - According to this verse, God dwells in light. But elsewhere the Bible says God dwells in darkness.

*** This passage tells us that God dwells in light. However, we also know that God is omnipresent. Therefore, we can conclude that He dwells everywhere. This verse doesn't say or imply that God only dwells in light.**

6:16 - Paul says "no man hath seen, nor can see" God. But other passages in the Bible claim that many have seen God (Gen.18:1, 32:30; Ex.24:9-11, 33:11; Num.14:14; Dt.4:4, 34:10; 1 Kg.22:19; Job 42:5; Ps.63.2; Is.6:1, 5; Jn.14:9).

*** Nobody has literally seen God. See above and "Special Questions" for more on this.**

6:20 - Paul instructs Timothy to avoid science, especially that which disagrees with him ("science falsely so called"). Other versions translate this phrase as "false knowledge", which may be more correct. However many fundamentalist Christians still use this verse ("science falsely so called") to justify their rejection of any idea, scientific or otherwise, they believe contradicts the bible.

*** 1 Timothy 6:20 reads, "O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge (and science)." This passage is simply warning Timothy to adhere to the truths of God and trust them before anything that comes from the mouths of humans.**

*** The Bible has told us many things that modern science didn't discover until much later. These things include atoms (Hebrews 11:3), the Earth's rotation (Genesis 1:4 and 5), the benefit of water freezing from the top to the bottom instead of the bottom to the top (Job 38:30), the Law of Entropy (Ecclesiastes 1:4), the 1st Law of Thermodynamics (John 1:3), the Earth is round (Isaiah 40:22), etc.**

2 Timothy

Chapter 1

1:7 - Should we fear God?

*** This passage of scripture isn't referring to fearing God.**

*** 2 Timothy 1:7 and 8 reads, "For God has not given us a spirit of fear, but of power and of love and of a sound mind. Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God."**

*** Paul is telling believers not to be afraid of other humans, but to be unashamed and courageous. He also highlights the point that fearing humans isn't a spirit that God has and it is not a spirit that is from God.**

*** This Greek word for "fear" can also be translated "timidity."**

*** See "Special Questions" for more on this.**

1:9 - God selected us to be either saved or damned, and there isn't a damned thing we can do about it.

*** 2 Timothy 1:9 reads, "(God) has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began." Paul is stating that God hasn't called us to Him because of our good deeds. He is also saying that God called us according to His own purpose and grace. Those that reject God are not mentioned.**

Chapter 2

2:8 - Paul says that Jesus was "of the seed of David." If so, then his biological father must have been Joseph. But this is denied in Matthew (1:18, 22:41-45) and Luke (1:34).

*** Jesus Christ came from the line of David because Joseph was in this line. Paul described how Jesus' earthly father was from the prophesied lineage of the Messiah. Therefore, Jesus Christ was legitimately the Messiah because he fulfilled all of the prophecies regarding lineage.**

2:12 - "If we deny him [Jesus], he will deny us." Fair is fair!

*** This is correct.**

2:16-18 - Paul condemns Hymenaeus and Philetus for disagreeing with him about the timing of the resurrection. (See 1 Tim.1:20 and 2 Tim.4:14-15)

*** This fallacy was referring to the future resurrection of the saints. These two thought it had already happened. They were undermining the Christian religion and spreading a false gospel. Paul dealt with them accordingly.**

2:26 - The devil can take us captive any time he pleases.

*** This verse never says the Devil can take us captive any time he pleases.**

*** This verse is better understood by reading it with verse 24 and 25. 2 Timothy 2:24-26 read, "And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him at his will."**

*** This passage notes the helplessness of an unbeliever. One who does not trust Christ does not have the power to avoid or overcome the Devil. The Devil can capture unbelievers. However, this does not say anything about nullifying God's protection that covers all people, at all times, in various degrees.**

Chapter 3

3:3 - Paul says that in the last days people will become evil, "without natural affection." Fundamentalist say that this refers to homosexuals.

*** This is a possibility. However, in the Greek text, this phrase "without natural affection" can also be translated, "without love for kindred."**

3:6-7 - In the last days, "silly women" who are "ever learning" will be "led away with divers lusts."

*** 2 Timothy 3:6 and 7 read, "For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts always learning and never able to come to the knowledge of the truth." This passage is clearly talking about men, not women, who sinfully ensnare women and lead them away by lust, learning unhelpful things, and avoiding the truth of God's Word.**

3:12 - Proverbs 16:7 says that godly people will be at peace even with their

enemies. But this verse says they will always be persecuted.

*** 2 Timothy 3:12 is saying that godly people will be persecuted. Persecution comes in many forms and for many reasons. This particular persecution is referring to suffering that occurs when a believer follows God. This could include losing a job, having an argument, not getting a raise, being shunned, etc.**

*** Proverb 16:7 is saying that God makes the enemies of the godly at peace with them. God gives godly people deep peace in large amounts. However, He never promises them continual and uninterrupted peace on Earth. They are given times of peace and times of challenges.**

3:16 - "All scripture is given by the inspiration of God." Even Judges 19:22-30 and Ezek. 23:20?

*** Yes, this is correct.**

*** The scriptures are an accurate account of God's dealing with diverse people. Some of the Bible is a historical account of sinful people doing wrong things. All of the Bible is inspired by God, but not every action recorded in the Bible was godly.**

Chapter 4

4:14 - Paul says that God will bring evil on Alexander the coppersmith. Why? Well, because Alexander did Paul "much evil." What goes around comes around.

*** God punishes the wicked and rewards the godly.**

4:15 - Beware of Alexander, or anyone else who disagrees with Paul.

*** Alexander "resisted our words." Alexander disobeyed God and would not heed His words. Therefore, Paul issues a warning about him.**

Titus

Chapter 1

1:2 - Paul says that God, like George Washington, cannot tell a lie. But he managed to do so in 1 Kings (22:22-23) and Jeremiah (20:7).

*** Paul is correct.**

*** 1 Kings 22:22-23 mentions a false prophet that receives a lying spirit. This is part of the judgment on this pagan prophet. God never lied.**

*** Jeremiah 20:7 mentions a prophet that gets a false prophecy because his life is full of sin. This is his judgment. God still never lied.**

1:7-8 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

1:10 - To Paul, Jews are unruly liars "whose mouths must be stopped."

*** Paul says that there are many unruly, vain talkers and deceivers, especially among the non-Christian Jews.**

1:12 - According to Paul, the people of Crete are "always liars, evil beasts, slow bellies."

*** Yes, at this moment in time, Paul is calling the Cretians liars, evil beasts, and slow bellies. They were a pagan people who had rejected God.**

1:14 - Paul says to disregard Jewish fables. Like the entire Bible, maybe?

*** Paul is warning the people that they should not stray from the truth of God.**

Chapter 2

2:3, 5 - Even old women must be "obedient to their own husbands."

*** Verse 4 mentions that these older women should love their husbands.**

*** Paul is telling these women to obey their husbands. Their husbands were wise, godly men and they deserved respect and obedience from their wives. Note that**

Paul never told wives to obey ungodly husbands who told them to disobey God.

2:9 - Paul tells slaves to obey their masters and "to please them well in all things ... showing all good fidelity." But Jesus (Mt.4:10, 23:10) said that his followers should have no masters.

*** This Greek word for "slave" is better translated "servant."**

*** In Matthew 4:10, Jesus is responding to the Devil's command to worship him. Jesus tells him that one is to worship only God and serve Him above all others.**

*** In Matthew 23:10, Jesus is teaching about titles. He says that only One is our true Master, Teacher and Father. Verse 11 sums it up nicely: "The greatest among you will be your servant." This is a wonderful installation of servant leadership.**

2:11 - "The grace of God ... hath appeared to all men." At the time this statement was written, only a very small minority had seen or heard about Jesus. And still today there are those who have never heard his name.

*** A better translation of this passages is: "For the grace of God, that brings salvation, has appeared for all people."**

Chapter 3

3:5 - Is salvation by faith alone?

*** Yes. Psalm 62:12, Jeremiah 17:10, Matthew 16:27, Romans 2:6, 2 Corinthians 5:10, and 1 Peter 1:17 are all referring to eternal rewards that are given to believers for their works.**

*** Matthew 12:37 is stating that a person is justified by their words: by trusting, accepting, and believing Jesus Christ as their Lord and Savior.**

*** In Matthew 19:17, Jesus is contrasting the Old Covenant versus the new one. He is telling this man that he must obey the entire law to be righteous. When it is clear that he has merely kept a few of the commandments, Jesus tells him to follow Him (because He was the only way to Heaven).**

*** In Luke 10:26-28, the two, greatest commandments were mentioned. Obeying these, two commandments involves trusting, believing, and accepting Jesus Christ as one's Lord and Savior.**

*** 2 Corinthians 11:15 is referring to fallen angels that will be judged according to their works. They were created by God and lived in Heaven. When they sinned,**

they were cast out of Heaven. They will be judged for this sin.

*** In James 2:14, only some rhetorical questions are being asked. Verse 17 explains "dead faith."**

*** In James 2:21-25, the importance of works is stressed. However, this passage is founded by verse 18. James 2:18 reads, ". . . you show me . . . I'll show you . . ." This is clearly a passage about people proving they are saved by their works. This is clearly not about God's requirement of faith for salvation.**

3:9 - Paul instructs us to "avoid ... genealogies." Like Gen.10, 1 Chr.1-9, and Lk.3?

*** Paul is telling the people to avoid worrying about their relatives and social status that should be endowed to them through their lineage.**

*** The genealogies were very important because they showed that Jesus Christ was the Messiah. He was from the correct lineage: Abraham's, Isaac's, Jacob's, David's, etc. Now, in the post-Christ era, genealogies were not important. Furthermore, after 70 A.D. it was impossible to prove your genealogy because these records were destroyed (and the people were dispersed) when Jerusalem was conquered by the Romans. Nobody will ever be able to prove they are the Messiah, now. Incidentally, nobody needs to do this (or could) because Jesus did.**

Philemon

Chapter 1

7 - Paul says that "the bowels of the saints are refreshed by "Philemon."

*** This Hebrew word for "bowels" is better translated "tender mercies."**

12 - Paul returns the runaway slave, Onesimus, to his "rightful owner", Philemon, asking him to receive him just as though he were Paul's very "own bowels." This was, of course, a great opportunity for Paul (and God) to condemn slavery -- if he (and God) had anything against it, that is. But he doesn't. Instead he returns the slave to his owner without a word against the institution of slavery.

*** Paul loved this servant and wrote his master/employer about him. Slavery is not approved here.**

10 - Does God approve of slavery?

*** The Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

12 - Paul asks Philemon to receive Onesimus just as though he were Paul's very "own bowels."

*** This Hebrew word for "bowels" is better translated "heart."**

20 - Paul pleads with Philemon to "refresh [his] bowels in the Lord." Amen

*** This Hebrew word for "bowels" is also better translated "heart."**

Hebrews

Chapter 1

1:2 - The author of Hebrews believed that he was living in the "last days."

*** The author never claims that he thought he was living in the "last days of Revelation" (or the last days of the Earth's existence).**

*** This passage is better understood by reading verse 1, too. Hebrews 1:1 and 2 read, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds." If you were to say, "I ate sushi last year," nobody would think you were referring to the last year of the existence of the planet Earth. In the same way, the phrase "last days" is referring to the time when Jesus Christ walked the Earth.**

1:8 - In this verse, Jesus is addressed as "O God." but according to John (8:40) and Acts (17:31), Jesus was only a man.

*** Jesus was both God and man. He was part of the trinity, who came down from Heaven in human form and returned to Heaven after His ascension. Therefore, all of these scriptures correlate with each other and many others.**

1:10 - God set the earth on a foundation; therefore, it must not move.

*** This Greek word for "earth" means "soil." God laid the foundation of the soil that we walk on.**

*** This passage never indicates that the planet Earth does not revolve, rotate, etc.**

1:11 - This verse says the earth will perish, but Dt.4:40, Ps.78:69, and Ec.1:4 say it will last forever.

*** Deuteronomy 4:40 is a passage referring to the Israelite's possession of the land of Israel. This "earth" was given to them, forever.**

*** In Psalm 78:69 and Ecclesiastes 1:4, the word "forever" in the English phrase "the earth is established (abideth) forever" is better translated (from the Hebrew) "the vanishing point is concealed." Therefore, it reads: "The earth's vanishing point is concealed."**

*** The Earth will perish and this correlates with many other passages of scripture.**

Chapter 2

2:16 - This verse says Jesus is of the seed of Abraham. But how can this be if he lacked a human father as Matthew (1:18) claims.

*** Jesus' earthly father, Joseph was from the seed of Abraham.**

Chapter 3

3:1-3 - Who was the greatest prophet? Jesus.

*** Jesus wasn't a prophet, teacher, or rabbi. He was the Messiah, the perfect Son of God.**

3:12 - Every skeptic and nonbeliever has "an evil heart of unbelief."

*** Unbelief is a sin and it is unpleasing to God. Having an evil heart of unbelief is essentially rejecting God.**

Chapter 6

6:4-6 - It is impossible for fallen-away Christians to be saved. (Didn't the author know about confession or the finality of being saved?)

*** The terms Paul uses for the "fallen away" ones do not indicate that they were saved through trusting, believing, and accepting Jesus Christ as their Lord and Savior. The following terms were used for this person who falls away: "once enlightened, tasted, and partook." They are not terms that are used for saved people.**

*** Jesus describes similar people in His parable of the sower, the seeds, and the different types of soil. This person who falls away is just like the seed that falls on the stony ground and the thorny ground. See Matthew 13:18-22.**

6:4-6 - Is it possible to fall from grace?

*** This was just addressed.**

*** God offers eternal life to those who trust, believe, and accept Jesus Christ. It is apparent that this eternal life begins on Earth. The saved believer has been bought with a price (1 Corinthians 6:20). The saved believer is in God's hands (John 10:28-30). He or she does not have the ability to buy their salvation from God or jump out of His sovereign hands.**

6:18 - Jer.32:27 and Mt.19:26 say that nothing is impossible for God. And 1 Kg.22:22 shows that God is capable of lying. Yet Paul disagrees, saying that it is

impossible for God to lie.

