

Q&A

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ANNA'S AGE

QUESTION: *What was Anna's Age (Lk. 2:37)?*

ANSWER: Admittedly, the Greek is a bit ambiguous. It reads:

...αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς

καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων...

Literally, this says, "...this [woman] being advanced in many days, having lived with a husband seven [years] from her virginity, and she [was] a widow until eighty-four..."

Normally, I think this probably indicates that she was 84 years old at the time of the presentation of Jesus at the temple. Most English Versions also take it in this way (so RSV, NRSV, ESV, NAB, NASB, NIV, NIB, NJB). Indeed, the NJB offers the most unambiguous English rendering: "Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old..."

However, the Greek text is not quite so specific, and some English Versions have her as a widow for 84 years, which when added to the seven years of marriage plus her age at the time of marriage (perhaps as a teenager, assuming a fairly typical age for the home-taking), would put her well over the century mark (so ERV, NET). Here, the ERV offers the most unambiguous rendering: "...she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four

years...” While the ESV follows the earlier reckoning, it offers this second possible reckoning as a footnote to the text.[back](#)

APOCRYPHA

QUESTION: *Does Dan have any commentary on the orthodox Old Testament and catholic Old Testament and why we don't use them?*

ANSWER: Yes, I do have a brief introduction to each of the Apocrypha books. Go to the Diakonos website, and you'll find them under: "Literature." Scroll down to "Old Testament Section 2 of 2," and near the end you'll find a commentary called "Apocrypha."

By the way, I DO use the Apocrypha, and while I agree with the Reformers that these works are not to be used for establishing church doctrine, they are nonetheless valuable as spiritual helps and ought to be read by Christians. They were certainly read by Christians in the long history of the church, since they were part of the Septuagint, which was the basic Bible for most Christians in the early centuries of Christianity. In my opinion, the low value given to the Apocrypha by many Protestants is both short-sighted and against the flow of the larger history of the Christian church. [back](#)

BIBLE AUTHORITY

QUESTION: *Hello, I have a question about the authority of the Bible. What gives the Bible authority over other texts of the ancient Near East, or other religious beliefs from over the ages? What gives the Bible authority at all? Christians speak of the "authoritative word of God", but where does that authority come from exactly?*

ANSWER: This is a fair question. The authority of any religious text is given to it by those who believe it to be divinely inspired. Hence, authority is always a matter of religious faith. To be sure, there may be supporting arguments concerning a text's veracity, accuracy, wisdom, and so forth, but nonetheless, a text is authoritative only for those who acclaim it to be so, which is to say, it is a matter of faith. Similar to faith in the belief in God, where God's existence and character are held to be fundamentally real, the authority of the Bible is also part of the Christian belief system.

It is interesting that you reference other ancient Near Eastern texts, of which there are many. Some of these texts were certainly known to the writers in the Bible, and on occasion, they reference them also (e.g., Num. 21:26-30). Other texts, such as the Mesopotamian creation texts or the flood texts, may well have been known to them, though this is not entirely clear since they are not cited directly. Still, the biblical accounts of creation and flood seem to reflect on them in the form of correctives. Paul, in the New Testament, references more than one Greek poet in his letters, and these texts were held in high religious esteem among the Greeks--and apparently, Paul believed they contained some true sentiments which he was willing to repeat.

The same can be said of the many other religious texts, ranging from the Indian Vedas and Upanishads (earlier than biblical texts) to the Quran (later than biblical texts). No doubt, these respective religious communities held and hold their texts to be authoritative, and equally on the basis of faith.

Hence, when we speak of the "authority" of the Bible, we are using insider vocabulary. The Bible is authoritative for those who are Christians, not for those who are not. They

believe (and I am a Christian, so I also believe) that the Bible is God's Word in human words. Can I demonstrate this conclusion beyond reasonable doubt to an outsider or an agnostic or an atheist? Certainly not. I think there is reason to believe, but if the Christian faith was provable beyond all reasonable doubt, faith would be altogether unnecessary (and the greatest evangelist would simply be a logician). If one should ask from where such authority comes, the answer is ultimately from God, whom Christians believe has spoken to Moses, and to the prophets, and to the apostles, etc. Of course, Christians also believe that the Scriptures which Jesus revered support their authority. But again, this is an insider's viewpoint and cannot be held over the outsider. [back](#)

CALEB AND LAND INHERITANCE

QUESTION: *Why wasn't Caleb given land with the other tribes, but rather had to claim it. I know Caleb was a Kenizzite; Genesis 15:19 mentions the Kenizzites as part of the Canaanites. Do we have any idea when Caleb became part of the people? Why do you think it was possible for him to be a prince representing Judah? Why did he have to demand his land?*

ANSWER: In the first place, it should be remembered that Joshua, while he was very successful in the Canaanite invasion, did not vanquish the entire population of Canaan (cf. Jos. 13:1. While the land was divided and assigned to the various tribes, this did not mean that it was empty land for the taking. Rather, each tribe was responsible to overcome the various Canaanite clans who lived there.

As to Caleb himself, there are a couple of Calebs within the Israelite families. One was descended from the tribe of Judah via Perez and Hezron (1 Chr. 2:3, 9). The other, as you indicated, was a Kenizzite (Nu. 13:6; 32:12). Originally an Edomite clan (Ge. 36:15), Kenaz had settled in southern Canaan and his family, along with a number of other clans, was to be dispossessed by Abraham's descendants (Ge. 15:19). (We later run into another Kenizzite family in southern Judah, Nabal, a sheep rancher who snubbed David, cf. 1 Sa. 25:5.) Many scholars suggest that the Calebites may have been absorbed into the tribe of Judah during the reign of David, but this is a guess. Be that as it may, Caleb was apparently closely associated with the tribe of Judah much earlier, which is why he was selected to represent Judah in the selection of the 12 spies (Nu. 13:3, 6). At this early period, he must have been recognized as a leader in the Judah tribe. When Moses later chose representatives to parcel out the land of Canaan, Caleb was selected to represent Judah (Nu. 34:16-19). Hence, when each tribe engaged in combat with the Canaanites in their assigned areas, they had some successes and some failures, and this was true for Judah as well (Jg. 1:1-20).

As to when or how Caleb's family was absorbed into the tribe of Judah, we have no direct information, but apparently it was quite early. [back](#)

CANNABIS IN THE BIBLE

QUESTION: *I recently read an article where someone claimed that calamus in the Bible refers to Cannabis? Is this valid?*

ANSWER: Attempting to make links between an ancient Hebrew word and a modern English word on the basis of phonetic similarity is, to put it bluntly, absolutely the wrong way to do things. It's right up there with the British Israelite theory that since "Brit"

sounds like the Hebrew “berit,” the English and the Americans are the lost 10-tribes of Israel. Its validity is right up there with the flat earth society.

However, the author of this article, who obviously does not know Hebrew and is depending entirely on secondary sources, offers some further arguments, all of which are specious.

First, the Hebrew word קָנָה is translated in more than one way, even in something as traditional as the KJV. Yes, it is rendered as a plant used in the recipe for anointing oil (Ex. 30:23), where it is in Hebrew construct form as וְקָנָה בְשֵׁם (= the stalk of balsam trees), but to make a case that the sound of this form, which is *qanah bosem*, should be related to the modern plant cannabis on the basis of phonetics, is sheer absurdity. The word also is used to refer to a tubular-shaped measuring reed (Eze. 40:3-5), which suggests the instrument is made from a long, straight stalk (which is quite unlike the stems of the cannabis plant). It is used to refer to the beam on a balance scale for weighing out gold and silver (Isa. 46:6), which suggests that it is structurally substantial (a quality very unlike the cannabis plant). Metaphorically, it can refer to the bone of the upper arm (Job 31:22), again an image that suggest something long, tubular, and straight.



Metaphorically, it also is used to refer to a candlestick shaft (Ex. 25:31), again suggesting a long, tubular shape. Scholars conclude that this Hebrew word refers to *arundo donax*, a giant reed with long, tubular stalks, common in the Mediterranean, Egypt, and many other places in the world. Here is a photo of the plant (left). Its dried grass stems were used in ancient Egypt to wrap mummies, and it was used in the Roman Period to make arrows and pipe instruments (and is still used to produce high quality bassoons). The young shoots and leaves are edible by humans. It can be roasted or boiled or ground to make bread, though it does have some amount of alkaloid with medical properties. It is readily browsed by cattle, at least before it becomes too large.

All the blather about monetary value in Ex. 30:23 is so much nonsense. The passage has nothing whatsoever to do with monetary value, but rather, the weight of the various raw materials for producing a large amount of anointing oil.

In the end, the article to which you refer is a transparent and flimsy attempt to justify the modern use of cannabis by someone who simply does not know what he/she is talking about (or else is intentionally deceptive). It’s a crock!. [back](#)

CANNABIS AND JESUS

QUESTION: *I need some help. How would you respond to this comment?*

“Jesus probably smoked marijuana. Ha! Ha! They had all kinds of the wacko tobacco

back then and nothing about it was frowned upon at the time. Jesus used a plant numerous times called kaneh-bosm in the old translations, and that is the cannabis plant. Marijuana. Weed. The devil's lettuce. Hemp is mentioned several times. By Moses. John the Baptist. Jesus. Disciples. It helps to look at theologians who are not American, since it's not really criminalized, or frowned upon, anywhere but here. So, it wouldn't be scandalous to a European or middle eastern person to see it mentioned by name. If that makes sense.'

ANSWER: I read the comment, and I'll off some biting comments.

Let's start first of all with קנה בשם (*qaneh bosem*). I've run into this wild idea previously, so it is familiar to me. These two words each have a specific meaning. The first, קנה, refers to any sort of plant that has a stalk, such as, a reed, a long grass blade, or a shaft. Indeed, it can be used of one's upper arm or the beam on a set of scales or the shaft of a candlestick. The second word, בשם, means balsam shrub or balsam oil or perfume. It is a sap from a resinous tree or shrub in the ancient Middle East, and from this sap we get the famous "balm of Gilead." Combined, the two words refer to a group of various plants that secrete sap, such as, sweet cane, oil grass, a giant reed, etc.

The notion that it refers to marijuana specifically is extremely tenuous, based on the similarity of the sound of *qaneh bosem* and the sound of cannibas. This is hardly serious exegesis. It's the sort of stuff that floats on the internet and Facebook, written by unaccredited people who have hardly a clue about linguistics. I suppose the best that can be said of them is that they may be sincere, even if ignorant. Could these Hebrew and English expressions be related to each other? Theoretically it is possible, but in terms of probability, highly unlikely. The happy confidence with which this connection is proposed with certainty as the result of serious scholarship is bull excrement. Their assertions are about as scholarly as the average toad. Actually, the word cannibas (Latin) is derived from a Greek word (not Hebrew), the word καννιβας, which in turn was derived from Old Persian. Herodotus (about 440 BC) use the word to refer to hemp seeds or flowers with a velvet surface. None of this has any connection whatsoever with biblical Hebrew.

To say that Jesus and the disciples probably smoked Mary Jane is ludicrous. This assertion comes from people who are not seeking historical truth, but rather, permission and self-justification. There is not one scintilla of evidence in any Greek text of the New Testament that even hints that Jesus was a smoker of any kind, let alone, this specific kind. And to say that John the Baptist mentions it several times (along with Jesus and the disciples) is so far beyond the pale it is nearly unimaginable. This is right up there with the people who think the moon is made of cheese because it has circular depressions.

I realize I sound a bit harsh, but these claims are absolute nonsense. No living scholar would countenance such idiocy. I suspect the person you've quoted has gained her "perspective" on the internet, where any nonsense by any idiot can be published with alacrity and no outside accountability. As a biblical scholar, I have no hesitation in saying this is NOT scholarship. [back](#)

CANONICAL AND APOCRYPHAL GOSPELS

QUESTION: *Why are the canonical gospels considered by Christians to be valid, while the writers of other early gospels from the 2nd century were rejected?*

ANSWER: The real question is, “Who gets to tell the authentic story of Jesus?” The firm contention of the earliest Christians is that the story of Jesus must come from eyewitnesses, those who actually knew and saw and listened to Jesus. The gospels of Matthew, Mark, Luke, and John all fall within that framework. All the other gospels that came later (mostly Gnostic) do not. What most people don't realize is that historical accounts within the actual period of eyewitnesses are exceedingly rare in ancient history. Take Alexander the Great, for instance... None of the records about his life come from anyone near his actual life-time. Because the first-generation sources have not survived, all analyses of the historical Alexander depend on ancient sources from later generations. Among these, the most important are Diodorus Siculus, who wrote in Sicily in the first century BC.; Strabo, the Greek geographer and contemporary of Augustus; Quintus Curtius Rufus, who composed his *History of Alexander the Great* in Latin during the first century AD.; Plutarch of Charonea, who composed his Greek *Lives of the Noble Greeks and Romans* in the early second century AD.; Lucius Flavius Arrianus, better known as Arrian who, a generation after Plutarch, wrote his *Anabasis of Alexander*; and Marcus Junianus Justinus (Justin), who wrote his *Epitome* sometime between the second and fourth centuries AD.

Anyone who wishes to analyze the life of the historical Alexander must depend primarily on sources that date anywhere from 300 to 600 years after Alexander's death.

What an incredible difference in the writing of the canonical gospels, all of which date within the lifetimes of those who knew Jesus personally. They serve as a level of corroboration that is virtually unprecedented. [back](#)

CHRISTOLOGY

QUESTION: *I was just reading your commentary on John chapter one. It has been so helpful and given me so much to think about as I begin my Christmas reading. I thought I would begin this year with John 1:1-18 and then move on to Matthew and Luke and use your narratives on His birth and infancy. When I got to John 1:14, I got confused about your Christology definition. You write about Christ adopting a preexisting body.*

ANSWER: From what you wrote, I want to emphatically say that I do NOT believe that Christ adopted a preexisting body. There were those in the early centuries who held this view (which is called adoptionism), but **I am not one of them**. In my commentary on John 1:10-14, I wrote (and I will put the most important words in bold):

*The statement of incarnation in 1:14 is perhaps the most explicit in the New Testament. It describes **NOT** a dwelling Christology, that is, a Christology in which God adopts a human being already existing in which to live, **but it describes the Logos who became flesh.***

Those who embrace adoptionism, the idea that Christ adopted a preexisting body, do not believe in the Holy Trinity, at least in the classical sense. I DO believe in the Holy Trinity in its classical sense. In classical Trinitarianism (and also affirmed in the Chalcedonian Confession), the Son of God **became** flesh, which is to say, the incarnation is both divine and human. Incarnation is not a dwelling Christology. A dwelling Christology is God adopting a human body, but that is not what John describes. Rather, Christ is fully God, and he is fully human. He is not merely God in a shell or a human filled with the Holy Spirit. Such a view is more akin to the Jehovah's Witnesses or Mormons or the ancient

Gnostics. **Rather, Christ is fully God and fully human, a true incarnation.** This is what the early church fathers believed, what the Nicene Creed states, and what all classical Christians have continue to affirm through the long history of the church.

Hopefully this explanation may help. If I worded things in my commentary in a way causing confusion, I apologize, but I want to stress that I do not believe that the Son of God adopted a preexisting body. This, for me, would be a heresy [back](#)

CRIMSON WORM

QUESTION: *During the past Easter Week the Christian radio waves have repeated the story of the crimson worm as being the intended reference from Psalm 22. When I look it up with my limited skills/tools, the only thing I find about the word worm is a reference to Issachar's son. Add to that the Psalm 22 reference is one of scorn and not anything about a worm that saves its young. I have no problem with anything in creation being connected to God or Christ's redemptive work. I am just wondering whether this particular worm was the intent of the author in Psalms in such a way that it was what the Israelite people would have read it as such.*

ANSWER: I confess don't listen much to radio, so I am unaware of the so-called "crimson worm" interpretation of Ps. 22:6. I'm not sure what they are saying about this, but from your brief comments, it sounds like they are trying to make a connection between the worm and the sacrifice of Christ focusing on the idea of something "crimson" as linked to the blood of Christ To be sure, I think the suffering depicted by the poet in Psalm 22, which likely was a real incident of suffering in the ancient world, prefigures the suffering of Christ, which is why Jesus quoted its opening passages on the cross. However, the Hebrew word תולעה (*tole'ah*) is a term generally used for larvae and worms (or in the case of infested manna, maggots, Ex. 16:20). It is used in Dt. 28:39 to refer to worms infesting a vineyard. It is the same word used of the creature that chewed down Jonah's vine (Jon. 4:7). Another Hebrew word with this same spelling is used for scarlet dye (cf. Is. 1:18; La. 4:5 and the many references in the materials of the Tabernacle that are described as "scarlet"), so the two words seem to be homonyms. Hebrew, like most languages, has homonyms, and while the spelling (especially in the consonants) might be identical, they still are two separate words. A good example of homonyms in English might be "bat" (as in a flying rodent) and "bat" (as in a baseball bat). Context, not spelling, decides which is the proper meaning.

Given this, a translator theoretically might render the word in Ps. 22:6 as either "I am scarlet [material]" or "I am a worm." However, in this passage the word in question is NOT used as a modifier, so a translation like "I am a scarlet worm" is not a grammatical option. This would be like using the English homonym "bat" and saying, "I am a baseball bat flying rodent." So far as I can see, not a single English Version nor a single Hebrew scholar translates this as "scarlet [material]." The context would make such a rendering highly unlikely if not impossible. All simply translate this as "worm" (and NOT "crimson worm").

So, while I would agree that Psalm 22 foreshadows the sufferings of Christ, I can find no justification in Hebrew grammar to warrant reading this passage as referring to a "crimson" worm. It is an inappropriate mixing of homonyms. It sounds to me like someone who does not know Hebrew is trying to appeal to Hebrew to make a point. [back](#)

DATING OF JOHN'S GOSPEL

QUESTION: *Recently I heard and read some of the work by George van Kooten, professor of divinity at Cambridge. He raises the idea that John is actually earlier, before 70AD, based on John 5:2 that speaks of the pool of Bethesda with five covered porches. He brings up that the Greek verb is used in present tense, which would not make sense if it was written after AD 70 because of the destruction of Jerusalem. According to him this sentence structure was only used if the place in question still exists and it is not just a use of historic present. He also suggests that if John was an early Gospel, there would also be no need for the unknown source Q to be used, because early access Gospel of John would solve this issue. I am very curious what you think about this theory and how scholars generally think about this? Do you think it is possible that John would be an earlier Gospel or is it more realistic to hold on to a later date?*

ANSWER: At the very least, the precise dating of the canonical gospels is and has been a moving target. It was popular a few decades ago, especially by scholars like Rudolf Bultmann, to make John's Gospel very late (mid-2nd century), but the discovery of p52, the John Rylands Fragment (a copy which dates to about AD 125), pretty much gutted this very late date theory. Most scholars continue to opt for some time in the 90s for John, which still is somewhat later. However, and this is the salient point, all these dates are, more-or-less, educated guesses. Typically, Luke and Matthew are dated in the 80s, but here again, there is reason to argue for earlier dates, especially for Luke, since Acts was written after Luke, and Luke closes Acts with Paul in Rome in about AD 62, more-or-less. Mark is a bit more firm, since Papias directly connects Mark's Gospel to Peter, who was martyred in the early 60s. Presumably, Mark's Gospel was composed shortly after Peter's death and at Peter's request to Mark.

All that being said, I can understand why Dr. Kooten might suggest John's Gospel being even earlier based on the Pool of Bethesda, which was likely destroyed in AD 70 by the Roman legions. If John speaks of it in the present tense, this would make sense. How much traction this view will gain in the larger world of NT scholarship is hard to say.

I'm less clear on why an early date for John would make unnecessary the hypothetical Q document, which really affects Matthew and Luke, not John, but not having read Dr. Kooten's thesis, I'm not in much a position to offer any opinion. In any case, Q is not a source for which we have an actual text. It is a source that is deduced based on the common passages in Matthew and Luke that are absent in Mark.

My sense of things is that contemporary scholars continue to prefer the priority of Mark, followed by Matthew and Luke using the hypothetical Q, and then John. There are some actual references to John in the post-apostolic fathers about it being a "supplement" to the other gospels, which would suggest that it is later.

In the end, we can only offer educated guesses, but for me, at least, the most important feature for all the canonical gospels is that whatever their precise date, they were all composed within the era of living witnesses to the life of Jesus. This, in itself, offers a level of corroboration that is virtually unheard of in ancient historical studies. To have four independent documents, all within the living memory of the person they describe, is truly a one-of-a-kind witness without parallel in ancient literature. [back](#)

FORNICATION

QUESTION: *How should one understand the word porneia in the New Testament?*

ANSWER: The word *porneia* has a long history. The word group (*porneia, porneuo, porne, pornos*) appears some 55 times in the NT, about half of which come in the letters of Paul, though the expression appears in the words of Jesus as well.

Among the Greeks, the word goes back to the classical period, where it initially had the connotation of "selling" oneself (based on the Greek word *pernemi* = to sell). Hence, it was used of prostitution, both positively and negatively. In a positive sense, the Greeks in Athens were quite open to it, since in the words of Demosthenes, "The chattel we have for our pleasure, the concubines for the daily care of our bodies, and our wives so that we can have legitimate children and a true guardian of the house." Sacred prostitution was widespread in the ancient world, both in Greece and Mesopotamia (not to mention Canaan), where it was believed to ensure the fertility of everything in the land.

Herodotus, for instance, describes that once in her life, every Babylonian woman must "sacrifice" herself to the goddess Mylitta by giving her body to a stranger in the temple precincts. Strabo writes that in Corinth alone there were more than a thousand courtesans consecrated to Venus. Greek married women were encouraged to have sexual relations with slaves and to indulge in lesbianism. Pedophilia developed as well. The word *porneia* eventually came to refer to harlotry, homosexuality, promiscuity, and pedophilia, all of which were "allowed" if not expected for health and pleasure.

The Stoics, who came somewhat later, took a more rigorous and negative view of *porneia*, condemning all adultery and extra-marital sexual intercourse. Still, it is probably fair to say that more Greeks followed the positive assessment of *porneia* than the negative one, even into the period of the NT.

When it comes to the Bible, the Hebrew words for "fornication" (*zanah*) and "adultery" (*na'ap*) were captured by the Greek words *porneia* (fornication) and *moicheuo* (adultery) in the Greek LXX, and these distinctions carry on into the New Testament. The former, which is broader, seems to include all illicit sexual intercourse, while the latter refers more narrowly to illicit intercourse with someone already married. In the NT it is probably fair to say that a writer like Paul uses Greek words but often assumes Hebrew definitions. Most scholars think so, and I agree. At least, Paul takes a decidedly negative view of *porneia* (and *moicheuo* as well), and he certainly does not follow the permissiveness of the ancient Greeks. Rather, it seems most probable that when he uses the word *porneia* he has in mind the sexual laws of the Torah (i.e., sexual union outside marriage, homosexuality, incest, prostitution, bestiality, etc.). Against Gnostic-like dualism, which regarded the body as part of material life and therefore something that could be freely satisfied without endangering the after-life, Paul forbids *porneia* outright, something incompatible and irreconcilable with Christ.

With the current strenuous effort on the part of some to relegate the laws of the Torah to an irrelevant system of the past, it seems to me that in using this word, especially in the same way it is used in the LXX, Paul is directly referring to the Torah proscriptions.

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FREE WILL

QUESTION: *In the Old Testament we see how God uses other nations to bring*

judgement on Israel. Also, we see how these nations also receive punishment for their wicked actions. In my head there is a little clash here between free will and God using people, because these nations were not actively following God. So how does it work with God using them and them still having a free will? Is it right that they receive punishment? (of course it is, because God is just), but I still don't fully get it).

ANSWER: You are quite correct that Yahweh used the Israelite nation to judge the Canaanites (Ge. 15:16; Dt. 20:17-18, etc.), and later, God used the Assyrians to judge the Israelites (Isa. 7:20; 10:5, etc.). So, what has this to say about human freedom?

In the first place, I think all Christians would agree that only God is free in the ultimate sense. Humans may have freedom, but it is at best a limited freedom, since we are finite humans with limited capabilities. Of course, how much limited freedom we have has been vigorously debated for many centuries, beginning with Augustine and Pelagius in the 5th century and the Calvinists and Arminians in the 2nd-generation Reformation Period. Christian denominations still are divided, the Reformed Churches on the Calvinist side and the Methodist churches on the Arminian side. (For a history of this debate, see my study on the website titled "Sovereignty and Freedom" Literature/Theology&Ethics/2of 2).

I don't know from which theological tradition you may be, but from the way you framed your question, I am assuming you are from a Christian group that believes in human freedom to do good or evil. That said, I think you would agree that when God uses people, either for good or for bad, he doesn't do so in a way that cancels out their human freedom altogether. Humans are not puppets. For instance, God "used" Paul as the missionary to the Gentiles, but Paul at the same time champions the freedom of the Christian, included his own freedom (Gal. 5:1; 1 Cor. 9:1-5). His language suggests he is "free" to get married, free to choose what he eats or drinks, and so forth. Still, he uses his freedom to follow God's calling as a missionary. Hence, God using people in one way doesn't eliminate their freedom in other ways.

Furthermore, God holds people accountable for how they obey or disobey his calling for them. The Israelites, for instance, were to be used as instruments of judgment on the Canaanites, but when they failed in this mission, he sentenced them to live side-by-side with the Canaanites (Jg. 2:1-3). They used their freedom to disobey, and they reaped the results of their bad choices. While God used the Assyrians as an instrument of judgment on the Israelites, this did not cancel out the fact that the Assyrians, also, would face divine judgment for their oppressive measures (Isa. 14:24-27, etc.).

It would seem to me that in wrestling with this issue one must allow for a certain amount of divine mystery. As finite humans with limited capacities for discernment, we may not fully understand how everything works. To use Paul's language, "We see but a dim reflection." Certain things we can affirm because the Bible speaks clearly, such as, God is just, all humans are accountable, and so forth. But, as the saying goes, "the devil is in the details," and we may not fully grasp how all those details pan out. Probably, we won't fully understand until Christ returns and we "know even as we are known" (1 Cor. 13:12). I know this might sound a bit like a cop out, but I think it is wise to acknowledge that we don't get to psychoanalyze God. His ways are not ours, and while he is always near us, he also is always beyond us. So, if as you said, you don't "fully get it," get in line and join the club! [back](#)

GENESIS 3:16 AND THE ESV

QUESTION: What is going on in the Hebrew text of Gen. 3:16 with respect to the ESV?

ANSWER: The recent hoopla concerning gender issues and the ESV arises out of the ESV committee's newest set of revisions (August 2016) and their stated decision to refuse any further revisions, thus permanently fixing the ESV renderings much as was true for the KJV for three centuries. The background of this issue implicitly concerns, at least to some degree, the pitting of the NIV against the ESV, the NIV translating passages in more favorable ways toward women and the ESV translating the same passages in more restrictive ways. The render of Gen. 3:16 is a case in point:

One of the new changes in the ESV is the rendering “your desire shall be contrary to your husband, but he shall rule over you”, whereas previously, the ESV read, “your desire shall be for your husband, and he shall rule over you”. The original rendering, which agrees with the NIV and various other English Versions, is descriptive. There is some ambiguity here, since the wording can be taken in more than one way. It might mean that the woman longs for the lost closeness of her relationship with her husband prior to the fall. It might simply indicate that there would be tension between the man and the woman, the sad result of the fall for both of them. She wants to restore what was lost, and he exercises the will to power over her, a residual effect of the fall expressed in ancient Near Eastern patriarchal culture, which was male dominated. The newer rendering, on the other hand, is prescriptive, which is to say, it still treats the woman's desire for her husband as adversarial, a symptom of her fallen condition, but more importantly, it treats the man's rule over the woman as ordered by God, in fact, a divine justification for patriarchalism and male superiority, not merely in the ancient Near East but beyond it.

Everything hinges on a single preposition, the Hebrew word לְ. This preposition indicates movement, and it means “to” or “toward.” Any of the standard Hebrew lexicons will give this as its primary meaning. If there is a lesser meaning of “against” (and some lexicons do not even list this meaning at all), it is only in contexts where it seems required. The earlier ESV translation, “your desire shall be for your husband”, reflects the primary meaning of the preposition. The recent revision, “your desire shall be contrary to your husband,” reflects the lesser meaning of the preposition. It would appear that the ESV committee chose the more unusual nuance rather than the primary nuance to reinforce a theological position of male dominance—and this is one thread in a fabric of several passages where the NIV translates words with nuances more favorable to women while the ESV translates those same words with nuances that are more restrictive.

However this passage is to be translated, a major point to be acknowledged is that all translation is a first step toward interpretation. It is incumbent upon the church not to relegate the issue of translation to only a handful of experts, but also to have sufficient widespread knowledge of the original languages to follow the discussion and make informed decisions. At one time, this was common among the clergy of the Christian church, who uniformly were required to study both Greek and Hebrew in seminary. Today, increasingly, this is not the case. [back](#)

GOD'S GLORY, CAN WE ADD TO IT?

QUESTION: *If God created things for his own glory, then does that mean that we are*

somehow able to add to the glory He receives or possesses? That doesn't seem to align with what I understand of theology proper. Or, is glory not a quantitative thing that can be measured, added or subtracted to? And if that's the case, doesn't that undermine one of John Piper's primary theological foundations for missions in his book, "Let the Nation Be Glad," which is that every unbeliever is another person whose praise and worship God deserves. Or the idea that if we do not praise Him, the rocks will cry out? These seem to indicate to me the idea of a potential glory deficit, which, again, doesn't seem to align with the all-sufficient nature of God.

ANSWER: One of the challenges in such a question is defining what glory actually is. The Hebrew word for glory, *kavod*, carries the connotation of weight, which I assume must be metaphorical, since God is spirit and has no physical weight. If that is the case, then glory is not quantitative as though it were a substance. Hence, when humans come to faith, I think this is more along the lines of displaying God's glory rather than adding to it. I doubt that God's glory has a deficit. Rather, his glory is primarily displayed in his character, which is to say, his essential goodness, grace, and mercy. At least that seems to be the explanation given to Moses when he asked to see God's glory (Ex. 33:18-19). This, it seems to me, lines up with what Paul says, when he describes the church as being to the praise of his glorious grace. Of course, if we do not praise him, the rocks—the very pieces of the created world—will do so, not to add to his glory, but to recognize and announce it to a deaf world. This would also be in alignment with what John says, for when speaking of the incarnation he says, "We saw his glory, the glory of the one and only Son who came from the Father full of grace and truth" (Jn. 1:14). In this sense, then, Christ is the greatest display of the glory of God, since he is the very imprint of his nature (Heb. 1:3). [back](#)

HOMOSEXUAL LANGUAGE IN PAUL

QUESTION: *How should one understand the Paul's Greek term *arsenokoites*? Some suggest this word is only concerning adult men taking advantage of boys. Is this correct?*

ANSWER: Several research articles, both recent¹ and not so recent,² have suggested that the word *arsenokoites* in 1 Corinthians 6:9 and 1 Timothy 1:10 should be understood, not to refer homosexual union in general, but rather, only to exploitative homosexual union between men and boys. Almost certainly there is an underlying agendum in this suggestion, which aims at neutralizing a biblical passage that usually has been understood throughout the history of Christianity to prohibit same-sex union. The reinterpretation of the traditional understanding is now being urged in order to make this vice prohibit only sex between men and young boys, but not sex between committed homosexual adults. The arguments usually proceed along the grounds that the word is a Pauline coinage, its meaning is obscure, it was not widely used (if ever) in Greco-Roman literature, and/or it was not translated as "homosexual" until the *Revised Standard Version* of the New Testament published in 1946. This reinterpretation belongs to a much broader effort over the past several decades to neutralize, on the basis of linguistic and social-cultural grounds, several other biblical passages that seem either to prohibit outright or to describe

¹ e.g., <https://www.forgeonline.org/blog/2019/3/8/what-about-romans-124-27>.