*** Yes, it is impossible for God to lie.**

*** Jeremiah 32:27 and Matthew 19:26 are referring to God's power and ability. God can do mighty things. However, God has made many promises to humans that He will not break. For instance, God has chosen to abstain from destroying the world with a Great Flood, again. This doesn't mean that He is not able to do this, but it means that He has promised us that He wouldn't. Likewise, God promises us that He will not lie.**

*** In 1 Kings 22:22, God allowed a lying spirit to work through Ahab's prophets. This isn't an instance of God telling a lie. God allows evil spirits to enact God's punishment for their sins, to help people grow spiritually, to show people their need for God, etc.**

Chapter 7

7:3 - Is everyone descended from Adam and Eve?

*** Yes, every human has descended from Adam and Eve.**

*** The appearance of Melchizedek was an Old Testament theophany (appearance of Jesus Christ, in human form). There is no other explanation for him, his Christ-like priesthood, Abraham's tithing to him, etc. Furthermore, this passage evidences his deity and Christ-like qualities.**

*** There were other Old Testament theophanies, too. Jesus appeared with Shadrach, Meshach, and Abed-nego in the fiery furnace (Daniel 3:23-25). Jesus wrestled Jacob (Genesis 32:24-31).**

Chapter 8

8:6, 7 - Is the law of God perfect?

*** Yes, God's law is perfect. God is perfect, so His laws are perfect as well.**

*** In Hebrews 8, we read about God's covenants. The Old Covenant is contrasted with the New Covenant. The Old Covenant is described as imperfect. God and His laws are not described as imperfect.**

*** The Old Covenant involved making animal sacrifices for the temporary forgiveness of sins. The New Covenant involves Jesus Christ's final sacrifice for our sins, so we can have faith and ask Him for forgiveness and be forgiven. Therefore, in short, the New Covenant is better than the old one because it offers eternal forgiveness without having to sacrifice animals.**

* Following God's perfect law perfectly would result in perfection; under either covenant. However, no human has ever been able to do this.

8:9 - Misquote of Jer.31:32.

* Hebrews 8:8-12 quotes Jeremiah 31:31-34. There is no misquote. Despite one being in Hebrew and one being in Greek, the differences are negligible. The English translations are nearly identical.

Chapter 9

9:4 - Here we are told that the ark of the covenant had a lot more in it that was reported in 1 Kg.8:9 and 2 Chr.5:10, both of which say that the ark had only Moses' tablets. From the dimensions of the ark in Ex.25:10 , Aaron's staff could hardly have fit anyway, since the ark was a box only 2.5 x 1.5 x 1.5 cubits (About 45x27x27 inches). But, hey, maybe Aaron was a little short guy, or they broke his rod into pieces, or they just crammed it all in somehow. Who knows?

* In 1 Kings 8:9, only the ten commandments were in the ark of the covenant. This passage doesn't say that these are the only things that were ever in the ark. The same point is true for 2 Chronicles 5:10.

* These measurements aren't necessarily the correct interpretations of the cubits used in building the ark of the covenant. A cubit was literally measured by an Israelite's forearm. We know that pre-flood people and early, post-flood people were larger than they are today. Therefore, it is probable that these cubits were larger and the ark was larger, too.

* Numbers 17:8-10 mentions Aaron's budding rod and how it was kept. This rod fit inside the ark (either intact or otherwise).

* The golden censer with manna easily fit in this ark, too.

9:13-14, 22 - God will not forgive us unless we shed the blood of some innocent creature.

* These passages of scripture state that Jesus' sacrifice on the cross is better than the Old Testament, animal sacrifices.

9:26 - Jesus sacrificed himself "in the end of the world."

* This verse (and the one before it) are stating that Jesus' sacrifice is better than the animal sacrifices because His sacrifice was only offered once and only needed to be offered, once.

* This English phrase "in the end of the world" is better translated (from the

Greek) as "at the consummation of the age." Jesus' sacrifice ended the "age" or time of animal sacrifices and began the new age (New Covenant) of faith in His sacrifice to cover our sins.

9:27 - This verse contradicts Jesus (Jn.8:51) by saying that everyone must die.

* In Hebrews 9:27, the author of Hebrews is speaking of human death. Every human must die (once). Incidentally, this verse speaks against reincarnation.

* In John 8:51, Jesus is talking about the second death. See Revelation 2:11, 20:6, 20:14, and 21:8.

Chapter 10

10:4, 11 - If these verses are true, then much of the Old Testament is false.

* In both of these verses, the author of Hebrews is referring to the temporary forgiveness that was granted from making the animal sacrifices. These sacrifices could never, completely take away their sins, but Jesus can. This is why they had to continually offer sacrifices.

10:5-6 - Misquote of Ps.40:6.

* First, the author of Hebrews never says he is directly quoting Psalm 40:6.

* Hebrews 10:5 and 6 are a synopsis of Psalms 40:6-8. In Psalm 40:7, it clearly says "I come," referring to Christ coming in the flesh.

* Psalm 40:8 reads, "Behold, I come. In the scrolls (volumes of the books), it is written (of Me)." This correlates with John 1:14, which reads, "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

10:28-29 - Those who disobeyed the Old Testament law were killed. It will be much worse for those who displease Jesus.

* These scriptures are saying that the people who rejected God's law in the Old Testament died without mercy. It is also telling us that rejecting Jesus' gift of salvation and forgiveness will be punished severely.

10:31 - Try to stay away from God because " it is a fearful thing to fall into" his hands.

* This verse never says to stay away from God. However, it does tell of God's judgment. God is loving and merciful and He is giving people a chance to repent, now. There will come a day when there is no more time to repent, though.

10:37 - The author of Hebrews believed that Jesus would come "in a little while, and will not tarry."

*** This verse was part of a quote from Habakkuk. The passage in Habakkuk was pointing toward Christ and how He was coming. This had already happened.**

*** Hebrews' author is giving this Old Testament passage a dual meaning. Now, he is saying that Christ will be returning. He does not give a timetable for His return, though. The author undoubtedly adheres to the common belief throughout the New Testament: that Christ would return at an unknown hour. See Matthew 24:36, Revelation 3:3, etc.**

10:38 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 11

11:5 - Jn.3:13 says that no one has ever ascended into heaven. but this verse says that Enoch did.

*** Enoch did not ascend to Heaven. Ascending into Heaven involves using one's own will and power. Enoch was "assumed, translated," or "raptured" into Heaven by God's will and power.**

11:6 - If you don't believe the same things as the author of Hebrews, then it's impossible to please God.

*** This verse clearly says, "Without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him."**

11:9-13 - In Genesis (13:15, 15:18, 17:8) and Exodus (32:13) God promises Abraham and his descendants "the land of Canaan, for an everlasting possession." But here Paul admits that God's promise went unfulfilled.

*** Paul doesn't admit that God's promise to give the Israelites the land of Canaan was unfulfilled. In fact, this was fulfilled and during King David's reign, they possessed all of the land that God promised them. Due to their sin, over time, they've lost and given away some of this promised land.**

*** In Hebrews 11:13, it is clear that the author of Hebrews is talking about Heaven:**

the real promised land. Hebrews 11:13 reads, "These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth." Verse 16 explains this further: "But now they desire a better, that is, a heavenly *country.* Therefore God is not ashamed to be called their God, for He has prepared a city for them."

*** In case it hasn't been made obvious, the writer of Hebrews is contrasting the promise of Canaan with the promise of Heaven. The Israelites were given the land of Canaan, however the real promised land was and is Heaven. They were called pilgrims and strangers, even in the earthly promised land because they were not in their heavenly promised land.**

11:17 - This verse says that Abraham had only one son, but Genesis (16:15) and Galatians (4:22) say he had two.

*** The phrase Abraham's "only begotten son" refers to Isaac, the prophesied child that God promised to Him (foreshadowing the prophesied, only begotten Son, Jesus Christ).**

11:27 - Did Moses fear the king? This verse says he did, but Exodus (2:14-15) says he didn't.

*** Hebrews 11:27 says that Moses did not fear or revere the Egyptian king's wrath. This is referring to the king's wrath against the Israelites. They had to do harder work because of Moses; like make bricks by finding their own straw.**

*** Exodus 2:14 and 15 are describing the time when Moses murdered an Egyptian. This was before God called him to deliver His people. Consequently, this isn't the same situation mentioned in Hebrews 11:27.**

*** Interestingly, there were likely different Pharaohs in charge before and after Moses murdered a man and spent time in the desert.**

11:31 - This verse says Rahab the harlot was saved by faith. but James (2:25) says she was saved by works (God saved her for lying.)

*** Rahab was saved by her faith; as this verse says.**

*** James 2:25 is better understood by reading the verses that precede this verse (especially verse 18). James 2:18 reads, "But someone will say, 'You have faith, and I have works.' Show me your faith without your works, and I will show you my faith by my works.'" This entire passage (James 2:18-26) is prefaced by this: "You show me . . . and I'll show you." Therefore, this isn't referring to someone's heart before God. This passage is referring to how humans can tell if other people are saved and the importance of doing good works. Incidentally, this**

passage of scripture correlates with many other passages.

11:32 - This verse lists the big heroes of faith. Let's take a look at some of the things these heroes did during their lifetimes.

Gideon
Gave God some really weird tests. Jg.6:36-40
Selected for his army the men who lapped water like a dog. (This test was proposed by God.) Jg.7:4-7
Tortured prisoners of war and civilians with thorns and briers. Jg.8:7, 16-17
Ordered his young son to kill prisoners of war, and then did it himself when his son refused. Jg.8:20-22
Made an ephod that "all of Israel ... went whoring after." Jg.8:28
Had many wives and concubines.Jg.8:29
Jephthah
Sacrificed his daughter to God as a burnt offering. Jg.11:30-39
Samson
Killed things whenever "the Spirit of the Lord" came upon him. Jg.14:6, Jg.14:19, Jg.15:14-15
Caught 300 foxes, tied their tails together, and set them on fire. Jg.15:4-5
Saw a harlot and "goes in unto her." Jg.16:1
Collapsed a building and killed 3000 people. Jg.16:28-30
David
Bought his first wife with 200 Philistine foreskins. 1 Sam.18:27
Killed all Amalekite men and women. 1 Sam.27:9-11
Had many wives and concubines. 2 Sam.3:2-5, 5:13, 1 Chr.14:3
Commanded his young men to kill some guys, cut off their hands and feet, and hang their bodies up over a pool in Hebron. 2 Sam.4:12
Danced naked, or nearly naked, in front of God and everyone. 2 Sam.6:14, 20-23
Committed adultery with Bathsheba and then had her husband killed in battle. (To punish David for this, God killed the Bathsheba's son.) 2 Sam.11:2-27, 2 Sam.12:15-18
Tortured the Ammonites with fire, saws, and axes. 2 Sam.12:31, 1 Chr.20:2-3
Delivered Saul's seven sons to the Gibeonites so that they could kill them and hang their bodies up before the Lord. 2 Sam.21:1-9
Samuel
Told Saul that he was rejected by God as King of Israel for failing to commit genocide. 1 Sam.15:2-33

*** This so-called "Hall of Faith" is magnificent for many reasons. Here are some: 1) Even though these people sinned, God still loved them and rewarded their faith, 2) we are reminded of the Bible's authenticity because its main characters have flaws and make mistakes, 3) God's grace and mercy is seen by loving sinners and still using their efforts, even though they fail and are imperfect people.**

Chapter 12

12:6-8 - Contrary to Proverbs (12:21, 19:23) God hurts those that he loves. And if God doesn't hurt you, they you are a bastard, not a son.

*** Hebrews 12:6-8 simply states that God disciplines the ones He loves. Since sin hurts people, He takes the time to correct them and help them.**

*** Both Proverb 12:21 and Proverb 19:23 mention "the just" and those that "fear the Lord." When people are just and fear the Lord, they are not disciplined or corrected. However, when they fail to be just (righteous) and fear the Lord (obey God), then they receive God's discipline and correction.**

12:20 - God ordered animals to be "stoned, or thrust through with a dart" if they "so much as ... touch the mountain."

*** This correlates with Exodus 19:12 and 13.**

12:23 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

Chapter 13

13:2 - Be hospitable to strangers for "thereby some have entertained angels."

*** Yes, God has given some angels permission to visit Earth, take human form, and interact with humans.**

13:3 - Does God approve of slavery?

*** This passage simply tells us to remember those that are in bonds.**

13:9 - Avoid "strange doctrines." Those who do so will avoid nearly everything that the Bible teaches.

*** Strange doctrines contradict the scriptures. Although some of the Old Testament laws that were directed solely toward the Israelites may seem strange to 21st century people (perhaps, especially in the U.S.), this surely doesn't mean that the doctrine of salvation (among other New Testament doctrines) is strange or unfathomable.**

13:20 - Is this "God of Peace" the God of war (Ps.18:34, 144:1, Ex.15:3) who

ordered the massacre of entire tribes? (1 Sam.15:2-3)

*** Yes. God has a multi-faceted character. He is not only loving and merciful, but He is also righteous and just. He is not only the God of peace for the upright, but the God of war to the unbeliever.**

James

Chapter 1

1:13 - James says God cannot be tempted. If so, then why does the Bible tell us not to tempt him? (Dt.6:16, Mal.3:15, Mt.4:7, Acts 15:10) And why forbid something that cannot be done?

*** James writes that God cannot be tempted with evil (tempted to sin).**

*** If you read verse 15 and 17, Deuteronomy 6:16 makes a lot more sense. The Israelites are being warned that they should obey God's laws and not "test His patience." This doesn't have to do with tempting God to sin. This is about testing God's patience.**

*** In Malachi 3:15, the present situation was being mentioned. The unrighteous people were prospering. They were "testing God's patience" and going (seemingly) unpunished.**

*** In Matthew 4:7, Jesus is simply quoting Deuteronomy 6:16 and 17 and saying these verses to Satan.**

*** In Acts 15:10, this Greek word for "tempt" is better interpreted "test" and is referring to the same thing as above: testing God's patience.**

1:13 - James also says that God never tempts anyone. But the Bible says that many were tempted by God (Gen.2:21, 2 Sam.24:1). And why would Jesus have us ask God to "lead us not into temptation." (Mt.6:13)?