² e.g., J. Boswell, *Christianity, Social Tolerance, and Homosexuality* (University of Chicago, 1980).

in morally reprehensible ways the practice of same-sex union.³ Whatever this word means, it certainly was included by St. Paul in a list of moral vices to describe those with behaviors excluding them from the kingdom of God (1 Co. 6:9a). The list includes idolaters, adulterers, swindlers and so forth.

So, how should this word be translated? In the first place, the word is a compound, made up of the word *arsen* (= a male, a word known in Greek literature from the time of Homer) and the word *koite* (= bed, or euphemistically, sexual intercourse). Whether or not Paul coined the word *arsenokoites* is unclear, but it is true that this compound word is not widely found in ancient literature, though it was used by early Christian writers such as Polycarp and Eusebius as well as the compiler of the Sibylline Oracles, an early text of mythology deriving from Jewish Hellenism and Gnosticism. Literally, it means a “male-bedder,” which in turn is taken to refer to one who practices homosexuality, a pederast, or sodomite (*BDAG*). The word *arsen* means a male, and most often it refers to an adult male, not a boy. It means a male as opposed to a female (*thelys*), and indeed, in both Plato and Aristotle, the terms appear together in the phrase *arsen kai thelys* (= male and female). It occurs some 54 times in the Septuagint Old Testament, usually equating the Hebrew term זָכָר (= male, man). It is the Greek term in the LXX used in the account of the creation of male and female. As a Greek word that corresponds to its Hebrew original, it normally does not mean boy. There is a Hebrew word for boy (נָעָר), but *zakar* is not it. Hence, the notion that the first part of the compound word refers to a boy cannot stand. Further, if whoever coined the compound ἄρσενοκοίτης had intended it to refer to an adult man exploiting a boy, there are better choices for a coinage, such as, παιδιονοκοίτης or παισοκοίτης. In the seedy world of modern pedophilia, for instance, one would not expect a coinage like male-porn if one was referring to child-porn.

The history of English Bible translation, going back to its earlier iterations, has translated *arsenokoites* in various ways. The older English versions tended to follow the rendering of William Tyndale (KJV, ERV, ASV). As scholars became more familiar with ancient Greek, their translations became more precise.

- “lechers against kind...they that do lechery with men” (John Wycliffe, AD 1382)
- “abusars of them selves with the mankynde” (William Tyndale, AD 1534)
- “abusers of themselves with mankind” (King James Version, AD 1611)
- “abusers of themselves with men” (English Revised Version, AD 1881)
- “abusers of themselves with men” (American Standard Version, AD 1901)
- “unnatural crime” (New Testament in Modern Speech [Richard Weymouth], AD 1909)
- “sexual perverts” (Revision Standard Version, AD 1946, 1952)
- “rapacious” (The New Testament in Modern English [J. B. Phillips], AD 1958)

³ Other reinterpreted words in this broader initiative include: **1**) the Hebrew verb יָדָע (= to know, or as a euphemism, to engage in sexual intercourse), aimed at neutralizing Ge. 19:5 and Jg. 19:22), **2**) the Hebrew modifier תּוֹעֵבָה (= detestable, abomination), aimed at neutralizing Lv. 18:22 and 20:13, and **3**) the Greek noun φυσικός (= natural, according to nature), aimed at neutralizing Paul’s condemnation in Ro. 1:27 of those who exchange natural sexual relations for unnatural ones.

- “homosexuals” (New American Standard Bible, AD 1960)
- “unnatural sexual vice” (New Testament in Plain English [Charles Williams], AD 1963)
- “homosexual perverts” (Good News Bible (formerly, Today’s English Version, AD 1966)
- “sodomites” (New Jerusalem Bible (AD 1966, 1967, 1968)
- “homosexuals” (New American Bible, AD 1971)
- “men who have sex with men” (New International Version, AD 1978)
- “sodomites” (New King James Version, AD 1982)
- “sodomites” (New Revised Standard Version, AD 1989, 1995)
- “[those who] practice homosexuality” (New Living Translation, 1996)
- “men who practice homosexuality” (English Standard Version, AD 2001)
- “practicing homosexuals” (New English Translation, AD 2005)

Obviously, the English translations of the Bible widely agree that the word refers to same-sex union generally. True, the word “homosexual” is not used in the earliest English versions of the Bible, but it could hardly have been so used, since the word “homosexual” did not enter the English language until the late 19th century. In any case, what is new in the gay apologetic is the contention that the word *arsenokoites* is a narrow term, not a broad term, and that it refers only to same-sex union between adult males and young boys.

What usually is not discussed (but should be recognized) is that the word *arsenokoites* in 1 Corinthians 6:9 belongs to a word pair, the two words *μαλακός* and *ἀσενκοίτης*. Commenting on this word pair, Bruce Winter (Divinity Faculty, Cambridge University) points out that the first of these terms, widely known in ancient Greek texts, refers to a passive homosexual partner, while the second term would naturally refer to the antonym of the first one, i.e., the active or aggressive homosexual partner. Hence, Paul uses two terms in 1 Corinthians 6:9 in order to describe both the passive partner and the active partner in same-sex union. Those engaged in homosexual union would assume either one role or the other, and Paul forbids both for Christians.⁴ Thus, the New English Translation (2005) renders the two terms as “passive homosexual partners” and “practicing homosexuals,” and this translation seems best to fit the historical context.⁵

Beyond linguistics, one also must bear in mind that Paul, who uses the term *arsenokoites*, was a practicing Christian Pharisee and rabbi (cf. Ac. 23:6). His moral framework agrees appreciably with that of other Pharisees and rabbis of his day, and same-sex union was decidedly disapproved in that circle. Hence, the historical context in which Paul uses the term strongly favors a traditional interpretation, not an anachronistic one that is foisted from the 21st century back into Jewish antiquity.

As such, I do not find the arguments compelling that attempt to reinterpret the word

⁴ See the lengthy excursus on 1 Co. 6:9 and the way the terms were used in Greek and Latin in the 1st century, cf. B. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids, MI/Cambridge U.K.: Eerdmans, 2001), pp. 110-120.

⁵ See also C. Barrett, *A Commentary on the First Epistle to the Corinthians* (A. & C. Black, 1971), p. 140.

arsenokoites in the New Testament. They seem to me to be attempts to justify a behavior that already has been either approved or adopted, not the product of disinterested linguistic or historical research. Several factors combine to show that the homophile apologetic is tendentious and dangerous. While it makes a show of scholarship, which might be impressive to the lay person unfamiliar with ancient history or biblical languages, it is, in fact, a serious breach of scholarship.

Furthermore, it always is suspect when a person or group first adopts a behavior and only later tries to prove from the Bible that it is legitimate. If the "discovery" had been made first that the Bible permitted homosexual behavior, one might at least be inclined to pass over the issue of motives. However, when the behavior comes first and the biblical support for it is advanced only later, then one suspects that what is being offered is an interpretation of convenience. To date, the most thorough theological and exegetical treatment of homosexuality is by Robert Gagnon, and his conclusion is worth noting:

Same sex intercourse is strongly and unequivocally rejected by the revelation of Scripture. Arguments put forward by advocates of homosexuality to undermine the contemporary relevance of Scripture are weak. Scripture does not reject same-sex intercourse because of some alleged ignorance of non-exploitative forms of homosexual behavior or genetic causation factors. It does not reject homosexual intercourse because of some misperception that only idolaters in the strict sense could engage in such behavior or because of some superstition about defilement and purity. It does not reject homosexual practice, at least not primarily, out of some need to assert the rule of men over women. Rather, Scripture rejects homosexual behavior because it is a violation of the gendered existence of male and female ordained by God at creation.⁶ [back](#)

ILLEGAL IMMIGRATION

QUESTION: *I'm preparing to lead a study that includes Deuteronomy 10: 18-19, which concerns loving the stranger and giving him food and clothing. I'm sure that the issue of illegal immigrants will come up; and I think that the O.T. makes clear somewhere that anyone coming into Israel had to agree to follow their laws. Is this true, and if so, where might I find this? Thank you!*

ANSWER: There are several Hebrew words that describe sojourners, aliens, and strangers in the Hebrew Bible. The most prominent is *ger*, variously translated as "sojourner" or "stranger" in the English Versions. The Israelites were urged toward generosity toward the *gerim*. and certain rights were conceded to them, such as, sabbatical rest (Ex. 20:10), a fair trial (Dt. 1:16), access to the cities of refuge in cases of manslaughter (Nu. 35:15), participation in the annual festivals (Dt. 16:11, 14), and gleaning privileges (Lv. 19:10). At the same time, the *gerim* were responsible to observe the Day of Atonement (Lv. 16:29) and the Passover (Ex. 12:49). Indeed, concerning the

⁶ R. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon, 2001). With respect to the efforts by the LGBT community to make same-sex union a norm in modern society, which began several decades ago, a thorough treatment can be found in J. Satinover, *Homosexuality and the Politics of Truth* (Grand Rapids: Baker, 1996).

observance of the Passover, there is a clear statement, "The same law applies to the native-born and to the alien living among you" (Ex. 12:49; Nu. 9:14). The *gerim* were responsible as well to offer sacrifice for sin (Nu. 15:26-31), and once again, there is the clear statement, "One and the same law applies to everyone..." Violators of Israel's moral statutes, including kosher laws (Lv. 17:15-16), idolatry (Lv. 20:2), and blasphemy (Lv. 24:16), were held accountable, and the latter two violations called for the death penalty. The sexual values of the Mosaic law also must be upheld by the *gerim*, which includes a ban on incest, bestiality, homosexual union, etc. (Lv. 18:29-30). Violators were to be "cut off," which probably means expelled. The *gerim* were expected to completely identify with Yahweh's covenant, including circumcision (Ex. 12:48). The bottom line is that the *gerim* were expected to identify with Israel, its law, and its values as completely as possible, including commitment to Israel's God and Israel's spiritual values.

The modern attempt of well-meaning Christians to treat illegal immigrants according to Mosaic legislation has for the most part been a "pick and choose" method of extracting various passages that seem to favor a predigested point-of-view. It has several serious hills to climb. First of all, the United States is not a theocratic nation, so it is at least questionable as to how to apply Mosaic legislation to a modern, secular nation-state. Second, the ancient world did not have sets of immigration laws comparable to what now exists in modern nation-states, so often it is a comparison of apples to oranges. In principle, however, one thing seems clear. The *gerim* were as fully bound to the laws of Israel as were the Israelites themselves. [back](#)

JACOB'S WRESTLING MATCH

QUESTION: In Genesis 32:25, when Jacob is wrestling with the angel, it says that the angel didn't prevail over Jacob. Does that imply that he couldn't beat Jacob, or is the point that Jacob wrestled fiercely until his hip was touched and God changed his name?

ANSWER: The plain reading of the text in Hebrew is that the mysterious wrestler was unable to best Jacob, though admittedly the Hebrew text is somewhat idiomatic (וַיִּרָא כִּי לֹא יִכַּל לוֹ). Quite literally it says, "[When] he saw that he was unable against him..." We add the word "prevail" or some such equivalent for better English usage, and also, this is a temporal phrase, so it usually begins with "when." It then remains to ask who was this strange but unnamed opponent? Some have suggested (wrongly, I think) that he was an assassin sent by Esau. Others, like Origen in the early church, thought he was a demon (but typically we don't expect demons to offer blessings). Most think he was the Angel of the LORD, a theophany of Yahweh (but if so, it seems pretty incredible that an angel could not out-wrestle a human). I suppose it is worth noting that Jacob was apparently a very powerful man. He managed by himself to move a stone that several others were unable to lift by joint effort (Ge. 29:1-10). In the end, we can only speculate, but here is my speculation. I think the mysterious wrestler was indeed a theophany, but in order to test Jacob, he limited himself intentionally in order to press Jacob to the limit, then blessing him and changing his name. In theophanies, it is not unusual to see God accommodating himself to human life, sometimes eating a meal (e.g., Ge. 18:8). If so, then there is no reason that he might not accommodate himself to Jacob in this wrestling match. Jacob's wrestling match with God thus becomes a paradigm for the future history of the Israelite nation, who also would struggle continually with God. [back](#)

JESUS' REFERENCE TO NIGHT

QUESTION: *In John 9:4-5, do we know what this night is that Jesus is talking about? Is that when he isn't on earth anymore? Because he did tell people to keep doing the work after he left. Does this question make sense?*

ANSWER: Concerning Jn. 9:4-5, the "night" here probably refers to the period between Jesus' death and resurrection. Jesus' redemptive work was his mission as God's Son, sent from the Father into the world, and he was determined to fulfil this mission while he had the opportunity. The time would come when the chance to work in this way would be at an end. He was the world's light, and he must shine brightly while he had the chance (cf. Jn. 1:5). It may be connected to a similar use of the term "night" in Jn. 13:30, where when Judas left the group in order to betray Jesus, it was "night." I don't think the passage in Jn. 9:4-5 refers to the church age or something like that, for as you pointed out, Jesus left his disciples with a charge to bear fruit in the world after he ascended back to the Father. [back](#)

LANGUAGE OF JESUS

QUESTION: *Was the language of Jesus Aramaic?*

ANSWER: This is one place where the answer is not as clear we might like. Aramaic, of course, had a long history as an international language going back into the Neo-Assyrian and Neo-Babylonian periods. When the exiles came back from Babylon, many of the younger folk no longer understood classical Hebrew very well, which in turn meant that in the reading of the Torah the priests were obliged to "translate" or "interpret" for them (Neh. 8:8). The introduction of Hellenism and the Greek language only complicated things. The upshot is that by the 1st century, scholars have widely concluded that the *lingua franca* of the Jews in Palestine was Aramaic, and hence, the language of Jesus was Aramaic (though he probably also knew both Hebrew and Greek). A variety of early texts seem to reinforce this conclusion, including the Gospel of Mark with a sprinkling of Aramaisms on the lips of Jesus (3:17; 5:41; 7:11, 34; 14:36; 15:34), the Palestinian Talmud, the Old Syriac version, and the Peshitta Version. Aramaic, as is well-known, is a sister-language to Hebrew, using the same alphabet and having many common or very nearly common words. The general opinion of scholars has been that Aramaic was gradually supplanting classical Hebrew, and that increasingly, classical Hebrew was the language of the learned rather than the common people. We know that in the synagogue services, for instance, the Hebrew text and the Targums (Aramaic paraphrases) were read alongside each other, the one amplifying the other.

What prompted a reconsideration of this general conclusion has been the Hebrew texts discovered among the Dead Sea Scrolls--not merely biblical texts, which obviously would mostly be in Hebrew, but also sectarian texts of the community, which were also in Hebrew rather than Aramaic. This has reopened the question about the common vernacular of Palestine in the NT period. If the Qumran community wrote their community texts in Hebrew, then obviously Hebrew was not as much a dying language as some had supposed.