*** James is correct in saying God does not tempt anyone. God allows us to be tested and tempted by the demons and fallen angels. During our tests and trials, He gives us strength to succeed and grow.**

*** Genesis 2:21 doesn't mention any kind of tempting or testing.**

*** 2 Samuel 24:1 doesn't mention any kind of tempting or testing either.**

*** A better translation of Matthew 6:13 reads, "Lead us through temptation and deliver us from evil . . ."**

1:15 - Does Hell exist? No.

*** This verse only refers to earthly death and does not confirm or deny Hell's existence.**

Chapter 2

2:8 - "Love thy neighbor as thyself."
This is by far the best verse in Leviticus (19:18), and one of the best in the entire bible. It seems out of place, however, since in the next chapter of Leviticus God orders us to kill wizards (20:6), children who are disrespectful toward their parents (20:9), adulterers (20:10), and homosexuals (20:13). And throughout the Old Testament, God encourages the Israelites to kill their neighbors every chance they get. (See Numbers 31 and 1 Samuel 15 for just two of many examples.)

*** God takes sin, which is separation from Him leading to death, very seriously. God wants us to have unbroken communion with Him. He also wants us to willfully avoid and terribly regret disobeying Him.**

*** God never commanded the Israelites to commit any arbitrary murders. However, He did lead them into several, military operations against pagan peoples that hated them and wanted them dead.**

2:10 - If you "keep the whole law, and yet offend in one point," you are guilty of all."

*** This is absolutely correct and makes perfect sense. Only completely holy (perfect) people can enter Heaven without being redeemed. Committing just one sin makes a person a guilty person and in need of redemption from God.**

*** James' point is important because it points to our need for a Redeemer. Jesus Christ is the only Redeemer that can remove our sin and give us eternal life. God will not line up our good deeds against our evil deeds and allow people into Heaven that have done more good than evil. Committing one sin makes a person a sinner and earns them eternal separation from God. However, the Redeemer has come to Earth. Redemption has been offered. Will you trust, believe, and accept the Redeemer?**

2:13 - If you are merciless to others, God will be merciless to you. (Two wrongs make a right.)

*** Proverb 23:13 reads, "Do not withhold correction from a child, for if you beat him with a rod, he will not die." Proverb 15:10 reads, "Harsh discipline is for him who forsakes the way, and he who hates correction will die."**

*** God doesn't punish people for His ego's sake. He punishes people so they will return to the path of righteousness, end their suffering, and live effectively and abundantly.**

2:14, 17, 20, 24-26 - James clearly believes that people are justified by works, "and not by faith only." Yet Paul (Rom.4:5-6, Gal.2:16, Eph.2:8-9) believes just the

opposite: that people are justified by faith alone -- without regard to, or even in spite of, their works.

*** As far as these passages are concerned, the word "justified" (this includes all forms of the word "justification") is only used in verse 24.**

*** James 2:24 is prefaced by the start of the new paragraph (and thought) in verse 18. James 2:18 reads, "Someone will say . . . show me . . . I'll show you . . ." James is clearly talking about people showing one another that they are saved. James isn't talking about the judgment of a person's heart before Almighty God.**

*** Regarding Abraham, verse 23 clearly says His "Abraham believed God and it was accounted to him for righteousness." It does not say, "Abraham did good things, so God let him into Heaven."**

*** If you read this passage closely, you will see how it correlates perfectly with Paul's writings and Jesus' words.**

2:15-16 - Help others that are in need; don't just wish them well. This is good advice, though it's unfortunate that James restricted this help to "brothers". Did he mean by this that you only need to help fellow believers?

*** James clearly says to help brothers and sisters. He never says to avoid helping unbelievers.**

2:17 - What must you do to be saved? Do and believe the right things.

*** James makes no judgment on one's salvation. He says, "In the same way, faith by itself, if it is not accompanied by action, is dead." The verses following 17 illustrate this point and this conversational discussion of faith and works (e.g. "you show me . . . I'll show you . . ."**

*** Works prove one's faith, but they are not a means of salvation. Paul makes it very clear when he says, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. 10For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." (Ephesians 2:8, 9).**

2:19 - James ridicules those who say salvation is by faith alone. He says the devils believe in God. Will their faith save them?

*** James 2:19 reads, "You believe there is one God. You do well. Even the demons believe and tremble!" James never ridicules anyone. However, James does make two, important points: 1) there is one God, and 2) believers should "put feet on their faith" and do good deeds.**

2:19 - Are those who believe Jesus is the Christ of God? No.

*** The demons believe in God. Long ago, they were with Him in Heaven as angels. Only humans can be born again and born of God, though. Only humans can be forgiven and redeemed.**

2:21 - James says Abraham was justified by works (for being willing to kill his son for God), Paul (Rom.4:2-3) says he was justified by faith (for believing that God would order him to do such an evil act).

*** In James 2:21, this Greek word for "justified" is better translated "righteous." This is a better translation, which correlates perfectly with verse 23: "Was not Abraham, our forefather, counted righteous by his works, when he offered his son Isaac on the altar?"**

2:25 - Heb.11:31 says Rahab the harlot was saved by faith. But James says she was saved by works. (By her works as a prostitute or by lying? See Jos.2:1-5)

*** James never uses the word "saved" or the phrase "saved by works." James uses the phrase, "Rahab the harlot was made righteous by her works," which correlates perfectly with Hebrews 11:31 and many other passages of scripture.**

*** Rahab was never praised for her lying or her prostitution. She was praised for her faith as she "received the spies."**

Chapter 3

3:7 - James says that, even in his day, all beasts, birds, serpents, and sea creatures had been tamed by humans.

*** James was making an important point. He was saying that "all kinds" of animals have been tamed, but the tongue can not be tamed.**

*** This Greek word for "every" is better translated "all." Regardless of whether or not all of these animals were tamed at this point (like they were in the Garden of Eden), this part of James' statement should not be taken literally.**

Chapter 4

4:3 - If your prayers are not answered, it's your own damned fault.

*** James 4:3 reads, "You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures." This verse is saying that unanswered prayer is partly due to asking for unneeded and wrong things.**

4:5 - James quotes a scripture that says, "The spirit that dwelleth in us lusteth to

envy." But there is no such verse in the Bible.

*** This verse rightfully follows verses 3 and 4. In this verse, James says, "Do you think the scriptures say in vain that the (unrighteous) spirit within us wants to envy (others)?" James had just said that some prayers were being unanswered because Christians were asking for things they didn't need, so they could spend them on their fleshly pleasures.**

*** Here are some verses that illustrate the problems with the fleshly spirit of envy: Proverb 14:30, Proverb 23:17, Matthew 27:18, Acts 13:45, Romans 1:29, etc.**

4:12 - Does Hell exist? No.

*** This verse does not confirm or deny Hell's existence.**

Chapter 5

5:1 - God rewards his favorites with riches (Job 22:23-24, Pr.15:6), and then punishes them for being rich.

*** James is addressing the people who are ungodly and rich. This is confirmed by reading the subsequent verses in this passage.**

*** Job 22:23 and 24 have nothing to do with James' exhortation.**

*** A better translation of Proverb 15:6 reads, "In the house of the righteous is much strength, but the increase of the wicked is trouble."**

*** God gives people what they need. If His children need money, then they will have it. Incidentally, God generally gives the intangible things with great frequency because we need them the most.**

5:1 - What must you do to be saved? Be poor, not rich.

*** This is a warning to certain rich people. It isn't a statement about the salvation of everyone who is rich.**

5:4 - Laborers should be treated fairly. But is it okay to enslave them?

*** This verse doesn't mention anything about slaves. Nonetheless, the Bible never condones owning slaves. It only gives laws to curtail it and eventually end it. See 1 Corinthians 13 for God's will regarding the ethical treatment of other humans.**

5:6 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

5:8 - James thought that Jesus would return soon.

*** Just like Paul, James knew Jesus was returning at an "unknown hour" (Matthew 24:36, Revelation 3:3, etc.).**

*** This Greek word for, "draweth nigh" is better translated "approaching." In this verse, James says, "Be patient and establish your hearts because the coming of the Lord is approaching." This is a true statement and doesn't conflict with any other passages of scripture.**

5:11 - Here we are told that God is merciful. Yet if 1 Sam.15:2-3 is true, then God is unspeakably cruel.

*** God has a complete character. Numerous passages of scripture indicate this because His great mercy and His wrath are shown. God has patience with sinners, however He doesn't want them to die in their sins. Therefore, God punishes sinners, which brings them (and/or other people) to repentance.**

5:12 - James says that "above all things" we must not swear. To him, swearing is worse than murder. Yet swearing is considered acceptable in many Bible verses.

*** James is simply saying that believers should say, "Yes" or "No" and have a reputation that makes people know they mean what they say.**

*** How reputable does this sound: "Yes! Please trust me. You've gotta believe me. Yes. Uh huh. It's true. I swear!" A person with a good reputation that is above reproach does not need to try and convince anyone with a swear. They simply need to say "Yes or "No." Godly people examine and honor their every word and other people will, too.**

*** Now, it is clearly best to avoid swearing. God surely gave the Israelites rules on swearing to curb their bad habit. This is akin to God giving them the provision to divorce. It was not the best for them, but they were so caught up in their sin that God needed to meet them where they were. More on this can be seen in the correction for Exodus 21:10.**

5:14-15 - If you are sick, don't go to a medical doctor -- rely on the power of prayer.

*** This passage never says to avoid a medical doctor. However, it does tell sick**

people to seek spiritual comfort, help, and healing.

*** In James 5:14, this Greek word for "sick" also means "diseased" and "weak." This passage isn't simply talking about sick people. James includes diseased and weak people in the ones who need to seek spiritual help from mature Christians.**

5:16 - The effectual fervent prayer of a righteous man availeth much. But other verses say there never has been a righteous man.

*** In this passage, James is talking about a person who asks God with a pure heart. Being righteous is a state of being. A person who is godly has confessed their sins and repented. He or she is obeying God being a righteous person.**

*** The passages of scripture that indicate there have never been a righteous man are referring to the fact that there has never been a perfect person.**

5:17 - By praying, Elias was able to keep it from raining for three and a half years.

*** This is correct and verified by other passages of scripture.**

5:20 - Does Hell exist? No.

*** "Saving a sinner from death" is referring to the "second death" mentioned in Revelation 21:8. This is burning in the lake of fire in Hell.**

1 Peter

Chapter 1

1:2 - We are all, according to Peter, predestined to be saved or damned. We have no say in the matter.

*** This passage uses the word "foreknowledge" in both the English and the Greek. This correlates with scriptures that reveal how God knows all things.**

1:5,7,20 - Peter wrongly believed that he was living in the "last times."

*** In these verses, Peter never said he was living in the "last times of Revelation."**

*** In 1 Peter 1:20, Peter says that "(Jesus) was manifest in these last times for you." Therefore, Peter was considering his time the "last times" because Jesus had come and gone. He doesn't say that the world would end soon.**

*** Many scriptures (Matthew 24:36, Revelation 3:3, etc.) state the obvious and common theme that nobody knows the hour that Jesus Christ will return.**

1:17 - Peter says that God respects no one, but other Bible verses say otherwise (Gen.4:4, Ex.2:25, Lev.26:9, 2 Kg.13:23, Ps.138:6).

*** "Without respect of persons" is a phrase that refers to God's impartial judgment. God does not favor people with titles, degrees, money, lots of clothes, etc.**

1:17 - Peter says that we will be judged by our works, but Paul disagrees (Rom.3:20, 28, 4:4-6; Gal.2:16; Eph.2:8-9).

*** Peter states that our deeds or works will come into judgment. This correlates with other passages of scripture. See Matthew 12:36, Romans 14:10, 2 Corinthians 5:10, etc.**

*** Paul doesn't mention judgment in Romans 3:20. This passage reads, "Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin."**

*** Like Romans 3:20, Romans 3:28 is talking about justification. It reads, "Therefore we conclude that a man is justified by faith apart from the deeds of the law."**

* Romans 4:4-6 mentions justification and does not mention judgment.

* Galatians 2:16 mentions justification by faith and does not mention judgment.

* Ephesians 2:8-9 is addressing salvation through faith.

* Salvation is given to people who repent and believe and trust Jesus Christ as their Lord and Savior. Believers are "justified" before God by their faith. All people will have their works judged. For unbelievers, this judgment will result in condemnation. For believers, this judgment will result in heavenly rewards.

1:17 - What must you do to be saved? Do the right things.

* This verse doesn't mention anything about salvation.

Chapter 2

2:12 - Should we let others see our good works?

* Throughout the scriptures, doing good works is simply a heart issue. We aren't told to hide our good works because of fear or something. We are told to have a pure motive when we do good works and to avoid doing them just to get noticed.

2:13 - In this verse Peter says we should obey "every ordinance of man," but in Acts 5:29 he says "We ought to obey God rather than men."

* This verse corresponds with Acts 5:29 and Romans 13:1-7. It is better understood, in context, with verse 14. 1 Peter 2:13 and 14 read, "Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good." These "ordinances of man" are the laws that don't contradict God's laws.

* Acts 5:29 highlights our purpose and lifts God's laws above man's laws. Incidentally, Acts 5:28 clearly shows that the disciples were simply preaching Jesus Christ. Our first responsibility is to obey God.

2:17 - According to Peter, kings reign by divine right and everyone, therefore, should "honor the king" and "fear God."

* 1 Peter 2:17 reads, "Honor all people. Love the brotherhood. Fear God. Honor the king."

2:18 - Peter says that all slaves should "be subject to [their] masters with all fear," to the bad and cruel as well as the "good and gentle." but Jesus said we should

have no masters except him (Mt.4:10, 23:10).

*** The word here, in all translations (even the Greek), is "servant" (not slave). Peter is encouraging servants to be obedient to their masters, even when they aren't nice, because this will bring glory to God.**

Chapter 3

3:1 - Peter order all wives to be "in subjection" to their husbands.

*** This is true. However, 1 Peter 3:7 clearly tells husbands to honor their wives or their prayers will be hindered.**

3:2-6 - Wives are to use "chaste conversation, coupled with fear." They are not to braid their hair, wear gold, or put on any "apparel." They are to do these things in imitation of the "holy" women of the Old testament who were "in subjection to their won husbands: even as Sarah obeyed Abraham, calling him Lord."

*** First, this passage was written to certain women who needed this exhortation. They had forgotten to pursue an inner beauty and were causing problems with the way they were dressing. They were told to look beautiful on the inside and not worry about the outward appearance.**

3:7 - In relation to her husband, the wife is "the weaker vessel."

*** This is true. Not only are women physically weaker than men, but they are weaker on other levels. Incidentally, God offers a solution for this. This verse tells husbands to honor their wives because they are the weaker vessel. This commentary is very misleading and deceptive because it only quotes three words from this verse.**

3:13 - Do bad things happen to good people?

*** This verse needs to be taken into context with 1 Peter 3:14-17. In context, this passage is telling people to do good and obey God, even if bad things happen, and God will be glorified in their suffering.**

3:15 - Peter says that Christians should be ready to explain why they believe what they do. This is a good verse to remember when Christians refuse to debate you.

*** This verse does say that Christians should be ready to explain why they believe. However, this verse doesn't say that Christians must always debate people.**

3:18 - Deuteronomy (24:16) says that "every man shall be put to death for his own

sin." Yet this verse says that Jesus was killed for our sins.

*** This passage in Deuteronomy was written to the Israelites and was concerning their sins. It is saying that parents would not be punished for their children's sin. Innocent people have been killed and put to death and this passage does not address this issue.**

3:20 - God drowned drowned everyone on earth except for Noah and his family.

*** This is true and correlates with other passages of scripture. See Genesis 7:13.**

3:21-22 - Jesus is supposed to be sitting on "the right hand of God." But how can this be if Jesus is God?

*** This scripture correlates with other scriptures. See Hebrews 10:12, Colossians 3:1, Romans 8:34, etc.**

*** Jesus is part of the trinity (the triune God). There is God the Father, God the Son, and God the Holy Spirit.**

Chapter 4

4:7, 13 - Peter mistakenly believes that "the end of all things is at hand."

*** The phrase "the end of all things is at hand" can mean a number of things and isn't a specific statement. It doesn't necessarily mean that Peter thinks it is the end of the world. According to numerous Bible passages, the return of Christ will happen at an unknown hour.**

4:15 - Don't murder, steal, do evil things, or interfere needlessly in the lives of others. I wish Christians would follow Peter's advice here, especially the "busybody" part, and stay out of the beliefs and sex lives of nonchristians.

*** Everyone needs the advice in this passage; in addition to the commands in the entire Bible.**

4:17-18 - Things may get rough for Christians, but it will really be hell for nonbelievers.

*** This is a rough translation, but not a contradiction.**

4:19 - God wants some people to suffer.

*** God didn't give us the "Happy Spirit" to make us happy. He gave us the "Holy Spirit" to make us holy. Holiness should come from the refinement that suffering brings. Is there anyone who has never suffered? Suffering brings growth and**

dependence on God.

Chapter 5

5:4 - Peter believes that Jesus will return soon.

*** This passage doesn't mention or indicate any timetable for Jesus' return.**

5:8 - This verse says that the devil is free to roam about wherever he pleases. But 2 Pet.2:4 and Jude 6 say that the devil is chained down and cannot move.

*** This passage correlates with other parts of scripture. See Job 1:7. Some angels were cast into Hell and some were allowed to roam the Earth.**

*** 2 Peter 2:4 doesn't mention the Devil.**

*** Jude 1:6 doesn't mention the Devil. However, it does mention some angels that were sent to Hell.**

2 Peter

Chapter 1

1:1 - Although this epistle claims to have been written by Peter (v.1:1), Peter was almost certainly not its author. It is thought to have been written around 90-100 CE, long after Peter's death. The late date is suspected because: 1) verses 3:3-4 make excuses for the failure of the expected second coming of Christ, 2) the author refers to "all of the letters of Paul" in a way that indicates that Paul's epistles were already considered equal to "the other scriptures", and 3) the epistle depends upon the letter of Jude, which is thought to have been written around 80-100 CE.

*** Peter's epistles were likely written from Rome between 63-65 A.D.**

*** 2 Peter 3:3-4 is not making excuses for the failure of the expected, second coming of Christ. These are prophetic words about scoffers in the last days.**

*** 2 Peter 3:16 refers to, "all of Paul's epistles" being deep and not always understood by people who don't study them deeply. Peter never said that Paul was finished writing all of his epistles. Peter also never mentions Paul's death which occurred in Rome in 67 or 68 A.D.**

*** Peter's writings do not depend on the 25 verses in the book of Jude.**

*** 1 Peter 5:1 mentions the writer (Peter) was "a witness of the sufferings of Christ."**

*** Early church fathers such as Irenaeus (185 A.D.), Clement of Alexandria (200 A.D.), Tertullian (200 A.D.), and Eusebius (300 A.D.) attribute these writings to Peter.**

Chapter 2

2:1-3 - The basic message of Christianity is "believe or be damned" and from this flows intolerance toward all nonchristians. But, as these verses show, Christian intolerance is often directed toward believers as well. Each group of Christians accuses the others of being "false teachers" of "damnable heresies" who will soon be damned to hell.

*** This passage of scripture warns about false prophets and teachers who teach false, unbiblical doctrines.**

2:4 - This verse says that the devil is chained down and cannot move, but 1

Pet.5:8 says he is free to roam about wherever he pleases.

*** This passage does not mention the Devil. This passage mentions some of the angels that fell from Heaven and currently reside in Hell.**

2:5 - Noah was the first drunken preacher (Gen.9:20). God drowned everyone on earth except for Noah and his family.

*** Noah did get drunk. He was human and he sinned in this area.**

*** Noah and his family were the only ones saved from the Great Flood. See Genesis 7:7.**

2:7 - Has there ever been a just person?

*** Yes. There have been some just people. The apparent confusion lies only in Ecclesiastes 7:20. However, the writer is stating that there are no perfect people. In his new "circle of friends," there surely weren't any godly people (and definitely nobody perfect).**

2:8 - Peter describes Lot, who in Gen.19:8 offers his two virgin daughters to a crowd of angel rapers and later (19:30-38) impregnates them, as a "righteous man." But according to many Bible verses, there never has been a righteous man. (1 Kg.8:46; 2 Chr.6:36; Ps.14:3, 53:3; Ec.7:20; Mk.10:18; Rom.3:10, 23; 1 Jn.1:8).

*** Lot was both righteous and unrighteous. Peter mentions Lot's righteousness.**

*** 1 Kings 8:46 states that there is no person without sin.**

*** 2 Chronicles 6:46 also states there is no person without sin.**

*** Psalm 14:3 states that God looks at people from Heaven and sees that everyone sins. Nobody is righteous on their own. They all need God's righteousness. Psalm 53:3 mentions a similar situation.**

*** Ecclesiastes 7:20 states that there is no person without sin.**

*** In Mark 10:18, Jesus is indicating that He is one with God. He says, "Why do you call me good? There is none good, but God." In the previous verse, Jesus was called by the title "Good Master." This was a large, understatement.**

*** Romans 3:10 is referring to the fact that no human is righteous without God's help. Romans 3:23 indicates that all have sinned.**

*** 1 John 1:8 also indicates that all have sinned.**

* Every human has sinned. This makes us guilty and unrighteous. However, by trusting and believing in Jesus Christ, our sins are forgiven. Once we do this, we are given the Holy Spirit and we can become righteous by behaving godly and repenting from our sins.

2:9 - Peter tells us that God knows how to punish those that "despise government."

* 2 Peter 2:9 reads, "The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment." This Greek word for "unjust" can also be translated "wicked" or "unrighteous." This passage doesn't mention a human government. Conversely, it contrasting a godly believer with an ungodly unbeliever.

2:16 - Peter believes the story in Numbers (22:28-30) about the talking ass.

* This isn't a contradiction. In fact, it correlates with Numbers 22:28-30.

2:20-21 - Is it possible to fall from grace?

* This passage is talking about a person who hears about Jesus Christ and rejects Him. Notice the phrase "the knowledge of the Lord and Savior Jesus Christ." Nobody is saved with mere knowledge. A person is only saved by repenting and accepting, believing, and trusting Jesus Christ as their Lord and Savior.

2:22 - Those who lose their faith are like dogs that eat their own vomit.

* Those who hear about salvation and forgiveness through Jesus Christ and reject it are like dogs that return to their own vomit.

Chapter 3

3:4 - Peter is aware of the failed expectations of early believers. He knows that Jesus, who was to come soon, didn't come at all. many have begun to ask, "Where is the promise of his coming?" He tries to cover for Jesus by claiming that "one day with the Lord is as a thousand years."

* This passage isn't talking about the failed expectations of early believers. This passage is talking about scoffers in the last days who mock Christians about Christ's second coming.

* 2 Peter 3:4 should be taken into proper context by including verse 3. 2 Peter 3:3 and 4 read, "Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the

beginning of creation.'"

*** "One day with the Lord is as a thousand years" is not mentioned in 2 Peter 3:4.**

3:5-6 They are willingly ignorant" - Those who disbelieve in Noah's flood are "willingly ignorant."

*** These verses tell us that those who ignore the evidence for Noah's flood and reject what God is showing them are willingly ignorant.**

3:6 - God drowned everyone on earth except for Noah and his family.

*** This was the perfect Creator's judgment on His creation that rejected Him, hurt themselves, hurt others, etc.**

3:7 - God will set the entire earth on fire so that he can burn non-believers to death.

*** After the 1000 year reign, the Earth will pass away and the unbelievers will be judged.**

3:9 - This verse claims that God wants everyone to be saved, but other verses say otherwise (Pr.16:4, Jn.12:40, Rom.9:18, 2 Th.2:11-12).

*** This verse correlates with other passages of scripture. See Matthew 18:14.**

*** Proverb 16:4 doesn't say that God wants people to go to Hell. However, He knows that some people will reject Him.**

*** John 12:40 reads, "He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them." The "He" in this verse is referring to the Devil and the "I" in this verse is referring to God. The Devil wants to blind and destroy people, but God desires to heal and restore them.**

*** Romans 9:18 is referring to the situation with Pharaoh. God hardened his heart, so that His glory would be shown. However, there is no evidence indicating God would not want or let Pharaoh repent.**

3:10 - Peter says that when Jesus finally does come, the heavens will "pass away with a great noise" and the earth will "be burnt up." But elsewhere (Dt.4:40, Ps.78:69, 104:5, Ec.1:4) the Bible says the earth will last forever.

*** This verse correlates with other passages of scripture. See Revelation 21:1.**

*** Deuteronomy 4:40 refers to (and is better translated) the "land which the Lord**

your God is giving you for all time." This is the promised land that Israel received from God. This passage is clearly about God's promise and not about the future of the entire Earth in general.

*** In Psalm 78:69, this Hebrew word "forever" is better translated "concealed the vanishing point."**

*** In Psalm 104:5, the Psalmist is praising God. He is giving credit to God for laying the foundation of the Earth. The same Hebrew word "forever" is used here and is better translated "concealed the vanishing point" of the Earth.**

*** Once again, this Hebrew word for "forever" is better translated "concealed the vanishing point." Therefore, Ecclesiastes 1:4 reads, "One generation passes away and another generation comes, but the Earth stands and its vanishing point is concealed."**

3:13 - Peter says there will be "a new earth," but Ecclesiastes (1:4, 9) says that the "earth abideth forever," and "there is no new thing under the sun."

*** This verse correlates with other scriptures. See Revelation 21:1.**

*** This Hebrew word for "forever" is better translated "concealed the vanishing point." Therefore, Ecclesiastes 1:4 reads, "One generation passes away and another generation comes, but the Earth stands and its vanishing point is concealed."**

*** "There is no new things under the sun" doesn't refer to the future of the Earth. This is a metaphor that the writer (likely Solomon) used to explain human depravity and the human desire to seek things that are not of God.**

3:16 - Peter says that Paul's epistles are hard to understand. And that those who try to understand them, as with the other scriptures, do so "unto their own destruction."

*** 2 Peter 3:16 reads, "As also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures." This passage is simply saying that untaught (ignorant) and unstable people twist Paul's words (and the rest of the scriptures) and the result is their own destruction. The solution is to study the scriptures diligently, get godly counsel, pray to God for help, use concordances and dictionaries, study the original languages and texts, etc.**

1 John

Chapter 1

1:7 - Jesus' blood washes away human sin.

*** This passage is referring to Jesus' shed blood (his death) that grants us the chance to have forgiveness of our sins and eternal life. If a person believes that Jesus Christ died on the cross for their sins and rose from the dead, then they will receive eternal life. John 1:7 simply abbreviates this offer. This offer is based on the animal sacrifices that temporarily took away sins, then the covenant was improved with Jesus Christ. Lastly, this scripture correlates with Matthew 26:28 and Hebrews 9:22.**

1:8, 10 - In these verses, John tells us that everyone is a sinner. but later, in the same epistle (3:6,9; 5:18), he says that Christians don't sin.

*** In 1 John 1:8 and 10, John is telling the readers that everyone has sinned.**

*** 1 John 3:6 tells us that if a person "abides" in Christ, then they will not sin. There is no sin in God. Therefore, if a person "abides" in Him (or does His will), they will not sin.**

*** In 1 John 3:9, John is simply giving us the highest standard. Sinning is not an impossibility. John is saying that believers "cannot sin" in the same way our legal system tells us that citizens "cannot break the law."**

*** 1 John 5:18 also contains a statement about the ideal and doesn't imply that sinning is an impossibility.**

Chapter 2

2:13-14 - John writes to the men (fathers) only. Women (mothers?) are not important enough to address.