In the NT, then, references to "Hebrew" or "Aramaic" are ambiguous, and translating the Greek word *hebraisti* depends upon which linguistic theory about the 1st century the translator adopts. If he/she thinks that Aramaic was the *lingua franca* of the period, then the translation is "Aramaic" (so ESV, NET, NIV, NIB). If he/she thinks that Hebrew was

the *lingua franca*, then the translation of the word is “Hebrew” (so KJV, ERV, REV, NAB, NASB, NJB, NRSV). The lexicons do not try to resolve this ambiguity. As definitions for the word *hebraisti* they offer “Hebrew or Aramaic” (Holladay) or “the Aramaic spoken in Palestine at the time” (*BDAG*), which is not very helpful for answering your question.

Well, this is a long way of saying, “I don’t know the answer to your question.” The majority opinion among scholars still remains that Aramaic was the *lingua franca* of Jews in 1st century Palestine, but a growing minority are urging that this conclusion must at the very least be qualified. [back](#)

LEPROUS MESSIAH

QUESTION: *Does the Book of Isaiah say something about the “leprous messiah?”*

ANSWER: This reference is from the Babylonian Talmud, the tractate called Sanhedrin 98b, where it addresses Isaiah 53:4, interpreting the Servant of Yahweh as a “leprous Messiah.” This is based on midrashic interpretation, however, not on linguistics *per se*. The Hebrew verb *naguah* (= stricken) is much like our English verb: it could, of course, mean stricken by a disease, such as leprosy, but it doesn’t necessarily mean that and often doesn’t. As an example, the exact same word and inflected form is used in Ps. 73:14, where it obviously has no reference to leprosy. The Hebrew word for leper is *tsar*, a different root altogether.

What I found fascinating, however, is that the Servant of the Lord (Heb. The *Ebed-Yahweh*) being described as a leper. The Talmud “records” a supposed discourse between the great Rabbi Joshua ben Levi and the prophet Elijah. The rabbi asks “When will the Messiah come?” And “By what sign may I recognize him?” Elijah tells the rabbi to go to the gate of the city where he will find the Messiah sitting among the lepers. “The Messiah,” says the prophet, “sits bandaging his leprous sores, one at a time, unlike the rest of the sufferers, who bandage them all at once. Why? Because he might be needed at any time and would not want to be delayed.” Elijah says he will come, “Today, if you will listen to his voice.” (Sanhedrin 98a)

There is also a strange story about the Baal Shem Tov, founder of the Hasidic movement. One day the rabbi was riding with a young student. He stopped his wagon at the hut of an old leper, horribly affected by the disease. The rabbi climbed down and spent a great deal of time with the poor man. When he returned to the wagon and recommenced his journey, the puzzled student asked the rabbi who it was that the rabbi had visited. The rabbi replied that in every generation there is a Messiah who will reveal himself if the generation is worthy. The leper he had been meeting with was that Messiah, but the generation was not worthy, so the Messiah would depart.

The interesting thing about this passage, for me at least, is not that the Servant of the Lord is described in this Talmud tractate as a leper, but as the Messiah. The reason this is striking is that standard rabbinical interpretation for centuries has read Isaiah 53, not as describing the Messiah, but rather, as describing a collective figure for the nation Israel, particularly in light of passages like Is. 44:1, which the figure obviously refers to the nation. Further, The Servant of Yahweh in the latter chapters of Isaiah is never described with the title “Messiah.” That a rabbi in late antiquity should identify the Servant of Yahweh with the Messiah is “against the flow” of rabbinic understanding, but certainly

consonant with the way we, as Christians, read such passages.

If you will bear with me, I'd like to send you a short section from my commentary on Isaiah and how I've handled this issue. Here it is:

The most intriguing question about this figure is one of identity. Who is the servant? As the metaphor is developed, it seems to fluctuate between a collective figure for the nation Israel and an individual figure who has a mission to the nation Israel as well as to the world. Even in biblical times, this question was vexing, for the Ethiopian proselyte struggled with it, as is evidenced by his query, "Who is the prophet talking about, himself or someone else?" (Ac. 8:34). As a collective figure, the metaphor clearly represents the nation Israel (41:8; 44:1-2, 21; 45:4; 48:20; 49:3), but this identification hardly exhausts the metaphor. It is when the metaphor depicts an individual that it is most intriguing. Could it be the prophet himself? Is he a king of David's line yet to come? Could he be an historical figure, like the suffering prophet Jeremiah? For Christians, the answer became clear in the life, passion and resurrection of Jesus of Nazareth.

If the first Servant Song presents the Ebed-Yahweh as the chosen one who was endowed with the Holy Spirit to bring justice to the nations (Is. 42:1-4), the second Servant Song explains how the Ebed-Yahweh was chosen from birth and commissioned by God to turn Israel back to himself. The far-off nations are called upon to listen to the commission of this Servant, chosen even before his birth (49:1). He would be a powerful spokesman for Yahweh, having been kept hidden in the eternal purposes of God until the time of his revealing (49:2; cf. Ro. 16:25-26). Like the ancient nation, this Chosen One also would be called "Israel" (49:3). However, while on one hand the metaphor of the Servant is the embodiment of the nation, on the other hand the metaphor also speaks of one who is to be distinguished from the nation and who is commissioned to restore the nation (49:5-6a). Israel as the collective servant is blind and deaf (cf. 42:19), and after surveying her bitter exile, she concludes that her service for Yahweh has been an exercise in futility (49:4a). Only God himself knew what the future held for her (49:4b). But the chosen individual, commissioned before his birth to be Yahweh's Servant, not only would restore the tribes of Israel to God but also would bring salvation to the ends of the earth (49:5-6).

This gospel of universal salvation through the mission of the Servant was central to the earliest Christians. If Jesus was indeed the Servant, then his mission was to the nations as well as to Israel, as Simeon proclaimed through the Holy Spirit in the time of Jesus' infancy (cf. Lk. 2:30-32). It not incidental that Paul and Barnabas quoted Isaiah 49:6 and applied it directly to their own preaching to non-Jews in Pisidian Antioch (cf. Ac. 13:46-48).

The coming chosen Servant, the individual, would be truly effective in turning the wayward servant, Israel, back to God. This was Yahweh's promise. Though the Servant would be despised and abhorred (49:7a), in the end he would be honored by the nations because Yahweh had chosen him (49:7b). As Yahweh's Servant, he would call for salvation and Yahweh would answer (49:8a). The redemptive mission of the Servant would match the time of God's favor to the nations, as Paul also interprets (2 Co. 6:2). Those in captivity would hear the cry of freedom, "Come out" (49:9a). The land would be restored (49:8b), and the desert would change into the beauty and productivity of a paradise (49:9b-10). People from the ends of the earth would come to share in this redemptive benefit (49:11-13). Now the voice of the individual Servant, the Coming One, is to be heard for the third time. The Servant, the individual, stands in sharpest contrast to the servant, Israel. Whereas the

servant, Israel, is blind and deaf (cf. 42:19) and unresponsive (50:2), the Servant, the individual, will be persistent in his obedience, receptive in his attitude toward Yahweh, and obedient in his actions (50:4-5). Whereas Israel was stubborn, with a neck of iron and a forehead of bronze (48:4), the coming Servant would not hesitate to fulfill God's purpose for him (50:5b). It is no wonder that Jesus of Nazareth, Yahweh's perfect Servant, could say, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Mt. 5:17). Jesus was the perfect Servant, and he perfectly fulfilled the commandments that Israel did not (cf. 48:18).

Furthermore, this coming Servant would suffer greatly. He would be beaten and abused (50:6; cf. 49:7). Nevertheless, his ultimate end would not be disgrace but glory. His determination would be unflagging, and God would vindicate him completely at last (50:7-9). Is it any wonder, then, that the resurrection of Jesus from the dead was understood by the apostles to be God's vindication of his Servant Jesus (Ac. 3:13-15; cf. 4:27, 30; 2:13-15, 26; 13:29-30)?

Now follows what has become for many the single most important passage in the Old Testament with respect to the ministry of Jesus of Nazareth. The failed mission of the Servant Collective has been held up to the exiles for examination and shame. The fully successful mission of the Perfect Servant, who is yet to come, has been anticipated. Yet, in spite of his ultimate success, the Perfect Servant would also be a figure of suffering (cf. 49:7a; 50:6). This suffering is now to be described in detail.

In public opinion, the coming Servant would seem to fail. He would incite both admiration and horror (52:13-14). His work would be a priestly work (52:15a), causing mute wonder and amazement from the nations and potentates of the world (52:15b). His mission would be so unusual that it would strain credulity in all who saw him (53:1), not the least of which were the Jewish people themselves (cf. Jn. 12:37-38; Ro. 10:16). His beauty would be in his gentle character, not his outward appearance (53:2-3). He would suffer greatly, empathizing so fully with the sorrow of the people that he would suffer vicariously for their sins (53:4-6). In spite of his torture and abuse, he would not retaliate (53:7). Above all, he would suffer innocently and quietly (53:8-9; 1 Pe. 2:22-23). After he died, he would be given a grave with the wicked and the rich (cf. Mt. 27:57-60).

Was this innocent, vicarious suffering to be permitted by a holy God? Most certainly! In fact, it was precisely the will of God that this suffering should be accomplished (53:10a), because in such suffering God would accomplish a sacrificial expiation (53:10b). Though the Servant would be cut off without descendants (cf. 53:8b), yet paradoxically, God would preserve for him posterity (53:10c). Though he would die a horrible death (53:8c), God would grant him prolonged life (53:10c). When the ordeal was over, vindication, victory and justification would be the result (53:11-12). Both Mark and Luke clearly understood this prophecy to be fulfilled in the Jesus of Nazareth who, in his passion, was "numbered with the transgressors" (Mk. 15:27 NIVmg; Lk. 22:37). [back](#)

MALTESE VIPERS

QUESTION: *In Acts, Paul was bitten by a viper while on the island of Malta and miraculously survived. Since there are no poisonous snakes on Malta, where did this one come from?*

ANSWER: This is a credibility question. First, it is true that there are no vipers on Malta

(there are some snakes, but none of them are poisonous.) Hence, if Paul was bitten by one, it must have come from elsewhere, and my best guess is that it arrived in a ship's cargo. Malta was in the shipping lanes of the Roman Empire. Its central Mediterranean location made it a natural stopover and supply point for vessels traveling between North Africa, Sicily, and the wider Mediterranean. Cargo vessels from Egypt, Asia Minor, and Palestine made regular stops. These other lands did have poisonous snakes (Palestine, for instance, had vipers), so it could have traveled in a bale of hay or in some other commodity. [back](#)

MENE, MENE, TEQEL, UPARSIN

QUESTION: *The writing on the wall in Daniel 5:25 says, "MENE, MENE, TEKEL, UPARSIN," but when Daniel interprets it, he interprets it as "MENE, TEKEL, PERES." My question is, why doesn't he repeat MENE twice as it's written on the wall? Is it to avoid redundancy? I also have a question about PERES: why didn't he interpret UPARSIN and instead say PERES? Is this writing in Aramaic?*

ANSWER: I think I can help you with this, but it is a bit complicated. The first issue, which is reflected in the spellings, is grammatical and involves spelling changes as well as puns. Bear in mind that Aramaic (and this passage is in the Aramaic section of the Book of Daniel), is an inflected language, so words change spellings when they serve as different parts of speech. This is why there is both *uparsin* (singular form) and *peres* (plural form) for the same word. To complicate it a bit more, the words which are participles (see below) are also puns in which the participles function as word plays for monetary weights. It is this play on nearly identically sounding words that is part of the literary artistry of the passage. The author intends BOTH the verbal ideas (numbered, weighed, divided) and ALSO the monetary weights (*mina*, *sheqel*, half-*sheqel*). The grammatical forms and their corresponding weights are:

mene (singular passive participle) = having been numbered (but can also mean a weight, such as, a *mina* = 50 *sheqels*)

teqel (singular passive participle) = having been weighed (but can also mean a weight, such as, a *sheqel*) = 1 *sheqel*)

uparsin (plural passive participle) = having been divided (but can also mean a weight, such as, a half-*mina* or half *sheqel* or half-weight of anything). The "u" in the word *uparsin* is simply the conjunction "and." It is not part of the actual word, but in Aramaic and Hebrew the word "and" is attached to the word as a connecting conjunction. *Uparsin* is plural probably because the form implies the Medes and the Persians, who would divide the Babylonian kingdom.

peres (singular active participle) = here the singular form is used because in 5:28 the reference is to Belshazzar personally, i.e., "your kingdom."

Hence, if one follows the meaning of monetary weights, a rough modern equivalent in U. S. currency would be, "Five dollars, a dime, and a nickel." So much for the grammar.

Now, to your original question: why does he repeat *mene, mene*? This repetition is probably a literary technique for giving emphasis. For instance, the closing of the various books of the Psalms end with "Amen and amen" (Ps. 41:13; 72:19, etc.). See also Ezekiel 16:23. It is interesting that the Greek version of Theodotion (a Jewish scholar who did some revision work on the LXX in the 2nd century AD) does not repeat the *mene*. [back](#)

PEACE OFFERING

QUESTION: *What is the meaning of the peace offering in Leviticus?*

ANSWER: First, there are several verbs and nouns used in this section of Leviticus:

זבח (verb) meaning to slaughter for a communion sacrifice

זבח (noun) a sacrifice

כפר (verb) to make atonement, appease, make amends

קרנן (noun) something brought near, offering or gift in the most general sense

קרב (verb) to come near or cause to come near, to offer

שחט (verb) to kill, to slaughter

עלה (noun) what ascends, burnt offering

שלם (noun) peace offering, repayment sacrifice

חטאת (noun) sin offering

מנחה (noun) grain offering, vegetable offering

אשם (noun) guilt offering

To some degree, these terms sometimes overlap, but some are used individually for certain offerings. In the case of the שלם offering (= peace offering), the noun/verb זבח seems to be used because it is especially associated with communion between the person offering it and the God to whom it is offered, who is himself a partner in the act. In this sense, it is to be distinguished from offerings for transgression, guilt, sin, etc., which are reparation offerings. Later, in Lev. 7:12, it is used with תודה (= thanksgiving).

The peace offering serves to affirm the relationship between the worshipper and God or the community and God. It is not offered due to a breach of law but as an affirmation of covenant fellowship. The NRSV renders it as a "sacrifice of well-being," which is appropriate. The word זבח has embedded in it this concept of fellowship and does not carry the connotation of guilt or transgression. It is the term used in Exodus by Moses to describe the Israelites going into the desert to "sacrifice" to the LORD. It seems to be voluntary, not mandatory. [back](#)

PRAYERS TO THE DECEASED

QUESTION: *What are your thoughts on praying to the Saints? Or the history on it? In growing up, I always felt that it was a bit odd, but lately have been considering it with more weight since it was done for a very long time since the early centuries. Similarly, what are your thoughts on asking saints to pray to God on our behalf, similar to asking a friend to pray on your behalf? I believe Saint Augustine encouraged this. He and other early church fathers (like St. Jerome) also insisted on honoring the saints and martyrs, but not venerating them, focusing on worshiping God.*

ANSWER: In general, I don't practice this nor do I advise it. I think that historically it may well have had roots in paganism, and certainly communication with the dead was vigorously opposed in the Old Testament. So, while I am quite comfortable in recognizing great Christians from the past as "saints" (keeping in mind that all Christians are "saints"), at the same time I don't pray to them.