*** These verses are addressed to fathers, young men, and children. There is no implication that women were not important. Many other verses were directed to women. Furthermore, as ancient writing sometime went, both sexes were often referred to by the word "men". Our word "mankind" is a good example.**

2:13-14 - Is it OK to call someone father? You may call some folks father.

*** When Jesus warned against calling another person father, He was referring to worshiping them. He had nothing against the English word father or calling an earthly Dad father. The context of Jesus exhortation was worshipful titles and**

not earthly relationships.

2:15 - "Love not the world." Stay away from those who believe differently than you.
But according to Jn.3:16 God loves the world. If he does, then shouldn't we?

*** 1 John 2:15 needs to be taken into context by reading 1 John 2:16, too. These verses read, "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is clearly a different statement altogether than the one in John 3:16.**

2:18 - John thinks he is living in "the last times." He "knows" this because he sees so many antichrists around.

*** A more accurate rendering of this passage is this: "Little children, in the last days, as you have heard, the Anti-Christ will come. Even now, there are many antichrists, whereby we know the last days."**

2:22 - Whoever denies "that Jesus is the Christ" is a liar and an antichrist. If so, then there are about three billion antichrists now living.

*** This Greek word for Anti-Christ means "opposed to the Messiah." Anti-Christ doesn't mean the opposite of Christ. There may be three billion people who reject Jesus Christ, but this is not a contradiction.**

2:28 - John warns his followers to get ready because Jesus is coming soon.

*** The scriptures (see Matthew 24:36, Revelation 3:3, etc.) clearly state that Jesus Christ is returning at an unknown hour. Therefore, John readies the people for His return. He doesn't tell them that Jesus is coming, soon. This is what he says in 1 John 2:28: "And now, little children, abide in him; that when he appears, we may have confidence and not be ashamed before him at his coming."**

Chapter 3

3:2 - John expects to live to see Jesus return.

*** Even the English translations of this passage do not indicate that John expects to live to see Jesus' return. 1 John 3:2 reads, "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is."**

*** Jesus and John tell us that Christ will return at an unknown hour. The scriptures were given above.**

3:6, 9 - Earlier in this letter (1:8, 10) John assured us that everyone sins. Yet in these verses he claims that Christians don't sin.

*** In 1 John 1:8 and 10, John is telling the readers that everyone has sinned.**

*** 1 John 3:6 tells us that if a person "abides" in Christ, they will not sin. There is no sin in God. Therefore, if a person "abides" in Him (or does His will), they will not sin.**

*** In 1 John 3:9, John is simply giving us the highest standard. Sinning is not an impossibility. John is saying that believers "cannot sin" in the same way our legal system tells us that citizens "cannot break the law."**

*** 1 John 5:18 also contains a statement about the ideal and doesn't imply that sinning is an impossibility.**

3:8 - John says that whoever sins is "of the devil." But if what he said in 1:8, 10 is true, then everyone is "of the devil."

*** This Greek word for "commits," in the sentence "He that commits sin is from the devil," is better translated "continues sinning without delay or repentance." Therefore, John is telling us that people who live in sin and do not repent are living in a manner where they are aligning with the Devil.**

3:15 - Jesus said that whoever wanted to be his disciple must hate his brother (Lk.14:26), but John says that such a person is a "murderer" and will not go to heaven.

*** The Greek word for "hate," in Luke 14:26, is better translated "love less."**

*** 1 John 3:15 is understood better when we read it with verse 14. 1 John 3:14 and 15 read, "We know that we have passed from death to life because we love the brethren. He who does not love his brother abides in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." They key words here are "we know" and "you know." John is stating a way that humans can tell if others are Christians or not. God is the judge of people's hearts. Only God knows certain things; like who has actually trusted Jesus Christ for salvation.**

*** John is contrasting the ideal with a state of depravity. Here is an adequate paraphrase: "When you love your brothers, we know that you are saved. When you hate your brothers, you are essentially committing murder and nobody will know if you are saved or not. Murderers go to Hell (if they don't trust Jesus Christ as their Lord and Savior)."**

3:18 - Love "in deed and truth."
Great idea. Does this mean we don't have to kill disobedient children (Dt.21:18-21), nonbelievers (Dt.17:2-7), sabbath breakers (Ex.31:14-15), etc. anymore? Or is this the way that Christians express their love "in deed and truth"?

*** The laws in Deuteronomy were written to the Israelites and they were given for specific reasons; in specific circumstances. The words in 1 John 3:18 are given to the post-Christ believers (Christians).**

3:22 - How's this for a big lie? "Whatsoever we ask, we receive of him."

*** Like the phrase above, this scripture is a paraphrase of a solid, biblical truth. This scriptural truth is clarified in several passages. Here are two of them.**

*** John 15:7 reads, "If you abide in Me and my words abide in you, you will ask what you desire and it will be done for you." We cannot ask and expect God to give us things that will hurt us and bring us further from Him. When we are abiding in Him and His words are abiding in Him, we will ask for the right things (the things that we actually need) and we will receive them.**

*** James 4:3 reads, "You ask and do not receive because you ask amiss, that you may spend it on your pleasures." God is very interested in giving us the things we need. Can you imagine if God gave us everything we wanted? Our lives would be so filled with junk, we wouldn't be able to live effectively or practically.**

Chapter 4

4:1 - Are those who believe Jesus is the Christ of God? Yes.

*** This verse simply tells believers to test the spirits to see if they are from God or not.**

4:2 - John says that all spirits that say Jesus is the Christ are of God. If so, then the "unclean spirits" in Mark's gospel (1:23-24, 3:11, 5:7) must have been of God.

*** This passage of scripture was written after Jesus Christ had come and gone. John wasn't referring to the spirits that talked to Jesus Christ. John is helping his readers identify spirits that are against Christ.**

*** 1 John 4:2 states that all spirits that confess that Jesus Christ has come in the flesh are of God. All spirits that deny that He came are against Him.**

4:3 - John says that the antichrist was already present at the time 1 John was written. So Pat Robertson must be wrong when he says the antichrist is a Jewish man that is alive today.

*** 1 John 4:3 reads, "the spirit of antichrist is already in the world." This is true and is not referring to the person who will be considered the "Anti-Christ" of the last days recorded in Revelation.**

*** I'm unfamiliar with this claim by Pat Robertson.**

4:7 - What must you do to be saved? All you need is love.

*** This verse doesn't say that all you need is love. However, it does say that those who have Christian love are indeed Christians.**

4:7-8, 16 - "Love one another, for God is love." See 1 Sam.15:2-3 for an example of what this type of love can do.

*** 1 Samuel 15:2 states why the Israelites were supposed to destroy the Amalekites: "they ambushed Israel when they came up from Egypt."**

4:8 - Does God love everyone?

*** God is love. This is correct.**

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

4:16 - Does God love everyone?

*** God is love. This is correct.**

*** God loves all people. However, we also see that He can hate sinners. This doesn't mean that they are outside His grace. It simply means that He hates sin and those that reject Him and choose to hurt themselves and others by sinning can conjure His wrath.**

4:18 - Should we fear God?

*** This passage is better understood, in context, with verse 17. 1 John 4:17 and 18 read, "Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love." John is telling the readers to be bold and avoid fearing judgment (going to Hell).**

4:9 - This verse claims that Jesus is God's only son, but Gen.6:2 and Job 1:6

mention several other "sons of God."

*** Genesis 6:2 is referring to fallen angels. The "sons of God" is simply a phrase and does not refer to God's literal offspring, but it refers to the angels that He created.**

*** Job 1:6 refers to fallen angels, too. This is obvious because they came with the Devil to speak to God. They had been wandering the Earth (verse 7).**

4:12 - John claims that no one has ever seen God, both other places in the Bible says that many have seen him (Gen.32:30, Ex.24:10, 33:11, Dt.34:10, Job 43:5, Is.6:1).

*** John correctly states that no earthly person, on the Earth, has ever seen God the Father ("theos" in this passage, because it is in the Greek language). God has shown Himself to people in Heaven and to some people, on Earth, in the form of Jesus Christ.**

*** Genesis 32:30 is when Jacob names a place "Peniel" because he wrestled with God ("face to face"). God is a Spirit. He actually wrestled the second person in the trinity of God - Jesus Christ.**

*** In Exodus 24:10, the Hebrew word for God is "Elohim." This is a plural form of God, indicating that the person of God wasn't necessarily seen. Furthermore, God's feet were mentioned. God is a Spirit and has no feet. Consequently, this passage must refer to the person of Jesus Christ.**

*** Exodus 33:9 clearly states that God talked to Moses from a cloud. Therefore, the expression "face to face," in Exodus 33:11, doesn't mean he talked to God's literal face.**

*** Deuteronomy 34:10 is another passage like Exodus 33:11. The clarifying passage is Exodus 33:9. Incidentally, the English word in Deuteronomy 34:10 is "knew" (face to face) and not "saw."**

*** There is no Job 43:5.**

*** Isaiah 6:1 tells us that Isaiah was ushered into Heaven, where the "Lord" was seated on the throne. Isaiah 6:5 reveals Isaiah's concern about seeing the king and the remedy for this situation. Note that this interaction was a supernatural one and in Heaven. Therefore, since Isaiah was cleansed and in Heaven, the Lord allowed him to approach Him - only with cleansed lips.**

4:20 - Should we love or hate our brother?

*** We should love our brothers. However, we should love God more than anyone.**

Chapter 5

5:1 - Are those who believe Jesus is the Christ of God? Yes.

*** Those who believe Jesus is the Christ are born of God.**

5:7 - Many Bible verses (Dt.6:4, 32:3; Is.43:10, 45:5, 46:9; Jn.17:3) state that there is only one God, but here John says there are three.

*** John does not say there are three gods. 1 John 5:7 reads, "For there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one."**

5:12 - You're not living unless you've got Jesus.

*** This is true. Those that have Jesus have both abundant life and eternal life.**

5:16 - John says "there is a sin unto death." It's a shame he doesn't tell us what it is.

*** This passage is simply saying that the readers should tell sinners about eternal life through Jesus Christ. It is also stating that some people sin and die and if someone is dead, we are not to try and lead them to salvation. This passage isn't talking about one, specific sin that leads people to death. All sins lead people to death and destruction. John is simply telling believers to share the good news with people before they die and not after they die.**

5:18 - Many Bible verses (2 Chr.6:36, Pr.20:9, Ec.7:10, 1 Jn.1:8, 10) claim that everyone is a sinner, but John says that some people (Christians) never sin.

*** John is stating the ideal, again. "We know that whoever is born of God does not sin; but he who has been born of God keeps himself and the wicked one does not touch him." This verse doesn't say that a believer cannot or will not sin. John is saying it is possible for Christians to avoid evil and abstain from sin.**

5:19 - Christians are "of God;" everyone else is wicked.

*** This is true. People who have repented and trusted and believed in God are of Him. People who have rejected God and people who do not choose to glorify Him with their actions are wicked.**

2 John

Chapter 1

7 - The nonchristian is "a deceiver and an antichrist."

*** This is true. People who do not trust Jesus Christ deceive people about the truth. They are also "opposed to Christ." If a person is not for Him, then they are against Him.**

9 - "Whosoever ... abideth not in the doctrine of Christ, hath not God."

*** 2 John 1:9 reads, "Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son." This is true and consistent with other scriptures. Jesus claims to be one with God (John 10:30), able to forgive sins (Matthew 9:2) and the only way to Heaven (John 14:6).**

10 - Don't associate with nonchristians. Don't receive them into your house or even exchange greeting with them.

*** This scripture is stating that Christians should not accept people with false doctrines. Furthermore, it is warning Christians not to act like unbelievers have the truth by blessing them on their departure. This is an adequate paraphrase: "Don't keep company with unbelievers. Furthermore, don't act like they have the truth when they bring false doctrines to you."**

*** This scripture correlates with other verses. Here is one example. 2 Corinthians 6:14 reads, "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?"**

3 John

Chapter 1

10 - John says he "will remember his [Diotrephes] deeds ... pratting against us with malicious words."

*** This passage of scripture mentions a person who is behaving inappropriately. Many passages of scripture were written because certain desires, people, or behaviors needed to be corrected.**

11 - "He that doeth good is of God: but he that doeth evil hath not seen God." Of course it's not nearly this simple. There are many good atheists and bad theists. Take Moses, for example. Moses supposedly spoke to God face to face (Ex.33:11), yet look what he did in Numbers 31.

*** This verse is referring to a state of being. When a person does good, it is because they have seen the goodness of God. They are imitating it. When a person does evil, it is because they are not seeing and following God and His will.**

11 - Has anyone ever done anything good? Yes.

*** Yes, people can be good. They can also be bad.**

Jude

Chapter 1

4 - God makes people evil and then condemns them to hell.

*** Jude 1:4 reads, "For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ." This passage says nothing about God making evil people. People choose to be evil.**

5 - Jude reminds us that God destroys those who don't believe in him.

*** Jude 1:5 reads, "But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe." This passage is clearly referring to the pagans that God destroyed after He brought the Israelites out of Egypt. This is talking about a past event.**

6 - Jude says the fallen angels are chained down and cannot move, but 1 Peter (5:8) says they are free to roam around wherever they please.

*** Neither passage is talking about every fallen angel. Some fallen angels are in chains, like it says here, and some fallen angels are roaming the earth as it says in 1 Peter 5:8.**

7 - God sent "eternal fire" on the people of Sodom and Gomorrah for "going after strange flesh."

*** This is correct. The unrepentant, extremely ungodly people of Sodom and Gomorrah were punished for their sins with eternal fire. This correlates with other passages of scripture. See Genesis 19:24 and Luke 17:29.**

9 - Jude informs us that Michael the Archangel argued with the devil about the body of Moses.

*** This is correct.**

14 - Was Enoch the sixth or the seventh from Adam?

*** In 1 Corinthians 15, Paul refers to the first Adam and the second Adam. The second Adam refers to Jesus Christ; the eternal Christ and second person of the Godhead. Therefore, since we see that Enoch is the sixth from the earthly Adam, we know that he was seventh from the heavenly, eternal Adam: Jesus Christ.**

14-15 - Jude says Enoch prophesied that God would come with 10,000 of his saints "to execute judgment upon all." But where did he make such a prophecy? It is not recorded in the Bible.

*** The Bible does not include every word that was spoken by every person in it.**

Revelation

Chapter 1

1:1, 3 - John believes "the time is at hand," and that the things that he writes about in Revelation will "shortly come to pass."

*** These verses do not say that "everything will happen very soon." However, the churches in Revelation chapters 1 through 3 were in existence in John's time and there were specific statements to them, too. These things did "shortly come to pass."**

1:5 - Jesus "washed us ... with his own blood."

*** This is a metaphor describing how Jesus Christ has saved us. He has washed believers' sins clean by the death sacrifice that He gave.**

1:7 - This verse claims that "every eye shall see him," including those who executed him. But millions have lived and died without ever seeing him coming "with clouds." The verse further states that everyone on earth will "wail because of him [Jesus].

*** At the time of Jesus' Second Coming, every eye will see Him. This will be a time like no other. Jesus will destroy the forces of evil. For more on these events, click here (this is an external web link to JCSM that will require an internet connection).**

1:13-16 - Jesus has white hair, eyes of fire, feet of brass, and has a sword sticking out of his mouth.

*** These verses are clearly using imagery. White hair symbolizes wisdom. The scriptures say His eyes were "as fire" and His feet were "like brass." The Bible is "sharper than a two-edged sword." Therefore, this "sword" symbolizes truth and judgment.**

1:16 - Jesus holds seven stars in his hand. Of course, it is possible that this is to be taken metaphorically. Perhaps. But it is clear from other verses (6:13, 8:10, 12:4) that John thought of stars as being small, perhaps even small enough for Jesus to hold in his hand.

*** These stars represent the seven angels of the seven churches. This language shows how they are under Jesus' care and protection.**

1:17 - Jesus is the first and the last. But is he God?

*** Jesus is part of the trinity. God the Father, God the Son, and God the Holy Spirit. They are three persons in one, having one character. See "Special Questions" for more on this.**

1:18 - Jesus has "the keys of hell and death."

*** This is true. A person is saved by repenting and believing, accepting, and trusting Jesus Christ as their personal Lord and Savior. If a person does not do this, then they go to Hell. Jesus holds the keys and He is the judge.**

Chapter 2

2:9 - False Jews are members of "the synagogue of Satan."

*** Jews meet in a synagogue. Unbelieving Jews that don't believe Jesus Christ are from the "synagogue of Satan." They are meeting together and not pleasing God, but pleasing the Devil.**

2:13 - Jesus know "even where Satan's seat is." Wow!

*** The Creator of all things knows where everyone is located. Nobody can hide from Him.**

2:16 - Repent -- or else Jesus will fight you with the sword that sticks out of his mouth. (Like the limbless knight in Monty Python's "Holy Grail.")

*** This passage is warning about God's judgment through Jesus Christ. People will be judged by the Word of God. If they disobey and reject God, then they will face war and judgment.**

2:18 - John repeats his description of Jesus, saying he has eyes of fire and feet of brass.

*** John repeats a similar metaphor and uses the word "like" as He describes Jesus Christ's eyes and feet. These Greek words for "like" are "homoios" and "hos" and they mean "like or similar in appearance."**

2:20 - Jezebel (whom God had thrown off a wall, trampled by horses, and eaten by dogs [2 Kg.9:33-37]) is further reviled by John, saying "that woman Jezebel" taught and seduced God's "servants to commit fornication."

*** This is a historical account and comparison. There is nothing contradictory here. There was a woman compared to the Old Testament person of Jezebel because she was very evil and misleading the saints.**

2:22 - Jesus will "cast her [Jezebel] into a bed, and them that commit adultery with her."

*** Here is a better translation of verse 22: "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds."**

2:23 - Jesus says he will kill the children of Jezebel. (I suppose that includes all nonchristian children.)

*** This verse simply foretells Jesus' judgment on the people who reject Him and follow the teachings of this Jezebel.**

2:23 - Jesus says he "will give unto every one of you according to your works," which is, of course, contrary to the teaching of Paul (Rom.4:5-6, Gal.2:16, Eph.2:8-9).

*** This is correct. Salvation depends on one's faith. Rewards depend on works. This is consistent with all other passages of scripture.**

*** Galatians 2:16 states that a person is not justified by good works. This is true and consistent with this passage in Revelation. Revelation 2:23 states, "I will give to each one according to their works." If a person has done good, they will be rewarded. If they have rejected God, they will be punished.**

2:23 - What must you do to be saved? Do the right things.

*** This verse is mainly talking about judgment. The wicked will be judged by their works and they will be found guilty because nothing one can do can pay the price for one's sins. The saved believers will be judged by their faith, then they will be rewarded according to their good deeds.**

2:26-27 - Those who obey God/Jesus until the end will rule everyone else with an iron rod. They'll even get to smash the others into smithereens.

*** There will be a hierarchy in God's kingdom. Some people will get more rewards than others. These verses are simply indicating how the righteous people will be rewarded and will judge the unrighteous.**

Chapter 3

3:1 - God has seven spirits. (Counting the Holy Spirit?)

*** This passage of scripture mentions seven spirits of God that were protecting the seven churches mentioned in the first three chapters of Revelation. The Holy**

Spirit is not one of them.

*** The seven spirits of angels of God are mentioned in many other passages of scripture. You can find them in Revelation 4:5, Revelation 5:6, etc. You can also see evidence of them by reading Jonathan ben Uzziel's Targum on Genesis 11:7 and Tobit 12:15.**

3:9 - God will make "the synagogue of Satan [that would be the Jews] ... come and worship before thy feet." (Whose feet? Well, the feet of Christians, of course!)

*** This Greek word for "before" also translates as "in the presence of." Jesus is telling them that they were going to worship Him in the presence of the other Christians.**

*** The "synagogue of Satan" doesn't simply refer to Jews. In this passage, this phrase is describing specific Jews that reject Jesus Christ.**

3:11 - John has Jesus lie by saying: "Behold, I come quickly."

*** Yes, this verse says, "Behold, I come quickly." Jesus never said, "Behold, I will be back soon." Jesus is saying that people need to repent and follow Him because He will return in the twinkling of an eye and there will be no more chances to repent. This is consistent with numerous other passages of scripture. See 1 Corinthians 15:52.**

3:18 - God recommends that you wear "white raiment" so that "the shame of thy nakedness do not appear."

*** This verse reads, "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see." Jesus is simply telling people to repent and seek Him for purity and success. He uses metaphorical language to impress this point on the readers and churches.**

Chapter 4

4:7-8 - John sees four beasts, each with six wings and "full of eyes."

*** These beasts are created creatures that are in Heaven. Their existence has been recorded by John and frankly cannot be disputed. Is there any proof of their non-existence?**

Chapter 5

5:5 - Is Jesus a lamb (Jn.1:36) or a lion?

* Jesus is a lion and a lamb. Just like people have more than one personality trait, so does Jesus Christ.

* This is no problem for the Bible's authenticity or congruity. There would only be a problem if a verse said, "Jesus is a lion and never a lamb" and another verse said, "Jesus is never a lion and always a lamb" or something to this effect. However, there are no conflicting or contradicting passages like these.

5:6 - John sees a dead lamb with seven horns and seven eyes. He explains that the seven eyes "are the seven spirits of God."

* This verse says that John saw a Lamb "as though it had been slain." Yes, he explains the seven spirits of God.

5:14 - "And the four beasts said, Amen."

* This is correct and doesn't conflict with any other passages of scripture.

Chapter 6

6:4 - God gave power to someone sitting on a red horse "to take from the earth ... that they should kill one another."

* God is allowing His judgment to be executed by others. This has been God's method for judging people for a long time. He does not do evil, but He allows it to happen, so people can be purified and so justice can be done.

6:8 - God gives Death and Hell the task of indiscriminately killing one quarter of the earth's human population with the sword, starvation, and "with the beasts of the earth."

* This is correct. People who have knowingly rejected God are being judged for their disobedience and rebellion.

6:10-11 - God's favorites just can't wait until everyone else is slaughtered.

* Verse 9 tells who these people are. Verse 9 reads, "When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held."

6:13 - "And the stars of heaven fell unto the earth...." To John, the stars are just little lights a few miles away that can easily fall to the earth.

* These "stars of heaven" refer to gods, goddesses, demi-gods, deified heroes, and other earthly powers and how they will be humbled.

Chapter 7

7:1 - John "saw four angels standing on the four corners of the earth." Well, I guess that settles it: the earth is flat and square-shaped, or at least quadrilateral in shape.

*** This Greek word for "corners" is also translated "quarters." This verse is simply telling that there are four angels, on four sides/quarters or areas of the Earth that will aid God in judging sinners.**

7:3 - God tells his murderous angels to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of your God on their foreheads." This verse is one that Christians like to use to show God's loving concern for the environment. But the previous verse (7:2) makes it clear that it was their God-given job to "hurt the earth and the sea" just as soon as they finished their forehead marking job.

*** As God judges humankind, as the prophecies in Revelation reveal, some of the earth is harmed.**

7:4 - 144,000 Jews will be going to heaven; everyone else is going to hell.

*** This verse never says that only 144,000 Jews are going to Heaven and all others are going to Hell. This verse doesn't even remotely imply this. In fact, verse 9 through verse 14 clearly show how these 144,000 believers will lead a great multitude to Christ during the tribulation.**

7:6 - Genesis 49 lists the twelve tribes of Israel with the verse number in parenthesis. Reuben (3) Simeon and Levi (5) Judah (8) Zebulun (13) Issachar (14) Dan (16) Gad (19) Asher (20) Naphtali (21) Joseph (22) Benjamin (27). Revelation adds Manasses and omits Dan.

*** Dan is purposely left out of this passage in Revelation. The tribe of Dan was the first to practice idolatry and consequently judged by God as inappropriate inheritors and instruments of His grace.**

*** Manasseh was Joseph's firstborn son and grafted into this line of people by God.**

7:14 - Those that survive the great tribulation will get to wash their clothes in the blood of the lamb. Gee, that sounds like fun. But how would washing robes in blood make them white?

*** This is a dynamic metaphor describing how Jesus Christ has saved us. He has washed believers' sins clean by the death sacrifice that He gave.**

Chapter 8

8:7-13 - God sends his angels to destroy a third part of all the trees, grass, sea creature, mountains, sun, moon, starts, and water. Hey, that sounds like a good plan.

*** This is correct and part of God's judgment of the unrepentant sinners.**

8:10 - "And there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters."
In the bible, stars are just little lights that can fall to the ground from the sky.

*** John described this object as a "star from heaven." This could easily be a meteorite or related object that appeared to be a star or like a star.**

Chapter 9

9:4-6 - The angels are instructed not to "hurt the grass [how could they? He already had all the grass killed in 8:7] ... but only those men which have not the seal of God on their foreheads." God tells his angels not to kill them, but rather torment them with scorpions for five months. Those tormented will want to die, but God won't let them. You see, he is pro-life.

*** Grass grows fairly quickly. The above passage never said that the grass will never grow, again.**

*** This Greek word for "grass" also means "courtyard, garden, vegetation," etc.**

*** God is pouring out His judgment; judgment that people could read and understand for over 2,000 years.**

9:7-10 - God makes some horse-like locusts with human heads, women's hair, lion's teeth, and scorpion's tails. They sting people and hurt them for five months.

*** This passage uses the word "like" when it describes these creatures. They had heads "like" human heads. They had hair "like" women's hair, etc.**

*** They are another part of God's tribulation judgment on unrepentant sinners.**

9:15-19 - Four angels, with an army of 200 million, killed a third of the earth's population.

*** This is correct. It is interesting to note that when John wrote this, an army this large would be a numerical impossibility. However, China now boasts of an army this large and they are near the same geographical area where this battle takes place.**

Chapter 10

10:5-6 - An angel swears. Yet swearing is condemned in Matthew (5:34-7) and James (5:12).

*** It is true that this angel makes an oath.**

*** In James 5:12, James is writing to humans and not angels. He is emphasizing that people should honor their "yes" and their "no," so they don't have to swear an oath.**

*** Matthew 5:34-37 doesn't mention any kind of swearing.**

10:10 - An angel tells John to eat a book. He does, and it tastes good, but it makes his belly bitter.

*** This is correct. Whether John literally ate the book or simply consumed the contents of this book is unknown. Nonetheless, in John's supernatural experiences in Heaven, eating this book was a possibility.**

Chapter 11

11:4-5 - Anyone that messes with God's two olive trees and two candlesticks will be burned to death by fire that comes out of the sticks and trees' mouths.

*** Verse 3 explains who these "two olive trees" and "two candlesticks" are. They are God's two witnesses.**

11:6 - God's magic candlesticks and olive trees have special powers. They can shut up heaven so that it cannot rain (There are these little windows that open up whenever it rains.), turn rivers of water into blood (like the Egyptian magicians [Ex.7:22]), and to smite the earth with various plagues "as often as they will."

*** These two witnesses will have the power to do mighty miracles like the ones mentioned.**

11:7 - After the candlesticks and olive trees are done talking, burning people to death with the fire that comes out of their mouths, shutting up heaven to prevent it from raining, turning rivers into blood, and killing people with plagues whenever they get the urge, they are killed in a war started by a beast that came up out of a bottomless pit.

*** This is somewhat correct. The Beast will be in the form of a world leader, though.**

11:8-10 - After the war between the candlesticks and olive trees on the one hand

and the beast that crawled out of the pit on the other, there will be dead bodies rotting, unburied everywhere. And those that are not killed by the candlesticks, trees, or beast will "rejoice over them [the dead bodies] and make merry, and shall send gifts to one another." A good time will be had by all.