The Roman Catholic point of view is grounded in what we call the Communion of Saints, which is to say, the idea that all believers, whether living or dead, belong to the same body of Christ. I agree, we all belong to the same body, living or dead, but at the same

time I don't find clear biblical justification for praying either "to" or "through" the saints. I understand the logic. I am familiar with the line of thought that since all believers, living or deceased, still are the body of Christ, why not ask a deceased believer to pray for you just as you would ask a living believer to pray for you. My primary reservation is that there are no such examples in the Bible itself.

There are many passages describing early Christian prayer. Early believers, much like the ancient pillars of Israel's faith, prayed in emergencies (Ac. 7:59-60; 12:5; 20:9-10; 2 Co. 1:10-11; Phil. 1:19; He. 13:18-19), when making extended farewells (Ac. 20:36; 21:5), and when facing difficult circumstances (1 Ti. 5:5). We also know that they retained the Jewish tradition of praying before eating (1 Ti. 4:3-5; cf. 1 Co. 10:30; Ro. 14:6). They offered prayer for spiritual direction and evangelistic success. When faced with crucial decisions, they prayed and then acted in the firm conviction that God would assist them (Ac. 1:24-26). They consecrated leaders to God's service with prayer (Ac. 6:4, 6; 13:2-3; 14:23), and they petitioned God to help them in their preaching of the gospel (Col. 4:3-4; 2 Th. 3:1; Phlm. 4-6; 1 Ti. 2:1-4).

In addition to their prayers for the work of the kingdom of God, the early Christians prayed for spiritual growth and the ability to persevere under difficult circumstances. Paul's letters to the churches abound with mentions of his continual prayers for his "children" as well as his requests for them to offer prayer for him (Ro. 1:9; Ep. 1:16; Phil. 1:4; Col. 1:3; 4:2; 1 Th. 1:2; 5:25; 2 Ti. 1:3). Paul's primary concern for these young Christians was that they would mature in their devotion to Christ, which was to be measured in terms of love, knowledge, insight, discernment, spiritual fruit, endurance, and patience (Phi. 1:9-11; Col. 1:9-12; 4:12; 2 Th. 1:11).

However, conspicuous by their absence are any prayers to deceased saints. So, while I understand the logic of asking the saints to pray for me, and I would not disparage those Christians who do so, I am personally uncomfortable with the fact that there are no such examples in the New Testament. It would seem to me that if this were to be the case, in all the prayer passages in the New Testament someone would have mentioned it.

I probably should mention, of course, that there is at least one instance in the Apocrypha where Judas Maccabeus asked his soldiers to pray for those who had died in battle (2 Maccabees 12:38-45). It was discovered that these soldiers had been wearing images of idols from Jamnia (probably as a talisman), which of course, were forbidden by the Torah. So, Judas asked the people to pray for the deceased that they would be forgiven. He took up a collection to send to Jerusalem for a sin offering. Here, the living were not praying to saints exactly, but they do appear to be offering prayers for someone who had died. Much later, this passage was influential in the Roman Catholic doctrine for offering prayers for the dead, especially those believed to be in purgatory, and of course, 2 Maccabees is considered canonical in the Roman Catholic Church. [back](#)

PREDESTINATION

QUESTION: *How would you understand the Greek words in Rom. 8:28-30 with respect to predestination?*

ANSWER: The opening *οἶδαμεν* in 8:28, from the verb *οἶδα*, is typically translated “to know about” or “to be acquainted with” or “recognize.” I suppose it could be taken in the sense of “we have observed,” though this would be more an interpretive issue rather than

a lexical one. Paul doesn't use any of the common "to see" verbs (e.g., βλέπω or ὁράω or θεωρέω), which usually concern seeing some object as opposed to a mental review. Parallels for using οἶδα in the sense of historical review might include Ro. 2:2; 3:19; 5:3; 8:22, so I think one can make a case for this usage. Still, Paul could be merely referring to what might be called collective spiritual insight, which would have a somewhat different nuance than historical review. In the end, it would be hard to pin this verb down, at least on lexical grounds, one way or another.

The verb προγινώσκω in 8:29 means to have advance knowledge and is directly related to the noun πρόγνωσις (= foreknowledge). These words are used only in a handful of places in the NT: for προγινώσκω 1 Pe. 1:20; 2 Pe. 3:17; Ro. 8:29; 11:2; Ac. 26:5; for πρόγνωσις Ac. 2:23; 1 Pe. 1:2. To take this in the sense of "those whom he formerly knew" (i.e., Israel) is, as before, more an interpretive issue than a lexical one. NT Greek does have a word that sometimes has the nuance of "earlier" or "formerly" (πρώτος), but since it also often means "first" or "earliest" or "foremost" or "most important," Paul might have considered it confusing to use it here.

If I were addressing the verb προγινώσκω only generally, I would be reluctant to put a lot of weight on the idea of "formerly knew" as opposed to "foreknown," but the best case for doing so would be by linking it to Ro. 11:2, where Paul specifically uses this verb with respect to the historical Israel. The question, then, becomes whether or not Paul is referring to the same thing in 8:29 as he is in 11:2. If so, this is an insight—and I would say a very critical insight—that most expositors have missed entirely! Most expositors take the context of Romans 8:28 to refer to the people of God generally, including Christians (not merely Israel), because of Paul's use of the term "saints" (8:27) and 1st person plural pronouns "we" (8:26) in the immediately preceding verses, and his continued use of 1st person plural pronouns "we" and "us" in the succeeding verses.

On the other hand, if we accept 8:29 as a reference to historical Israel, then the following phrases also must refer to historical Israel: God predestined Israel to be conformed to the image of Christ, Christ was the first-born among many brothers (i.e., Jesus was an Israelite), and it was Israel whom he predestined, called, justified, and glorified (8:30). If this is how the passage is to be read, then the remaining challenge must be to explain how this reading advances Paul's argument in the following verses of 8:31ff. in which he lapses into the collective Christian "we" and "us."

I agree that this passage has been used (and to a large degree abused) by Calvinist interpreters who reduce everything to individualism. I am convinced that Paul is speaking here in collective categories rather than individual ones. Contextually, however, I am not sure about taking 8:28-30 as referring to historical Israel, but this possibility must be seriously considered. As I said before, the strongest argument for doing so would be in the link to 11:2, but the immediate context in chapter 8 seems to be problematic.. [back](#)

PURIFICATION OF HEAVEN'S SANCTUARY

***QUESTION:** I have been wrestling with Hebrews 9:23. "Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these."*

My question is: why did the heavenly things / the true tent needed to be purified? I

understand why the earth needed to be purified, but I don't understand why the true tent that the Lord set up (8:2) needed purification.

ANSWER: As you have observed, it is not stated in this text why heaven's sanctuary needed ritual cleansing, which raises the question. The author of Hebrews does not enlarge upon it. Still, it is clear that his primary interest is in the blood-ritual with respect to the cleansing of human sin before God.

One answer that sometimes is given is that due to Satan's rebellion or the invasion of the heavenly sanctuary by the forces of evil (i.e., Ep. 6:12), the heavenly sanctuary must be purified. Perhaps this is true, but without a larger context to confirm it, I'm doubtful about this interpretation. Another approach is to redefine the Greek word καθαρίζω, changing its nuance from "purification" to "consecration." This approach, in my view, distorts the essential meaning of the Greek verb, so I can't go in that direction, either.

In my view, a better explanation is that the heavenly sanctuary is tainted due to human sin, since the sanctuary is the place where humans come to meet God in prayer. Because of the death of Jesus, all believers have been invited into the Most Holy Place to find grace to help in time of need, but those believers who come into this heavenly space through prayer and petition are far from perfect, even though they are believers. Hence, purification is necessary. The heavenly sanctuary may need no cleansing in and of itself, but when it is available as a place for the meeting of sinful humans and God, which earlier the Book of Hebrews asserts quite emphatically, it requires purification. [back](#)

SINLESS PERFECTION

QUESTION: *What are your thoughts on the theological doctrine of sinless perfection? Some say this is available for all Christians, while others say it is a heresy.*

ANSWER: The idea developed in the mid- to late-1800s, especially within what is called the American Holiness Movement, and especially among some Methodists. They based their theology on John Wesley's teaching about sanctification through perfect love. Wesley had emphasized that the path from sin to salvation led from willful rebellion to perfect love for God and others. He held that Christians could experience a state of being completely cleansed from sin and filled with love for God. However, for Wesley, this was not flawless behavior, but rather, a heart focused on loving God and one's neighbor along with the freedom from the compulsion to sin. Perfection advocates further developed the thought that "full salvation" involved two crises, conversion (justification) and liberation from the flaws in one's moral nature (sanctification). For some denominations (the Nazarene Church, the Church of God, the Wesleyan Church, the Free Methodist Church, etc.) it became one of their identifying marks. This theology was closely associated with Charles Finney and Asa Mahan at Oberlin College in the 1840s, where they both taught. Early on, it was linked to various reform movements, especially the abolition of slavery and the prohibition movement. Since it was possible for individuals to achieve perfection, it was equally possible for society to be perfected, which in turn motivated social reform. Later, the idea developed that this complete sanctification was possible in a crisis experience, and several monikers were attached to it, such as, baptism by fire, the second blessing, entire sanctification, the second work of grace, and the baptism in the Holy Ghost. Today, it continues as a sort of free-floating theology among some non-denominational Christians, though the issues today are neither

slavery nor prohibition, but personal perfection and the ability to live a life entirely free from sin.

For me, I don't think so. If Paul, a mature Christian, hadn't reached it (and he plainly says he hadn't, cf. Phil. 3:12), I think it unlikely for anyone else. Most people who buy into this idea are limiting sin to outward, observable behaviors that are easily identified. However, human failure is much deeper. Have they ALWAYS and without exception loved their neighbors as themselves? Can they with total honesty claim such a thing? I very much doubt it. [back](#)

TEXTUAL AUTHORITY OF THE WOMAN CAUGHT IN ADULTERY

QUESTION: *What about John 7:53—8:11, which most early manuscripts of John's Gospel do not contain?*

ANSWER: Allow me to first offer a few things about John 7:53—8:11, this ancient account of forgiveness. Most of what I say can be found in other sources, but for the sake of convenience, let me pull together some things that should be considered.

The first thing that must be understood is that we do not have any original writings of the biblical writers like John or Paul or Matthew, that is to say, the actual papyrus sheets in their own hand-writing. (This is true for both the Old and New Testaments.) Not having any original manuscripts is not too surprising, since the materials they used were relatively fragile and bio-degradable, plus for roughly the first three centuries of the Christian church, Christianity was illegal, and their texts were regularly confiscated and burned. Instead, what we have are very early copies—many, many very early copies. Indeed, our early manuscript copies for the texts of the New Testament form the largest collection of ancient texts for any writing of any kind whatsoever. Some of the earliest texts are not much older than the writers themselves. For instance, our earliest piece of John's Gospel (p52) dates to about AD 125, and we have early copies of the various other books of the New Testament from as early as AD 200 and fragments even earlier. Compare this with any other ancient writing, say, the *Lives of the Caesars* by Suetonius, and the New Testament stands out boldly as the best substantiated text in ancient history bar none.

Given that we work from ancient copies, all of which were hand-written, it is also not too surprising that over time some variations developed. No one had copy machines in the ancient world, and the reproduction of manuscripts by hand was done one letter at a time, one page at a time, one book at a time, etc. While the early scribes were quite careful, they were not capable of producing the sort of photographic replicas to which we are accustomed in the modern world, and we should not expect this of them. Some of these variations are very minor—small spelling differences, for instance—and for the most part, they do not affect our basic understanding of the text. For instance, in Paul's letters we find some manuscripts that say "to us" and others that say "to you." In Greek, this is the difference of a single letter (ἡμῖν vs. ὑμῖν). Still, since Paul is referring to the Christian community, it doesn't really affect the basic meaning of his words.

On more rare occasions, there are variations that are more substantial, and the account of

the woman taken in adultery in John 7:53—8:11 is one of them, especially since it is not simply a word or two, but an entire narrative. This narrative is absent in the earliest of our manuscripts of John's Gospel (p66, p75, κ , B, L, N, T, W, X Y, Δ , Θ , etc.). This is why many if not most modern translations will have a footnote indicating that fact. Also, the passage actually appears in one manuscript of the Gospel of Luke after Lk. 21:38 and in another after Lk. 24:53.

What seems most likely is that this story, which was part of the oral memory of the earliest Christians, was well-known, and in order to avoid losing it, it was included in later copies of John's Gospel. To be sure, this is unusual, but Christian scholars are candid about the facts surrounding this text, which is why it is footnoted. In older versions of the Bible (i.e., KJV, Tyndale, etc.), there are no such footnotes, because these early translators did not have access to the earlier copies that we now have discovered, so they didn't even know about it. Today, we do know about it.

So, this brings us to the question about "trust." I would suggest that the very fact that we not only know about it but forthrightly speak of this variation is itself a sign of trustworthiness. Trust is related to transparent honesty, and trust would surely be broken if we tried to hide the evidence as though it weren't there. The fact that we speak of it openly points to faithfulness. By contrast, for instance, the Muslims claim that the Qur'an is a perfect text without variation. What they don't tell you is that all the early copies that had variations were burned (and we have ancient evidence that this was true). Indeed, early Arabic was a consonantal text without vowels or punctuation, and these features were all added later than the life of Mohammed.

Christians don't do this sort of thing. We are not in the business of hiding stuff. Christians do believe, however, that "all Scripture is God-breathed," and that the ancient copies we have of the New Testament—small variations notwithstanding—are quite sufficient for us to know what Jesus said and what the apostles wrote.

If a person's notion of trustworthiness is based only on some sort of perfectionism in a text, I think this is an unrealistic and unfortunate way of thinking. What if I did this to my wife. I discover that one Tuesday she said something about an appointment she had at 2:00 PM, and then on Wednesday, she said it was at 3:00 PM. Am I to say, then, I can never trust my wife again because of this minor variation? Someone pleading for such perfectionism is surely becoming ridiculous.

As to scholarly sources that address the passage in John 7:53—8:11, I can name any number of them, but whether or not these would be available in Africa (or affordable even if available) is uncertain. In any case, here are a few that I consider to be by trustworthy scholars who are themselves faithful Christians:

Bruce Metzger, *A Textual Commentary on the Greek New Testament* (United Bible Societies: London).

Craig Keener, *The Gospel of John: A Commentary* (2 volumes)

D. A. Carson, *The Gospel According to John*. [back](#)

TONGUES-SPEAKING

QUESTION: *I'd love to hear your thoughts on speaking in tongues in biblical context.*

ANSWER: This, of course, is a highly sensitive question. I am comfortable sharing my

thoughts in biblical context, but I also do not wish to say something that would cause distress. I should say, at the start, that I grew up as a Pentecostal, but I left that quadrant of the Christian family about half a century ago, and one of the reasons was because I disagreed with their theology on this issue. Still, I embrace Pentecostals and charismatics as my brothers and sisters in Christ, even though we see differently on the question of tongues-speaking. I am not their enemy, and I hope they are not mine. We stand together on the most important things like the gospel, the resurrection of the Lord, salvation by grace through faith, the authority of the Bible, and so forth.