*** These two witnesses will not be buried, but these verses don't mention other, unburied bodies.**

*** These witnesses were telling people to repent and doing mighty miracles in Jesus' name. Therefore, the unbelievers were happy to see them dead. They rejoiced.**

11:13 - God will send an earthquake that will kill 7000 people.

*** This is correct.**

Chapter 12

12:4 - The dragon's tail smacks down to earth one third of the stars. Wow, that's quite a swipe! But to the author of Revelations, the stars are just little lights that can fall to the ground from the sky.

*** This book is called "Revelation." There was one revelation given to John.**

*** This passage is telling about the Devil's fall from Heaven to Earth. "One third of the stars" represents one third of the angels of Heaven.**

12:7 - "And there was a war in heaven: Michael and his angels fought against the dragon." So even in heaven, one can't be safe from war or dragons.

*** This is describing the battle that happened in the past with the Devil, his angels, and God's angels.**

12:12 - The devil, after he is expelled from heaven, is sent down to earth to wreak havoc on its inhabitants.

*** The Devil and his angels are expelled from Heaven and go to Earth.**

Chapter 13

13:16-18 - John says that wisdom is knowing that the mark of the beast is 666. Everyone will be marked on their right hand or their forehead with this number. (And I thought it was going to be my social security number!)

*** John is prophesying about the number of the Beast and how to discover his name.**

*** When John wrote this, there were no computer chips or anything of this sort. Now, we have "Beast technology" that is being implemented where people and/or animals can be tracked with a chip in their hand or forehead. These parts are the most visible and have a thin layer of skin that covers them. Consequently, they are being used by chip companies like Applied Digital Solutions.**

Chapter 14

14:3-4 - Only 144,000 celibate men will be saved. (Those who were not "defiled with women.")

*** These verses never say or even imply that only 144,000 celibate men will be saved.**

14:7 - Should we fear God?

*** Yes, we should fear God. See "Special Questions" for more on this.**

14:8 - Drinking the wine of fornication.

*** The scriptures say, "Babylon is fallen, is fallen, that great city because she made all nations drink the wine of the wrath of her fornication."**

14:10-11 - Those who receive the mark of the beast will "drink of the wine of the wrath of God ... and shall be tormented with fire and brimstone ... and the smoke of their torment ascendeth up for ever and ever."

*** This is correct. People have been warned for centuries that they should not take the mark of the Beast. If they do, this symbolizes open rejection of God and there will be no forgiveness for this.**

14:10-11 - Does Hell exist? Yes.

*** These verses are referring to the future judgment of unbelievers who worship the beast and his image.**

14:19 - "The great winepress of the wrath of God ... was trodden ... and the blood cam out of the winepress, even unto the horses bridles."

*** This is metaphorical language that explains God's judgment.**

Chapter 15

15:1 - Seven angels with seven plagues are filled with the wrath of God.

*** This is true and doesn't contradict any other scriptures.**

15:4 - This verse says that only God is holy. But whoever wrote Ps.86:2 said he too was holy.

*** Psalm 86:2 reads, "Preserve my life, for I am holy; You are my God; save your servant who trusts in You!" David's holiness was a state of being. There are times in the Psalms were David records his lack of holiness. Human holiness is a temporary state of being because we are always attacked by sinful desires and spiritual warfare.**

*** God's holiness is part of His character. His holiness is a part of His being like our sex, either male of female, is a part of our being. It is inseparable and unchanging.**

Chapter 16

16:1-21 - The seven vials of wrath: 1) sores, 2) sea turned to blood, 3) rivers turned to blood, 4) people scorched with fire, 5) people gnaw their tongues in pain, 6) Euphrates dries up, 7) thunder, lightening, earthquake, and hail.

*** This is correct. However, note that these judgments were for people who openly rejected God and would not repent; even after numerous attempts had been made to get them to trust and believe in Jesus Christ.**

16:6 - God gave the saints and prophets blood to drink.

*** This verse is referring to the water that the angels turned to blood. They were giving sinners "blood to drink" because they had killed the saints and prophets.**

16:13 - John sees three frog-like unclean spirits come out of the mouths of the dragon, beast, and false prophet (Joseph Smith, Charles Taze Russell, Mary Baker Eddy, Pat Robertson?).

*** Verse 14 indicates who these spirits are and what they do.**

16:15 - "Blessed is he that ... keepeth his garments, lest he walk naked, and they see his shame."

*** This is true and this is also metaphorical language for saying that people that embrace God and His righteousness are blessed, clothed, and "covered" (or forgiven) by the blood of the Lamb.**

Chapter 17

17:1-16 - The great harlot is described as being "full of abominations and filthiness of her fornication." She has a rather large and prominent sign on her forehead, she will get drunken with the blood of saints and martyrs, she will be

made "desolate and naked," and her flesh will be eaten and burned with fire.

* This is true, however "eat her flesh" is a metaphor.

Chapter 18

18:3 - All nations "have drunk of the wine of the wrath of her fornication" and kings has "waxed rich through ... her delicacies."

* This is true.

18:8 - To punish her God will send plagues and famine, and "she will be utterly burned with fire."

* This is true, too.

18:9 - Kings have committed fornication and "lived deliciously with her." Then they see "the smoke of her burning."

* This is straight from the Bible, again.

Chapter 19

19:2 - The "great whore" corrupted the earth with her fornication.

* This is correct. In the Bible, the term "fornication," as in spiritual fornication, generally refers to idolatry.

19:11 - Jesus makes war.

* This is true. Jesus has many qualities. In many ways, His wrath and justice are being suppressed, now. However, there will come a day when He makes war with the Devil.

19:13-15 - Jesus, whose clothes are dipped in blood, has a sharp sword sticking out of his mouth. Thus attired, he treads the winepress of the wrath of God.

* This is metaphorical language, again.

19:17-18 - An angel calls all the fowls to feast upon dead human bodies, or as the angel calls it "the supper of the great God."

* This is correct.

19:20-21 - The beast and the false prophet are cast alive into a lake of fire. The rest were killed with the sword of Jesus. "And all the fowls were filled with their

flesh."

*** This is true about the Beast and the false prophet. Plus, the remaining sinners were slain and this was their judgment for their wickedness and rejection of God.**

Chapter 20

20:7-8 - When the thousand years are over, God will send Satan to deceive us all.

*** Satan will be loosed. God's will isn't for His people to be deceived, though. Perhaps this is why it was written over 2,000 years in advance!**

20:9-10 - God will send fire from heaven to devour people. And the devil will be tormented "day and night for ever and ever."

*** God will judge the wicked people with fire who join Satan's army. Yes, the Devil will be tormented day and night, forever and ever.**

20:10 - Does Hell exist? Yes.

*** This verse refers to Hell.**

20:12 - Contrary to this verse, the Old Testament says that there is no afterlife.

*** Yes, there will be a resurrection of the dead. Please see "Special Questions" for more on this.**

20:12 - This verse says that we will be judged by our works, but Paul (Rom.4:5-6, Gal.2:16, Eph.2:8-9) disagrees.

*** This is correct. Salvation depends on one's faith. Rewards depend on works. This is consistent with all other passages of scripture.**

*** Galatians 2:16 states that a person is not justified by good works. This is true and consistent with this passage in Revelation. Revelation 2:23 states, "I will give to each one according to their works." If a person has done good, they will be rewarded. If they have rejected God, they will be punished.**

*** See "Special Questions" for more on this.**

20:12-13 - What must you do to be saved? Do the right things.

*** These verses mention only part of the judgment. Yes, works will be judged, but one's faith or lack thereof will be judged first.**

20:14-15 - Does Hell exist? Yes.

*** These verses are referring to Hell. - Does Hell exist? Yes.**

20:15 - Whoever isn't found listed in the book of life will be cast into the lake of fire.

*** This is true. The Lamb's Book of Life records the saved believers in Jesus Christ.**

Chapter 21

21:8 - All liars, as well as those who are fearful or unbelieving will be cast into "the lake which burneth with fire and brimstone."

*** This verse simply lists some of the sins that unbelievers have that will condemn them to the lake of fire and brimstone. All sinners need forgiveness through repentance and faith in Jesus Christ as their Lord and Savior.**

Chapter 22

22:7, 12, 20 - John quotes Jesus (1900 years ago) as saying he will come "quickly."

*** Jesus' return will be in a twinkling of an eye. This is describing the rapture and how believers will be instantly taken to Heaven.**

*** Revelation 3:11 reads, "Behold, I come quickly." Jesus never said, "Behold, I will be back soon." Jesus is saying that people need to repent and follow Him because He will return in the twinkling of an eye and there will be no more chances to repent. This is consistent with numerous other passages of scripture. See 1 Corinthians 15:52.**

22:13 - Jesus is the Alpha and the Omega, the first and the last. But is he God?

*** Jesus is part of the trinity. God the Father, God the Son, and God the Holy Spirit. They are three persons in one, having one character. See "Special Questions" for more on this.**

22:15 - John refers to homosexuals as "dogs" and condemns them to hell.

*** Homosexuals are never referred to in this verse. There is not even an implication of "dogs" referring to homosexuals.**

22:16 - This verse says Jesus was the "offspring of David." but this is denied in Matthew (1:18, 22:41-45) and Luke (1:34). Notice also that this verse refers to Jesus as the "bright and morning star", as is Lucifer in Is.14:12. So is Jesus

Lucifer?

*** Matthew and Luke never deny that Jesus was a descendant of David. Through His earthly parents, Jesus had the right to David's throne. Jesus was born from a virgin, but this concept of inheriting the right to David's throne via His parents' lineage shouldn't be too difficult to understand.**

22:18-19 - Anyone who adds to the words in Revelation (or to the rest of the Bible) will be struck with plagues, and anyone that tries to remove anything from it will have his name removed from the book of life.

*** These verses mention the book of Revelation and not the entire Bible. This passage is referring to the punishment of people that purposely deceive others by adding to the prophecies in the book of Revelation.**

Special Questions

Has anyone ever seen God? - No. Is salvation by faith alone? - Yes. Should we fear God? - Yes. Is Jesus God? - Yes, He is God the Son and part of the trinity. Who raised Jesus from the dead? - God and Jesus. Does God help in time of need? - Yes, He can. To whom did Peter deny knowing Jesus? See below. Must everyone die? Yes, but see below.	Can God change His mind (repent)? - See below. Are there "gods" other than the one, uncreated God? - Yes. How should we treat our enemies? - With love. Was Jesus the first to rise from the dead? - See below. Will anyone else rise from the dead? - See below. Will the earth last forever? - No. Does God approve of human sacrifices? - No. Can God know and see everything? - Yes.

Has anyone ever seen God?

Answer:

*** John 1:18 reads, "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."**

*** John 4:24 reads, "God is Spirit, and those who worship Him must worship in spirit and truth."**

*** 1 John 4:12 reads, "No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us."**

Explanations of apparent difficulties:

*** Genesis 12:7 reads, "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." There are few details about this "appearance." It was likely Jesus Christ appearing to Him, though.**

*** Genesis 18:1 reads, "And the Lord appeared unto him in the plains of Mamre." God is seen in the person of Jesus Christ. God the Father was in Heaven. However, Jesus spoke to Abraham in the form of an angel. This is consistent with several other passages that contain a pre-Christ appearance of Jesus Christ. In the Old Testament, He is often called "the angel of the Lord." See Genesis 16:7.**

*** Genesis 26:2 reads, "And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." This passage simply says that God appeared to Isaac. It doesn't specify how or say that He had a body that Isaac saw.**

*** In Genesis 32:30, Jacob wrestles with Jesus. This is a theophany - a pre-Christ appearance of Jesus Christ.**

*** In Exodus 24:9-11, the word "saw" is used figuratively. God was only seen through a cloud and this is verified by the rest of the chapter (see verse 16). The word "saw" in verse 11 is explicitly used like this: "to mentally perceive, to have a vision." They did not literally see God.**

*** Exodus 33:11 reads, "And the Lord spake to Moses face to face, as a man speaketh to his friend." This passage simply describes the relationship Moses had with God. It has been shown that God revealed Himself to Moses by articulate sounds in his own language. This verse is similar to Deuteronomy 34:10.**

*** Exodus 33:23 reads, "And I will take away my hand, and thou shalt see my backparts." God let Moses see the back of His glory (see verse 22).**

*** Part of Numbers 14:14 reads, "For they have heard that thou Lord art among this people, that thou Lord art seen face to face." This very verse says how God met the people. However, you have to read the whole verse. "and they will tell it to the inhabitants of this land. They have heard that You, Lord, are among these people; that You, Lord, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night."**

*** Deuteronomy 5:4 reads, "The Lord talked with you face to face in the mount out of the midst of the fire." This passage also indicates how God spoke. He spoke**

from the "midst of the fire."

*** Judges 13:22 reads, "And Manoah said unto his wife, We shall surely die, because we have seen God." According to the previous verses, Manoah saw the "angel of the Lord."**

*** 1 Kings 22:19 reads, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." This is simply a parable - an earthly story with a heavenly meaning and content. Some think he had a vision of God. Either way, his human body never saw God's spirit-being while he was on the Earth.**

*** Job 42:5 reads, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Job is referring to his enlightenment, not his actual sight. The previous chapters record God telling him about His awesome glory. Job finally gets it.**

*** Psalm 63:2 reads, "To see thy power and they glory, so as I have seen thee in the sanctuary." David clearly states that He has seen God's power and glory in the sanctuary.**

*** Isaiah 6:1 and 5 record Isaiah's encounter with God. He was purified and taken to Heaven, in a vision, so this wasn't an account of him seeing God's spirit-body on the Earth.**

*** Ezekiel 20:35 reads, "And I will bring you into the wilderness of the people, and there will I plead with you face to face." This passage simply indicates the type of relationship that God wanted to have with the Israelites.**

*** Amos 7:7 reads, "The LORD stood upon a wall made by a plumbline, with a plumbline in his hand." This passage is a metaphor about God's judgment. It is better understood by reading verse 8, too.**

*** Amos 9:1 reads, "I saw the Lord standing upon the altar: and he said, smite the lintel of the door, that the posts may shake." This is part of a prophecy from the preceding chapter. This isn't a literal statement.**

*** In Habakkuk 3:4 and 5, this Hebrew word for "horns" is better translated "light." This is a metaphor describing God's power and majesty.**

Is salvation by faith alone?