Here are my problems with the theology that I left years ago. Pentecostals and charismatics take the view that speaking in tongues is a higher level of spirituality, and that all Christians ought to speak in tongues. I believe the Bible is quite clear that this is not the case. Paul asks the question, "Do all speak with tongues?" and the answer is a firm "no." (This is VERY clear in the Greek text, since Paul uses a μή form of constructing the question, which anticipates the answer "no.") When Paul discusses tongues in 1 Corinthians, he is attempting to bring control in this area of gift expression. He limits tongues-speaking to two or at the most three in any given Christian worship setting—and he forbids it outright if it is not interpreted. He, himself, speaks in tongues, but he says he does not do so in the congregation. Here, Pentecostals and charismatics do not follow Paul's instructions. I realize they have their own interpretive methods of going around what Paul says, but I think their exegesis is mistaken. At the end, Paul says that we should not forbid speaking with tongues, but he also says everything should be done decently and in order, but which he means the Christians in Corinth should follow what he already has said about limiting this gift in public.

Biblically, I understand tongues-speaking to be a miraculous expression in real human languages. The defining passage, of course, is the Day of Pentecost, when people from the various parts of the Roman world heard the disciples of Jesus speaking in their own regional dialects. It is troubling to me that most tongues-speaking in the modern Pentecostal-charismatic churches does not seem to be real human languages. I realize that there are anecdotal stories where tongues-speaking has been observed as a real human language, but I think I can safely say, this is not the norm in most Pentecostal-charismatic worship services. Thousands of recordings of tongues-speaking have been analyzed by linguists, and so far, none have been a real human language. Rather, it is a stringing together of syllables, what I would call syllabification, the verbal linking of known syllables in a random series of utterances. I suspect that this is more human than divine. At the same time, I don't think tongues-speakers are evil or intending to be deceptive or anything like that—but I do think it likely that they have attributed to the Holy Spirit something that is unlikely to be the Holy Spirit.

If I understand Paul correctly in 1 Corinthians 12, he argues that no spiritual gift is universal. Otherwise, the body of Christ would be just one big eye or hand or something else. Rather, there are various gifts, and every believer is to use whatever gift he/she has received for the upbuilding of the whole church. Surely, Paul's remarks must include tongues-speaking. So, while I have doubts about much of the tongues-speaking that I have observed, I am willing to reserve final judgment and give the benefit of the doubt. Still, I am not God, and my personal judgments are not final. I can be wrong about this, though I don't think I am. However, if someone urges that all Christians must speak in tongues, I will very firmly resist that notion as a direct contradiction to what the Bible

teaches. [back](#)

TONGUES-SPEAKING WILL CEASE

QUESTION: *Why does Paul say, “Tongues will cease?”*

ANSWER: As to the Greek of 1 Co. 13:8 concerning prophecies, tongues, and knowledge, here are the critical words. Especially, one should pay attention to the voice of the verbs:

προφητεiai καταργηθησονται (3rd person plural future indicative passive verb = “prophecies will be abolished”)

γλωσσαι παυσονται (3rd person plural future indicative middle verb = “tongues will cease [of themselves]”)

γνωσις καταργηθησεται (3rd person singular future indicative passive verb = “knowledge will be abolished”)

The exegetical question, then, is why does Paul use the middle voice verb with regard to tongues-speaking. A scholar like Cleon Rodgers, Jr., for instance, will argue that tongues-speaking died out rather quickly in the post-apostolic church, and the middle voice is theologically significant (*The New Linguistic and Exegetical Key to the Greek New Testament*, p. 380). Other scholars, like Daniel Wallace, argue that the change in verbs is merely stylistic, and if so, carries no theological mandate for the early disappearance of tongues-speaking (*Greek Grammar: Beyond the Basics: An Exegetical Syntax of the New Testament*, pp. 422-423).

Obviously, the one view favors a theological position that tongues-speaking in the modern church is inappropriate, since it already has "ceased of itself." The other view favors a theological position that all three gifts—prophecies, tongues-speaking, and knowledge—will pass away only when the perfect comes, which in turn favors the Pentecostal-charismatic community that regularly practices tongues-speaking. [back](#)

TRANSUBSTANTIATION

QUESTION: *After listening to a Reformed Episcopal Church bishop's thought expressed as “is means is” regarding Jesus' words the “this is my body” and this is my blood,” my ongoing question concerns his emphatic assertion that this necessarily must mean something literal, not figurative or symbolic. In some ways, his video was helpful, but I still find the “is” means “is” approach leaves a lot to be desired.*

ANSWER: Personally, I am and have been committed to the real presence of Christ in the Eucharist for many years, but my own understanding is based more on what Paul says when comparing the Christian Eucharist with pagan religious meals in 1 Co. 10:14-22. Here, Paul is warning against idolatry. He first of all says that the Eucharist is analogous to the ancient practice of the Israelites eating from the sacrifices (Lev. 7:15). The ancient worshipper "participated" in the sacrificial altar, and in this context, he then says that pagan sacrifices are offered to demons and implies that in so doing, the pagan worshipper participates with demons. He then concludes in 10:21 that one cannot participate both in the table of demons and the table of the Lord. Hence, it seems to me that if the presence of demons in pagan offerings is a "real presence," then Paul is also saying that the presence of Christ in the Eucharist is a "real presence." However, it remains to address

what the bishop might mean by his assertion “is” means “is.”

As it appears in the Greek New Testament, here is the biblical statement:

...τουτο μου εστιν το σωμα... (= this is my body), 1 Co. 11:24). The syntax in the gospels is slightly different, but it is essentially the same, where it says, τουτο εστιν το σωμα μου (= this is my body)

To simply assert “is” means “is” does not, in fact, answer the question; indeed, it seems to me to beg the question. The issue is not regarding the translation of the “to be” verb, but rather, the hermeneutical meaning of the verb. In the use of predicate nominative constructions like this (two nominatives connected by the “to be” verb), how can one tell whether or not a statement is intended as a literal equation or a metaphorical one? The problem is that the equative verbs in the Greek New Testament are often used metaphorically, and frequently enough, they are used with respect to the body of Christ. Here are a handful of familiar ones, most from the same book where Paul quotes Jesus as saying, “This is my body” and “This is my blood”:

...υμεις εστε σωμα Χριστου... (= you are [the] body of Christ) – 1 Co. 12:27

...τα σωματα υμων μελη Χριστου εστιν... (= your bodies are a member of Christ) – 1 Co. 6:15

...το σωμα υμων ναος του αγιου πνευματος εστιν... (= your body is a temple of the Holy Spirit) – 1 Co. 6:19)

...εις αρτος εν σωμα οι πολλοι εσμεν... (= the many are one bread, one body) – 1 Co. 10:17

...υμεις εστε σωμα Χριστου... (= you are [the] body of Christ) – 1 Co. 12:27)

...μελη εσμεν του σωματος αυτου... (= we are members of his body) – Eph. 6:30

Virtually anyone, regardless of denomination, accepts these constructions as metaphorical, and all use the standard “to be” verb. To these might be added the various equative constructions of Jesus himself, such as:

...εγω ειμι το φως του κοσμου... (= I am the light of the world) – Jn. 8:12

...εγω ειμι η θυρα... (= I am the door) – Jn. 10:7, 9

...εγω ειμι η αμπελος... (= I am the vine) – Jn. 15:1, 5 (and various other similar passages)

These, also, seem to be metaphorical. I suppose the statement in Jn. 6:35, 51 (...εγω ειμι ο αρτος... = I am the bread) could be argued either way on theological grounds, but this, of course, is the point. The issue is contextual and hermeneutical, and just saying “is” means “is” is not very helpful.

In the Thirty-nine Articles in the Book of Common Prayer, which I think IS helpful, it says that the sacrament of the Eucharist is a “partaking of the Body of Christ” (Article XXVIII). The word “partaking” is *κοινωνια* (= fellowship, participation) and comes from 1 Cor. 10:16. The Article goes on to say, “Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.” So, as it says, “The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner.” This, or so it seems to me, speaks of the real presence of Christ in the Eucharist, but it clearly

distances itself from transubstantiation. [back](#)

WHICH MARY?

QUESTION: *My question is regarding Matt. 26:6-13; Mk. 14:3-9; Lk. 10:48-42; Jn. 11:1-2; 12:1-3. Are these stories all the same people? There are quite a few similarities but also some differences. And then why does John mention in chapter 11 that she is the one who wiped Jesus' feet with her hair but only tells the story in chapter 12?*

ANSWER: The question regarding the identity of the woman who anointed Jesus' feet and her relationship to Mary and Martha has long been an interpretive puzzle. I think the best we can say is that it is ambiguous. If this is the same occasion recorded in John's Gospel, then Mary, Martha and Lazarus were also present, and the woman who anointed Jesus was Mary herself. I tend to think this to have been the case, due to the similarities, but I wouldn't put undue weight on this conclusion because of the differences. The problem with the name Mary (Miriam) is that it was a very common name, and without qualifying details, we cannot be sure. Likely, the story, which was carried orally for some years prior to the composition of the gospels, was well enough understood by the original audience, but alas, we don't have that privilege. While we know nothing specific of Simon the Leper, it may well be that he is named because his eyewitness testimony stands behind the story itself and serves as a guarantor of the tradition.). [back](#)

HEALING OR NO HEALING?

QUESTION: *About a month ago we had a priest come to our local church and God worked through him to heal several people. One of those people was my sister-in-law who had fibromyalgia (constant chronic pain). It is something I have as well and many other illnesses that affect how I live. With my sister-in-law becoming healed, it's been the only thing everyone talks about. I went to go see this priest as well, and he was sure God would heal me, too. It didn't happen, and I have been dealing with bitterness ever since. The truth is last week I had a breakdown and scared my family. The bitterness is not fully to God but to other people as well. I feel like I'm going through a sudden crisis of my faith, I have so much fear now. Any advice would be helpful, thank you so much.*

ANSWER: My heart goes out to you, my friend, as you wrestle with this physical challenge, which is equally an emotional and spiritual battle as well. Paul, of course, had somewhat the same experience, and God gently informed him that he would not be delivered, but that the grace he already received in Christ was enough to sustain him.

I can only say that you are in good company! John the Baptist, when he was imprisoned by Herod, sent some of his disciples to ask Jesus whether or not he was really the Messiah. Perhaps John, like you, experienced a crisis of faith. I think at the very least this was an implicit cry for help. John seemed to be saying (without directly saying it), "Remember me?" It seemed that everyone in Galilee was getting a miracle, but John would not get one. John's disciples watched as Jesus preached and healed some people. Jesus told them that they should go tell John what they had heard and seen—and then they were to tell him one more thing, "Blessed is the man who takes no offense in me." John was the man for whom there would no miracle. Yet, Jesus also said that no human born in the world was greater than John, and most importantly, that even though John himself performed no miracles, everything he said about Jesus was the truth. This

cemented his status as the greatest prophet since Moses, the forerunner of Jesus, but he neither performed nor received a miracle.

In the end, the worth of any person's spiritual life, as it was for John, is to speak the truth about Jesus. There is no higher calling. Every person lives or dies by what he or she is on the inside. Yes, miracles are impressive (and they certainly bring great relief and blessing), but there is something higher yet, and it is one's faithfulness to his or her calling and faithfulness to the Lord.

I don't know if you know much about Blaise Pascal, the 17th century French mathematician. He was a deeply devoted Christian, but one who suffered greatly from tuberculosis and several other maladies. However, he came to regard his sickness as a blessing from the Lord, because in his suffering he felt God drew him close. It was in this light that he wrote what I consider some of the most profound thoughts about sickness, called "the good use of sickness." Here are some excerpts:

Prayer 1

“Lord, you are good and gentle in all your ways; and your mercy is so great that not only the blessings but also the misfortunes of your people are channels of your compassion. Grant that I may turn to you as a Father in my present condition, since the change in my own state from health to sickness brings no change to you. You are always the same, and you are my loving Father in times of trouble and in times of joy alike.”

Prayer 2

“You gave me health that I might serve you; and so often I failed to use my good health in your service. Now you send me sickness in order to correct me. My health was full of pride and selfish ambition when I was healthy. Now please let sickness destroy that pride and ambition. Render me incapable of enjoying any worldly pleasure, that I may take delight in you alone. Grant that I may adore you in the lonely silence of my sick bed. And grant that, having ignored the things of the spirit when my body was vigorous, I may now enjoy spiritual sweetness while my body groans in pain.”

Prayer 3

“How happy is the heart, O God, that can love an object so pleasing as yourself, the heart that can find its peace in an object so beautiful. How secure and durable is the happiness that is found in you, since you endure forever. Neither life nor death can separate such happiness from its object. Move my heart, O God, to repentance for all my faults, for all the many times I have looked elsewhere for happiness. Let the disorder in my body be the means through which my soul is put into order. I can now find no happiness in physical things; let me find happiness only in you.”

Prayer 4

“You can see me, Lord, as I truly am; and surely you can find nothing pleasing to you in me. I can see in myself, Lord, nothing but my sufferings. Yet I find comfort in the knowledge that, in a small way, these resemble your sufferings. Look down, Lord, on the pains that I suffer, on the illness that afflicts me. Look down, blessed Savior, on the wounds that your hand has made. You did love your own sufferings, even though they ended in death itself. You became man that you might suffer more than any man has done, in order to save man. In your body you embraced all bodily suffering. Look with favor upon my body, look with love upon my pain. Let my sorrows be my invitation to

you to visit me on my sick bed.”

Prayer 5

“Uproot in me, Lord, the self-pity on which self-love feeds. Let me not dwell with self-pity on my own sufferings. Let me not regret the loss of worldly pleasures; remind me that such pleasures can never satisfy the heart. Clothe my heart in the sorrow that clothed your heart on the cross. Let me henceforth ask for neither health nor life, but rather, let me be content to let you dispose of me as you please. Let health and sickness, life and death, be equal in my sight. Let me joyfully acknowledge you as my king, and give and take away your blessings as you wish. Let me trust in your eternal providence, receiving with equal reverence all that comes to me from you.”

Prayer 6

“O my Savior, since I share in some small way your sufferings, fill me to the brim with the glory which your sufferings won for mankind. Let me share in some small way the joy of your risen life.”

I don't know if these prayers will be helpful at all, but I have found great comfort and inner healing in reading these ancient godly expressions by a fellow-sufferer. I pray that they might be of some help to you, also. [back](#)

APPOINTED TO BELIEVE

QUESTION: *OK, I have a question that sort of wrecked my prayer time this morning. I have a lot of people on my list for whom I pray that God would lead them to salvation. But I decided to read my daily Bible chapters first. In Acts 13:48, it says, “Those who were appointed to salvation believed.” I read the verse in four different translations. Does that mean that God only allows some to be saved? Have I been praying for people in vain?*

ANSWER: Acts 13:48 is one of the Calvinists’ favorite verses, and it is easy to see why, especially if read out of context. First, regarding translation, the Greek verb *τασσω* does mean to appoint or to be destined or to be ordained. However, in this passage it is a middle/passive voice form (i.e., “were ordained” or “were destined” or “were appointed”), so it assumes an unnamed force that acted upon the hearts of those who came to faith. Calvinists, as might be supposed, believe that the force was God and his predetermination of who was to be saved. Arminians, as might be supposed, believe that the force was the receptive attitude of those who came to faith (here, taking the verb as a middle/passive but emphasizing the middle aspect of the voice).

In my understanding, both Calvinists and Arminians miss an important contextual factor due to their preoccupation with individualism. The larger context concerns whether or not salvation was exclusively for the Jews or also included Gentiles. I think this passage must not be ripped from this context and made to serve some other purpose. What I think Luke is underscoring is that Gentiles also, NOT just Jews, are appointed for salvation (see especially 13:44-47). This is why when the Jewish synagogue members rejected the gospel, Paul felt free to turn to the Gentiles. The issue, then, is not about individualism (which individual person gets saved and which gets damned), but rather, about the collective bodies of Jews vs. Gentiles. Luke’s comment in 13:48 concerns God’s choice to save Gentiles, which is why Paul and Barnabas quote Isa. 49:6. If, as both Peter and Paul say (2 Pe. 3:9; 1 Ti. 2:4), God wants all people to be saved, then your prayers for others is entirely appropriate. Your prayers for others, even if you

were a card-carrying Calvinist believing in double predestination, would still be in order, since even in Calvinist theology no one knows who God chose to be saved. Still, I think the collective context is usually missed by both Calvinists and Arminians. [back](#)

THE DIVINITY OF CHRIST IN JOHN 1:1

QUESTION: *I have been having some dialogue with Mormons lately and someone sent me this:*

"You are very correct we do affirm John 1:1 to be doctrine; however, we affirm the ideas of the original Greek not the interpretation that has been derived from the translation of Greek to English.

Within the Greek language there is a nuance that does not translate to English very well. So let's take this line by line. "And the word was with God" this line in the Greek is "Kai ó lóyos nv nòs tòv Osón," and the important part in this is the word "mpos" which was translated as "with;" however, the nuance of this is not translated very well because "with" just implies proximity to something. This word in the Greek actually implies that something is face to face, or a motion towards. This shows that "The Word" is facing towards God as a distinct being.

The next line, "And the word was God," which being directly translated, is actually structured as "God was the Word." In the Greek within this verse there is a predicate theos that shows which word is the subject and which word is the predicate. Theos is not placed before God in this verse implying that it is the predicate. This means that John is defining the nature of The Word. If he had placed it before God, it would have meant that God and The Word are the same being, but that would contradict the line previous stating that The Word is faced toward God. If you read this far, thank you, but the Greek is very clear, John is saying that God and Jesus are the same in nature, but that they are two distinct individuals"

So, my question is, What's the truth about the original Greek?

ANSWER: Your Mormon acquaintance is mostly correct in his rendering of the Greek text, though his aside that the English translations of the Bible are inadequate is inappropriate and misinformed. His aside implies that all the other Greek scholars in the world are wrong except his group.

On the plus side, the preposition pros in the phrase "the Word was with (pros) God" can mean something like "face to face." It's primary meaning is "to" or "toward," but depending on context, the English preposition "with" is often the nuance. Fundamentally, it is a preposition of relationship. He has misspelled some words in Greek, however, which makes me wonder if he really knows Greek or is simply attempting to use Greek but doesn't really know it. (He misspelled the proposition pros, and he misspelled the accusative form of God, which should be theon, not Oson).

In addressing the next section ("The Word was God"), he is correct that the Greek phrase is a predicate nominative (he just says predicate, but it is a predicate nominative in which two nouns in the nominative case are joined by the "to be" verb). In predicate nominative constructions, if one of the nominatives has the definite article "the," and the other does not, then the one with the definite article should appear first in English translation, regardless of the word order in Greek. Here, the word Logos has the definite article, while the word Theos does not. Hence, in English it should read, "The Word was God,"

not "God was the Word." Hence, in this, your friend is correct. However, he is incorrect in saying that this phrase cannot mean that God and the Word are the same. In fact, that is precisely what a predicate nominative does—it equates the two sides of the phrase joined by the "to be" verb. Here, it would seem that he is following his church's theology, but he is not following standard Greek grammar. He says it cannot mean "the same," because that meaning is negated by the *pros* preposition in the previous phrase, but this is an interpretation, not an issue of grammar. In fact, the grammar is that the Word and God ARE the same.

This passage was one of the more important ones in early Christianity with regard to the doctrine of the Trinity. Granted, it is paradoxical to say that "The Word was with God" (which is to say the Word was in relationship with God) and at the same time to say that "The Word was God" (which is to say that the Word and God are the same), but that is exactly what the Greek text says.

Your Mormon friend is trying to avoid the paradox. I realize he is bound by his church to do so, but he cannot claim the high ground that his theology is based on the grammar of the Greek text. It is not. He says, "The Greek is very clear." Yes, it is very clear, and it does not support his position. [back](#)

JESUS IN MY HEART BUT ALSO IN HEAVEN

QUESTION: *Jesus is in our heart and Jesus is in heaven...how can that be?*

ANSWER: First, in Jesus' own explanation about his return to the Father, he said that he would send to them the Spirit of Truth, which would at the same time be the Spirit of Jesus himself (Jn. 14:16-18). He also said that in this gift of the Spirit both he (the Son) as well as the Father would be sent to "make their home" in believers. Hence, the indwelling of the Spirit is fully Trinitarian--the Father, the Son, and the Holy Spirit. It is in this sense that Jesus can be in our hearts, but he can also be in heaven at the same time. In the same way, God can be in our hearts even though the Spirit of God fills the universe. Paul teaches us that Christ ascended into the heavens 'that he might fill all things' (Eph. 4:10), which is another way of saying the same thing. [back](#)

JESUS REMAINING IN HUMAN FORM

QUESTION: *Why does Jesus remain in human form?*

ANSWER: Here, I think we must understand that Jesus' resurrection body has both continuity as well as discontinuity with his earthly life. On the one hand, he could both appear and disappear, as he did to the disciples in the locked room on Easter. On the other, he could say to them to look at his hands and his feet, and to Thomas, to actually touch the wound in his side. This paradoxical character of Jesus' resurrection body continues to be evident in the heavenlies, where he claims to be the one who was alive, was dead, and now is alive forevermore (Rev. 1:17-18). It would seem to me that the answer to the question as to why Christ will continue to have a body lies in the eternal accomplishments evident in his incarnation, death, and resurrection—his glorified body serves as the decisive evidence of his incarnational work, a work that will last forever. Hence, even in heaven Jesus is depicted as the Lamb slain (Rv. 5:6). In Jesus' great prayer, he said to the Father, "I have accomplished the work that you gave me to do" (Jn. 17:4). This work concerned his incarnation, and now he was ready to submit to death by which he would procure

eternal life to all who came to faith (Jn. 17:2). [back](#)

JESUS' RESURRECTION IS PROOF THAT GOD ACCEPTED HIS SACRIFICE

QUESTION: *Why do we say that Jesus' resurrection is proof that his sacrifice was accepted by God?*

ANSWER: The idea that Jesus' resurrection from the dead is God's way of confirming that he accepted Jesus' sacrifice of himself is most clearly described in the Letter to the Hebrews. The author says that in Jesus' prayer of submission to death on the night he was arrested was heard by the Father, who accepted his sacrifice as the source of eternal salvation (Heb. 5:7-9; 9:11-12, 24-26). The fact that he "sat down at the right hand of God," which obviously is only possible because of his resurrection, directly implies that God accepted his sacrifice (Heb. 10:12). [back](#)

FATHER'S WORK IN THE BELIEVER

QUESTION: *I think I know what Jesus and the Holy Spirit do in life of a believer, but I'm having difficulty with the Father. Is He the initiator, planner, source of divine action?*

ANSWER: Here, I think the idea of roles is important. Yes, the Father is the source from which everything proceeds. He initiates salvation in the sending of the Son into the world. The Father and the Son send the Holy Spirit (Jn. 14:26; 15:26). As the divine "parent" he adopts us as his children. He offers protection, unconditional love, and parental discipline. It is to him that we may come directly in prayer, calling him "Abba," as our source of help in time of need. [back](#)

FLOOD AND GEOLOGY

QUESTION: *I'm currently in Cologne, Germany, and I have a student who is questioning the geological validity of the ancient flood event. He's asking if there is geological support for the event, or is the Bible simply copying ancient stories and putting God into it.*

ANSWER: As for geological evidence for the great flood, there is considerable evidence for a particularly wet period in the 4th millennium BC, with particularly dry periods both before and after. At Ur, Sir Leonard Wooley discovered an almost 3-meter-thick sterile layer, while other flood deposits were found at higher levels at several sites. If he can access it, the student may want to have a look at "The River Runs Dry" by scholar James Sauer in *Biblical Archaeology Review* (July/August 1996). At least it is a place to start. While not geological, there are various ancient texts that describe a great flood, such as, the Sumerian Deluge Tablet (University of Pennsylvania), the Gilgamesh Epic (British Museum), the Atrahasis Epic (British Museum), and the Sumerian King List of rulers before the great flood (Ashmolean Museum, Oxford University). The idea that Genesis just copied older accounts is a common viewpoint in many universities, especially since these texts are older than Genesis. However, I agree with those scholars who argue that Genesis is an apologetic corrective to these ancient accounts. Yes, Genesis interacts with them, which accounts for the similarities. However, there are significant differences as well, and these remarkable differences account for the apologetic motif. [back](#)

GIFT OF THE SPIRIT AND HUMAN NATURE

QUESTION: *Does the gift of the Holy Spirit change the nature of man?*

ANSWER: Here, I'm going to say "yes" and "no." Certainly, there is spiritual change in being born again. Paul says, for instance, that in the work of the Holy Spirit we have been clothed with a new nature, which is renewed in knowledge after the image of the Creator (Col. 3:10). On the other hand, we still wrestle with our own human nature (Rom. 7:15-24), but this struggle, which is real, is completely offset by the Spirit of life in Christ Jesus, who delivers us from condemnation (Rom. 8:1-4). [back](#)

HIERARCHY IN THE TRINITY?

QUESTION: *Is there a hierarchy in the Trinity, or are Father, Son and Holy Spirit equal? I thought equal, but then I read an article that said there was hierarchy? He the "head" of the Trinity. Does that give him a "boss" position or first to be introduced?*

ANSWER: This question is more complicated than most. Personally, I don't care for the word "hierarchy" with respect to the Trinity. I do agree, however, that there is a priority. With respect to the persons of the Trinity, the Father, Son, and Holy Spirit, they are all equal in majesty, power, essential nature, attributes, etc., but still, in the way they generally are spoken of in the New Testament, there is a priority of order (Mt. 28:19). In the introductions to Paul's letters, he refers to the Father and the Son and usually in that order. When he speaks of the work of salvation, it is the Father who planned (Ep. 1:3-6), the Son who performed the atoning work (Ep. 1:7-12), and the Holy Spirit who seals believers (Ep. 1:13-14). This priority of order was followed by the writers in the post-apostolic church. That being said, however, I don't think we should view the persons of the Trinity as a boss and those under him. There may be a functional difference in role (i.e., the Father "sends" the Son), but this does not imply that one is greater than the other. Ontologically, they are equal. [back](#)

JESUS REMAINING IN HUMAN FORM

QUESTION: *Why does Jesus remain in human form?*

ANSWER: Here, I think we must understand that Jesus' resurrection body has both continuity as well as discontinuity with his earthly life. On the one hand, he could both appear and disappear, as he did to the disciples in the locked room on Easter. On the other, he could say to them to look at his hands and his feet, and to Thomas, to actually touch the wound in his side. This paradoxical character of Jesus' resurrection body continues to be evident in the heavenlies, where he claims to be the one who was alive, was dead, and now is alive forevermore (Rev. 1:17-18). It would seem to me that the answer to the question as to why Christ will continue to have a body lies in the eternal accomplishments evident in his incarnation, death, and resurrection—his glorified body serves as the decisive evidence of his incarnational work, a work that will last forever. Hence, even in heaven Jesus is depicted as the Lamb slain (Rv. 5:6). In Jesus' great prayer, he said to the Father, "I have accomplished the work that you gave me to do" (Jn. 17:4). This work concerned his incarnation, and now he was ready to submit to death by which he would procure eternal life to all who came to faith (Jn. 17:2). [back](#)

1. According to Paul, the essential condition for receiving the gift of the Spirit is one's basic faith in the gospel. He speaks of hearing the gospel and

believing it (Ga. 3:2; Ep. 1:13-14; 1 Th. 1:6); he speaks of Christ dwelling in the Christian's heart by faith, surely an indirect reference to the indwelling Spirit (Ep. 3:16-17; Ga. 2:20); he says it is by faith, that is, by believing the gospel which was preached, that one receives the promise of the Spirit (Ga. 3:2, 14). Alternatively, Paul can speak of the basic Christian confession of faith, "Jesus is Lord," as being prompted by the Holy Spirit (1 Co. 12:3).

It is important to observe that faith is consistently defined as one's belief in the gospel itself, not simply belief in the Holy Spirit. Among many Pentecostal-Charismatic groups, faith is usually defined as the belief that God will fill the candidate with the Spirit if and when they have sufficient faith for it. Here, faith is not belief in the gospel, but it is object-oriented toward the experience of speaking with tongues. When the candidate has sufficient faith, he/she will be filled with the Spirit and speak with tongues. Such an approach has no precedent in the Bible. Never does any Christian leader in the New Testament urge his converts to have faith strictly for the experience of the Spirit. Rather, they are to have faith in the gospel of Jesus Christ, and the gift of the Spirit is to be expected as the natural result of that faith. The gift of the Spirit to the household of Cornelius occurred in the same way (Ac. 10:44; 11:14-17; 15:7-9). [back](#)

2. The believer's inward assurance that he/she possesses the gift of the Spirit is twofold: it consists of an attitude of confidence towards God and the motivation to love others. First, there is an inward witness of the Spirit in every believer's heart that urges him/her to seek God as his/her Father (Ro. 8:15-16). This new relationship with God testifies to the indwelling of the Spirit. It is a relationship of faith (1 Jn. 4:2-3, 13-16; 5:10-12). If this relationship of faith is there, then the Holy Spirit is also there. Second, God's love has been poured into the believer's heart by the gift of the Spirit (Ro. 5:5). The assurance of the indwelling of the Spirit is directly related to the believer's obedience to the command of Jesus to love others (1 Jn. 3:23-24). It is perhaps noteworthy that in the passages of 1 John (3:24b; 4:13; 5:10), which are the only such passages in the New Testament concerning assurance regarding the gift of the Spirit, there is no mention of any sign or phenomena. Rather, the assurance is internal. [back](#)
3. There are some concrete evidences of the indwelling Spirit that are observable beyond a simple inward assurance. They consist of behavior and attitudes that are God-oriented (Ro. 8:5b, 14; 1 Co. 2:14-15; 2 Co. 3:3) as well as qualities of character, such as, love, righteousness, peace, joy, patience, kindness, goodness, faithfulness, gentleness and self-control (Ro.

14:17; Ga. 5:22-25; 2 Ti. 1:7; 1 Jn. 4:12). [back](#)

4. Jesus introduced the metaphor of new birth in his conversation with Nicodemus. In the Fourth Gospel, the metaphor of new birth is analogous to other metaphors for spiritual change that comes through faith in Christ, such as, the metaphors of living water and living bread.

In the prologue to the gospel, John defines the metaphor of new birth as the experience of faith in Jesus (Jn. 1:12-13). When Jesus introduced the metaphor to Nicodemus, this same faith is central to its meaning, for to be born again (or to be born from above) has to do with believing the message of Jesus (Jn. 3:3-18). The surrounding context of the new birth metaphor in John 3 is filled with phrases regarding “accepting Jesus’ testimony” (Jn. 3:11), believing Jesus’ testimony about “heavenly things” (Jn. 3:12), and believing in the mission of Jesus as the one who would be lifted up on the cross (Jn.3:14-18).

The other New Testament passages that adopt this metaphor are similar. In Titus, for instance, Paul speaks of renewal or rebirth by the Spirit as the experience of salvation (Tit. 3:4-7). Peter does the same thing by connecting rebirth with “obeying the truth” (1 Pe. 1:22-23). John, also, connects the idea of being “born of God” with believing that Jesus is the Messiah (1 Jn. 5:1), and he also explains that the results of new birth are the Christian’s lifestyle of righteousness and love (1 Jn. 2:29; 3:9-10; 4:7; 5:4, 18).