Answer:

*** Ephesians 2:8 and 9 reads, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should**

boast."

Explanations of apparent difficulties:

*** Psalm 62:12, Jeremiah 17:10, Matthew 16:27, Romans 2:6, 2 Corinthians 5:10 and 1 Peter 1:17 are all referring to eternal rewards that are given to believers for their works.**

*** Matthew 12:37 is stating that a person is justified by their words - trusting, accepting and believing Jesus Christ is their Lord and Savior.**

*** In Matthew 19:17, Jesus is making a point about the Old Covenant versus the new one. He is telling this man that he must obey the entire law to be righteous. When it is clear that he has merely kept a few of the commandments, Jesus tells him to follow Him (because He was the only way to Heaven).**

*** In Luke 10:26-28, the two, greatest commandments were mentioned. Obeying these, two commandments involves trusting, believing and accepting Jesus Christ as one's Lord and Savior.**

*** 2 Corinthians 11:15 is referring to fallen angels that will be judged according to their works. They were created by God and lived in Heaven. When they sinned, they were cast out of Heaven. They will be judged for this sin.**

*** In James 2:14, only some rhetorical questions are being asked. Verse 17 explains "dead faith."**

*** In James 2:21-25, the importance of works is stressed. However, this passage is founded by verse 18. James 2:18 reads, ". . . you show me . . . I'll show you . . ." This is clearly a passage about people proving they are saved by their works. This is clearly not about God's requirement of faith for salvation.**

Are there "gods" other than the one, uncreated God?

Answer:

*** 1 Corinthians 8:5 and 6 reads, "For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."**

Explanations of apparent difficulties:

*** There is only one, uncreated God - the triune God (also called the trinity). When the scriptures say there is only one God, they are saying that there is only one, uncreated God.**

* The passages of scriptures that refer to "gods" are referring to idols and other things besides the one, uncreated God. It is correct to say there is one God because the one, uncreated God is more powerful than all of these others combined. He is the only real God.

* This Hebrew word for "gods" can also be translated "magistrates" or "angels." David uses this word to describe angels in the Psalms.

How should we treat our enemies?

Answer:

* Matthew 5:44 reads, "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you."

Explanations of apparent difficulties:

* This passage of scripture, written by Jeremiah (the author of Lamentations), is simply stating his feelings about his enemies and such. It is entirely possible for a human to make a statement (and even have it recorded in the Bible) that doesn't line up with God's will. The same thing is true for David's words in the Psalms.

* In 2 Corinthians 16:22, Paul is referring to people who hated Jesus. He said they should be "Anathema" or "accursed." This isn't saying that people should hate them or do evil to them. This is an issue of fellowship and truth.

Can God change His mind (repent)?

Answer:

* James 1:13 reads, "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted by evil, nor does He Himself tempt anyone."

* Jonah 3:10 reads, "Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it."

Explanations of apparent difficulties:

* God can appear to change His mind. However, since He is all-knowing and sovereign, we simply perceive that He changed His mind.

* God cannot be tempted and cannot sin. Therefore, He cannot repent from sin.

* In the scriptures, God occasionally "relents" (some translations say "repents"). This simply means that He elected to stop judging a person or group. It doesn't mean that He repented from sin.

Who raised Jesus from the dead?

Answer:

*** John 2:19-21 reads, "Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up.' Then the Jews said, 'It has taken forty-six years to build this temple, and will You raise it up in three days?' But He was speaking of the temple of His body."**

*** Galatians 1:1 reads, "Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)."**

Explanations of apparent difficulties:

*** Since Jesus is also God - the second person in the triune Godhead - both Jesus and God raised Jesus Christ from the dead.**

Does God help in time of need?

Answer:

*** Hosea 5:6 and 7 read, "With their flocks and herds they shall go to seek the LORD, but they will not find Him; He has withdrawn Himself from them. They have dealt treacherously with the LORD, for they have begotten pagan children. Now a New Moon shall devour them and their heritage."**

*** Psalm 46:1 reads, "God is our refuge and strength, a very present help in trouble."**

Explanations of apparent difficulties:

*** God helps people in need. However, when people sin and don't repent, they test God's patience. Eventually, they pass the point of being shown mercy and God judges them. At this point, when God has decided to punish a sinner, He has the right to ignore their selfish pleas that are merely aiming to save them the punishment they deserve.**

To whom did Peter deny knowing Jesus?

Answer:

*** According to these scriptures, Peter denied knowing Jesus before a female servant, another female servant and one of the high priest's servants. This was all done in a crowd of people.**

Explanations of apparent difficulties:

*** Matthew 26 states that Peter denies Jesus before a maid, another maid and a**

crowd of people.

* Mark 14 states that Peter denies Jesus before a maid, another maid and a crowd of people. Mark 14:69 does not clearly say that it was the same maid. In fact, a better translation of this verse is: "And another maid saw him and once again it was related to them that stood nearby, 'This is one of them.'" Incidentally, why would the same maid say the same thing twice, anyhow?

* Luke 22 states that Peter denies Jesus before a maid, another person and another person. The Greek word "anthropos" that has been translated into the English word "Man," is a word that refers to both men and women all throughout the New Testament. This does not indicate that this person must be a man.

* The fact that John indicates the third denial was to a person only shows specificity. Matthew and Mark simply indicate that the third denial was made to the crowd.

* John 18 indicates that Peter denies Jesus before a maid (near a door), an unnamed person and a servant of the high priest. This doesn't contradict any of the other accounts. John simply omits the title of the second person and gives a specific title for the third one. In John 18:25, the word "they" is implied and not present in the Greek. The servant girl could easily have made this statement to Peter on behalf of the group that was there.

Must everyone die?

Answer:

* Yes, everyone must die. However, there were two (likely only temporary) exceptions. Enoch and Elijah were assumed into Heaven.

* Hebrews 9:27 reads, "And as it is appointed for men to die once, but after this the judgment."

Explanations of apparent difficulties:

* Genesis 5:24 and Hebrews 11:5 mention Enoch. Enoch was assumed into Heaven. Therefore, he didn't die. However, there are two witnesses in Revelation that do many miracles, die, then come back to life. Many people believe these two people are Enoch and Elijah - the only two Bible characters that did not die.

* In John 8:51 and John 11:26, Jesus is explaining how Christians will never die. He is referring to the second death. See Revelation 2:11, 20:6, 20:14, and 21:8.

Does God approve of human sacrifices?

Answer:

*** No, God doesn't approve of human sacrifice. There are absolutely no places in the Bible where God wanted a person to literally sacrifice another human being to Him as an offering. The situation with Abraham and Isaac was merely a test of Abraham's faith. God's intent was never for Isaac to die.**

*** There is ample, scriptural information that shows God is the rightful giver and taker of life. You can click here for more.**

*** Deuteronomy 18:10 reads, "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer."**

Explanations of apparent difficulties:

*** In Exodus 22:29, this Hebrew word for "sons" has a wide variety of meanings. If we take it literally, this verse is obviously referring to dedicating the firstborn son to God; not killing him.**

*** Leviticus 27:28, 29 - These verses simply tell us that any person devoted to the Lord cannot be sold or redeemed.**

*** Numbers 31:25-29 - In these verses, there are no indications that any humans were harmed.**

*** 2 Samuel 21:1, 8-9, 14 - There is no indication that God approves human sacrifice. David heeded the Gibeonites' wishes. Unfortunately, he did not try and bargain with them or offer them other things. Furthermore, the scriptures never indicate that God wanted or appreciated David's decision.**

*** Judges 11:29-40 - This is the tragic account of the foolishness of making a rash promise to God.**

*** 1 Kings 13:2 and 2 Kings 23:20 - These verses do not indicate that God requested a human sacrifice. Furthermore, in 1 Kings 13:2, this word for "offer" simply means "kill" or "slay." If there was an implication of a "sacrifice," it was ironic because these, evil priests were sacrificing to false gods and they were going to be killed on their own altars. This was their judgment for rejecting God and worshiping false gods.**

Should we fear God?

Answer:

*** Yes, we should fear and respect God.**

*** Exodus 18:21 reads, "Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them**

to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."

* Acts 13:26 reads, "Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent."

Explanations of apparent difficulties:

* God has not given us the spirit of fear (timidity) toward other humans. This spirit is from the Devil. God has given us the spirit of courage and of a sound mind.

* 1 John 4:18 is also referring to fearing humans. We should only fear God.

Was Jesus the first to rise from the dead?

Answer:

* The scriptures state that Jesus was the foremost in importance to rise from the dead. This Greek word that is translated "first," in some translations, is also translated "foremost in importance."

* 1 Kings 17:22 reads, "Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived."

Explanations of apparent difficulties:

* In Acts 26:23, this Greek word that is translated "first" is also translated "foremost in importance."

Will anyone else rise from the dead?

Answer:

* After people die, there will be a resurrection to judgment. Christians will go to Heaven and unbelievers will be cast into the Lake of Fire.

* Revelation 20:11-15 reads, "Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire."

Explanations of apparent difficulties:

*** In Job 7:7-9, Job is simply referring to his earthly life. In verse 9, he admits that after he dies, he will not live again on Earth.**

*** In Psalm 6:5, David is simply saying that people on Earth tend to forget the people who die.**

*** Ecclesiastes 3:19 simply indicates that there is death. It makes no statement about resurrection or the afterlife.**

*** In Ecclesiastes 7:5 and 9:5, the writer is demonstrating a worldly viewpoint of death that is inconsistent with the scriptures. Don't forget that this is a journey of sorts and the writer currently isn't trusting God for inspiration, revelation, blessings, etc.**

*** Isaiah 26:14 is referring to some particular unbelievers that God has judged. They would not rise in human form.**

*** Isaiah 38:18 simply indicates that dead people cannot choose salvation. They cannot choose to begin loving God and praising Him. This verse does not say that people will not be resurrected to judgment.**

*** In Matthew 9:24, we see Jesus raising a girl from the dead. He had miraculous power and used it for the good of others.**

Is Jesus God?

Answer:

*** Jesus is God the Son. He is not God the Father. He is the second person in the trinity (also called the triune Godhead).**

*** Matthew 28:19 reads, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."**

*** John 1:1-5 reads, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it."**

Explanations of apparent difficulties:

*** John 8:40, Acts 17:31 and 1 Timothy 2:5 indicate that Jesus was human. These verses simply indicate that He became a human and walked the Earth. Many other passages, in these same books, indicate that Jesus was also God and**

surely more than a man.

* John 14:28, 1 Corinthians 11:3 and Colossians 3:1 indicate that Jesus is a different person than God the Father. This is true, too. Jesus is God the Son. God is the first person in the trinity and Jesus Christ is the second.

Will the earth last forever?

Answer:

* No, the Earth won't last forever.

* Luke 21:33 reads, "Heaven and earth will pass away, but My words will by no means pass away."

* 2 Peter 3:10 reads, "But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up."

Explanations of apparent difficulties:

* Deuteronomy 4:40 reads, "You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which the LORD your God is giving you for all time." God is clearly reiterating His promise with His chosen people. He never indicates that the world would last forever, though.

* Psalm 37:29 tells us that the righteous will inherit the land and dwell in it forever. This verse is obviously referring to the duration of their lives and not eternity.

* In Psalm 78:69, Psalm 104:5 and Ecclesiastes 1:4, this Hebrew word for "forever" is also translated "concealed the vanishing point." The earth will pass away, but its vanishing point is concealed.

Can God see and know everything?

Answers and explanations of apparent difficulties:

* Yes, God can see everything. There are no definitive, biblical statements about God's lack of knowledge (or sight). Simply because we read God asking someone a question about their whereabouts, this doesn't mean He didn't know where they were. They were simply rhetorical questions and the wording was used to try and understand an omnipotent God. Incidents like these are in Job 1:7 and 2:2 and Numbers 22:9.

* At times, Bible writers tried to understand God be relating to Him with human

terms. Therefore, they wrote that He "went" somewhere. This doesn't mean that He wasn't already omnipresent. It simply relayed a fact about God's actions. Situations like these are in Genesis 11:5 and Genesis 18:20 and 21.

*** When we read that a Bible character "hid" from God, we can rest assured that they simply tried to hide. God still saw them. These circumstances can be found in Genesis 3:8 and Genesis 4:14.**

*** In Genesis 22:12, Deuteronomy 8:2, Deuteronomy 13:3 and 2 Chronicles 32:31, we read about God "knowing" something. He would sometimes make people show what was in their heart. He would have them "prove" their love for Him. By the context, it is not apparent that God did not know their heart. In fact, we read that God looks at the heart (see 1 Samuel 16:7). Therefore, we know that He knew their heart. He simply wanted their heart to be revealed to themselves and others.**

*** In Hosea 8:4, the Hebrew word for "know" is also translated "recognized." God didn't recognize the gods they worshiped. He did not heed or respect them. He surely saw and knew what they were doing.**

Note From the Author

I hope you've enjoyed The Skeptic's Annotated Bible: Corrected and Explained. This is a copyrighted rebuttal to The Skeptic's Annotated Bible and we hope you enjoy this resource. Please note that the answers within are certainly possibilities. However, it is often difficult to make definitive statements about the distant past. This book and its author do not claim to know everything or have every answer to every question, but the SABCE does use historical records, Greek and Hebrew, modern translations, Bible commentaries, Bible dictionaries and concordances and common sense to rebut the SAB.

In case you're interested, here are other books I have written.

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Sincerely,

Jason Gastrich

2 Timothy 2:15 ***"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."***

1 Peter 3:15, 16 ***"But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed."***

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