In any use of metaphors, it is wise not to extend them beyond their original use. Christians who attempt to stretch the metaphor of new birth in ways not used by the biblical writers do so inappropriately. The primary emphasis of the new birth metaphor in the New Testament is faith in Christ as the Savior. This faith is in itself spiritual rebirth. To use the metaphor in any other way is to go beyond the bounds of sound interpretation. [back](#)

5. It is a mistake to assume that spiritual gifts are a measurement of spiritual maturity. The Corinthians, who did not lack any spiritual gift (1 Co. 1:7), nevertheless could not be addressed as spiritual (1 Co. 3:1). Though they undoubtedly experienced the phenomenon of speaking with tongues (1 Co. 14:1-25) as well as other sensational gifts, their Christian community was filled with quarreling (1 Co. 1:11), factionalism (1 Co. 3:1-4), arrogance (1 Co. 4:18-20), ambivalence toward sexual immorality (1 Co. 5:1-2), inappropriate boasting about tolerance (1 Co. 5:6), lawsuits (1 Co. 6:1-6), insensitivity to each other (1 Co. 8:9-12; 11:21), and public worship that did

more harm than good (1 Co. 11:17). In fact, their unspiritual behavior prompted Paul to say of them that in living the Christian life they had “already been completely defeated” (1 Co. 6:7)! Spiritual gifts notwithstanding, it is hard to see how anyone could hold up the Corinthian church as the paradigm for spiritual New Testament Christianity.

Part of the modern problem is that spirituality often tends to be defined in mystical ways. Persons are thought to be spiritual because they are other-worldly, moody, cryptic, introspective, emotionally sensitive, and inclined toward intuitive knowledge. People who experience mystical phenomena, such as, speaking in tongues, visions, and prophecies, are *ipso facto* assumed to be spiritual. Such is not necessarily the case, however, for biblical spirituality has more to do with discipleship and living the Christian life than it has to do with mysticism (of. Ro. 8). Even biblical prophecies, on occasion, have been given by very unspiritual people (cf. Nu. 22-24; Jn. 11:49-53), and trances can occur to those whose motives are evil (1 Sa. 19:18-24). [back](#)

6. For some people "spiritual gifts" refer especially to such things as speaking with tongues, healings, miracles, and so forth. This emphasis upon the sensational character of certain gifts has led many to assume that spiritual gifts are always sensational. However, as one peruses the gift lists in the New Testament, it becomes apparent that many of the gifts are unobtrusive and low key. In fact, the most sensational ones are described primarily in connection with only one church, the Corinthian church.⁷ In other places, however, Paul speaks of such gifts as serving, encouraging, exhibiting generosity, and showing mercy (Ro. 12:6-8). Similarly, Peter lists such things as hospitality and serving (1 Pe. 4:9-11). Even in 1 Corinthians, there are some gifts listed which are not particularly sensational, such as, assistance, administration, and hymns (1 Co. 12:28; 14:26). To be sure, some of the gifts of the Spirit are undeniably sensational, but they must not be allowed to overshadow those spiritual gifts which are not. [back](#)

7. Spiritual gifts and spiritual fruit do not seem to be the same thing. The former seem to refer to Spirit-endowed abilities that are to be used for the up-building of the entire church. Spiritual fruit, on the other hand, are godly character traits. Gifts involve doing, while fruit involves being. Furthermore, Paul is quite clear that no single gift is for every Christian (1 Co. 12:29-30),

⁷ However, see Ga. 3:5.

yet he seems equally clear that the full range of spiritual fruit is to be expected from all believers (Ga. 5:16-18, 22-25) [back](#)

8. The primary purpose of the manifestation of spiritual gifts is for the common good of the church (1 Co. 12:7). This being so, then any exercise of spiritual gifts that is primarily selfish or egotistical is inappropriate. Furthermore, while a spiritual gift might have a beneficial effect upon the one who exercises it, such a self-benefit must give place to the benefit of the larger group. [back](#)

9. It is very explicit in the New Testament that the distribution of spiritual gifts among believers is by the sovereign will and purpose of God, not the will of the recipient. Paul says that the Spirit bestows gifts to each person “just as he [the Spirit] determines” (1 Co. 12:11). Using the metaphor of the church as a body, Paul states that the parts of the body, that is, the spiritual gifts and functions within the body, have been arranged just as God wanted them to be (1 Co. 12:18). The appointments are divine (1 Co. 12:28)! Whatever grace-gifts have been given, they have been bestowed in accordance with the measure of faith that God has given (Ro. 12:3), and so each Christian has been gifted with grace just as Christ apportioned it, whether prophets, apostles, evangelists, and so forth (Ep. 4:7-12). The writer of Hebrews summarizes the position well by saying that the gifts of the Holy Spirit have been “distributed according to his [the Spirit’s] will” (He. 2:4). This being so, then the notion that one ought to seek God for a particular spiritual manifestation seems ill-founded. To be sure, Paul says to “eagerly desire spiritual gifts, especially the gift of prophecy” (1 Co. 14:1), but this is not at all the same thing as saying that a Christian can pick and choose among the spiritual gifts like commodities in a market. Christians may very well seek to be open to the working of the Spirit, and in fact, they should hope that the Spirit uses them to up-build the church; however, the choice of particular spiritual gifts and the timing of their manifestation is God’s prerogative. [back](#)

10. Paul’s familiar metaphor of the church as a body (cf. Ro. 12:4-5; Ep. 1:22-23; 4:4, 12, 15-16, 25; 5:23, 29-30; Col. 1:18, 24; 2:19; 3:15; 1 Co. 6:15; 10:17; 11:29) is particularly adaptable to his discussion about spiritual gifts in 1 Co. 12:14-20. Here, he extends the metaphor by speaking of the parts of the body as representing the various spiritual gifts or functions within the church. Given the sectarianism of the Corinthian church, which had affected so many other aspects of church life (cf. 1 Co. 10-13; 3:1-9, 21-23; 6:1, 7-8;

11:17-23), it is not surprising that this divisiveness spilled over into the Corinthians' exercise of spiritual gifts as well (of. 1 Co. 12:25). Thus, in 12:14-20 Paul emphasizes the unity and diversity of gifts within the church. Their unity consists of the fact that they all belong to the same body. Their diversity consists of the fact that there are many gifts within the body, each performing a distinctive function that is important for the good of the whole. No spiritual gift ought to be devalued as unimportant, and neither should any gift be elevated as though it were the only important one. Furthermore, no gift is universal within the church, for as Paul says, "If they were all one part [or one gift], where would the body be" (12:19)? [back](#)

11. Paul's language in 1 Co. 12:21-26 strongly suggests that there were those in the Corinthian church who were filled with attitudes of superiority about the particular spiritual gift which they exercised. They were like the eye which says to the hand, "I don't need you!" or the head which says to the feet, "I don't need you!" However, some parts of the body, even though they seemed to be weaker, were important, just as some spiritual gifts, even though they might be less sensational than others, were necessary. Even more to the point, the manifestation of some gifts were like the parts of the body that must be treated with special modesty, that is, they must come under certain guidelines. While Paul does not immediately indicate which gifts he thinks must be so treated, he later develops careful guidelines for the use of tongues (cf. 1 Co. 14). It is apparent he would prefer this particular gift to be exercised with "special modesty." All spiritual gifts, then, were worthy to be used for the good of the whole church. Each part of the body, that is, each Christian with his/her respective gifts, should be equally concerned for all the others. No gift is dispensable. [back](#)

12. In 1 Co. 12:27-31, Paul seems to categorize some gifts according to rank, and these are the gifts of (1) apostles, (2) prophets, (3) teachers, and all the others after that. While Paul does not say why he considers them of first importance, it is to be observed that they are gifts of leadership within the church especially important for establishing foundations (cf. Ep. 2:20), and we may assume that they are ranked first for that reason.

The series of rhetorical questions beginning with, "Are all....?" seems intended to point out that no single gift should be considered universal in the church, that is, there is no single gift that all Christians possess. Paul certainly expects the answers to these rhetorical questions to be, "No!" What Paul means by the "greater gifts" is not immediately clear, but in the later

discussion of 1 Co. 14, he certainly ranks the intelligible gifts as greater than tongues, which cannot be understood apart from an interpreter (1 Co. 14:5-19). Some gifts might be "greater" at certain times because of a particular need in the church, while not as important as at some other time. Some would understand the aspect of "greater" to be such a contextual meaning. [back](#)

13. When Paul speaks of the "most excellent way," he is probably contrasting the way of love with the attitude of divisiveness and sectarianism exhibited by the Corinthians toward each other. [back](#)
14. Love is probably not to be considered a gift of the Spirit. Rather, it is a character trait and motivation produced by the Spirit. When such a character trait and motivation is absent, even though a spiritual gift might be exercised, the gift is worthless (1 Co. 13:1-3). [back](#)
15. No one doubts that speaking in tongues can be a known human language (cf. Ac. 2:4-11). What is questioned is whether or not speaking in tongues can be anything other than a known human language. This question was not an issue until relatively late in the Pentecostal-Charismatic movement, when outsiders began a more intensive investigation into the phenomena of tongues-speaking. Among these investigations were tape-recordings of tongues-speaking which in turn were analyzed by linguists. To date, no known human languages have been discovered in these various investigations.⁸ To be sure, there have been many testimonials by Pentecostals and Charismatics who have visited countries other than their own, and in so doing, they have reported that they have heard illiterate people speaking in tongues in English, Egyptian, Hindu dialects and so forth. However, such reports are generally second hand and irrecoverable for analysis by linguistic experts.⁹

This factor, that modern tongues-speaking cannot be proved to correspond to any known human languages or dialects, has provided some

⁸ Early Pentecostals urged that their tongues-speaking was a valid foreign language, and many early Pentecostal missionaries went overseas with the expectation that when they arrived they would be able to speak the national language of their chosen destination without language study. However, a number of bitter disappointments led to the demise of this expectation, and by the second generation of Pentecostals, their missionaries began taking the more practical course of formal language study, cf. G. Wacker, *Heaven Below* (Cambridge, MA: Harvard University, 2001), pp. 44-51.

⁹ J. Kildahl, "Psychological Observations," *The Charismatic Movement*, ed. M. Hamilton (Grand Rapids: Eerdmans, 1975) 137-138.

substantial grist for the anti-Pentecostal mill. By attempting to prove that tongues-speaking in the New Testament was invariably performed in known human languages, the anti-Pentecostal theologian can dismiss the modern phenomena of tongues-speaking as something other than that which occurred in the early church, and in so doing, finds grounds for rejecting the modern experience altogether.¹⁰

In defending themselves against such charges, many Pentecostal-Charismatics have appealed to the expression “tongues of angels” in 1 Co. 13:1. If it can be supported that speaking in tongues can be performed in a heavenly language or in an angelic language, then they have defused the charge that tongues-speaking must be done in known human languages. The anti-Pentecostals, for their part, simply dismiss such a defense as a failure to understand that Paul was merely resorting to hyperbole, an intended exaggeration that was hypothetical and not to be taken at face value.¹¹

So, then, could Paul have been referring to something other than known human languages when he spoke of the “tongues of angels?” This is a question that is difficult to answer with finality. It should at least be pointed out that the notion of speaking in the languages of angels was not an unknown idea in Paul’s world. Within Jewish mysticism, there existed the cult of *merkavah* (= chariot) transcendentalism, a worship form in which the worshiper, when reaching a peak of ecstasy, was believed to have been caught up in the fiery chariot of Elijah into the heavenlies, where he associated with angels and sang with them.¹² It is possible that Paul has this sort of thing in mind, but even if so, it does not necessarily follow that he approved of it.¹³ The point at which he is driving in 1 Co. 13:1 is that any experience not motivated by love is empty. In summary, it is possible for one to build a defense for tongues-speaking in something other than known human languages, but such a foundation is not particularly strong.

¹⁰ John MacArthur, Jr., a well-known radio preacher and anti-Pentecostal, offers seven reasons why tongues in the New Testament means known human languages. He goes on from there to suggest that the tongues which are spoken by modern Pentecostal-Charismatics are either satanically inspired, a learned behavior which is very human and not supernatural at all, or a psychological inducement, cf. J. MacArthur, Jr., *The Charismatics* (Grand Rapids: Zondervan, 1978) 159-162, 174-179.

¹¹ MacArthur, 162-163.

¹² E. Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 1987) 432; P. Alexander, “3 (Hebrew Apocalypse of) Enoch: A New Translation and Introduction,” *The Old Testament Pseudepigrapha*, ed. J. Charlesworth (Garden City, NY: Doubleday, 1983) I.223ff.

¹³ That Paul could appeal to unusual religious practices for the sake of illustration is evidenced by his reference to those who baptized for the dead (1 Co. 15:29), but aside from the Mormons, no one assumes that he approves of such a practice.

As for the expression “unknown tongue,” found in the KJV, it should be pointed out that there is nothing in the Greek text that corresponds to the word “unknown”. The translators have simply added this modifier so as to clarify that it was unknown to the hearers. They did not intend to convey the idea that tongues were something other than known human languages. The careful reader will notice that the word unknown is always in italics in the KJV, a device indicating it was added by the translators and is not to be found in the Greek text. Even more to the point, the NKJV eliminates the word “unknown” altogether. [back](#)

16. As a general conclusion, Paul says that spiritual gifts will cease to function “when perfection comes,” or alternatively, when “we shall see face to face” (1 Co. 13:10, 12). These expressions almost certainly refer to the *eschaton* when Christ shall return at the end of the age. The notion that they should be interpreted as the completion of the New Testament canon of Scripture is refuted by nearly every major scholar.¹⁴ Whether some gifts cease before others is a moot question. Certainly it would seem that the gift of apostleship to the Twelve had a terminus when they died, but others apart from the Twelve were also called apostles, more or less in the sense of missionaries, and it is not clear that these functions should cease at any particular time prior to the return of the Lord. [back](#)

17. It seems possible that certain gifts of the Spirit may have occurred in ways or with a frequency in the apostolic period that may not characterize the entire church age. The sacred history of the Bible seems to demonstrate various rises and declines of such gifts. The miracles attendant to the ministry of Moses and Elijah were not apparent in the same way or to the same extent during the ministries of Isaiah and John the Baptist, for instance. The veritable plethora of miracles accompanying the public ministry of Jesus was not duplicated in either number or frequency by the early church. In the history of the church, this same ebb and flow is also to be observed. [back](#)

¹⁴ For a sampling, see F. Bruce, *I & II Corinthians [NCBC]* (Grand Rapids: Eerdmans, 1980) 128; G. Fee, *The First Epistle to the Corinthians [NICNT]* (Grand Rapids: Eerdmans, 1987) 644-646 [see esp. Footnote #23]; F. Grosheide, *The First Epistle to the Corinthians [NICNT]* (Grand Rapids: Eerdmans, 1953) 309-310; R. Lenski, *I and II Corinthians* (Minneapolis: Augsburg, 1963) 566, 570; W. Mare, “1 Corinthians,” *The Expositor’s Bible Commentary*, ed. F. Gaebelin (Grand Rapids: Zondervan, 1976) 10.268-270; p. Marsh, “1 Corinthians,” *The International Bible Commentary*, ed. F. Bruce (Grand Rapids: Zondervan, 1986) 1377; L. Morris. *The First Epistle of Paul to the Corinthians [TNTC]* (Grand Rapids: Eerdmans, 1958) 186-188.

18. It certainly seems characteristic of God's dealings in sacred history that he uses miraculous phenomena at certain times and not at others, and more at some times than at others. To recognize such fluctuation is not at all the same thing as declaring a moratorium on some gift of the Spirit. It is only to recognize that inasmuch as God is sovereign in his bestowing of spiritual gifts, one must not attempt to either restrict him or manipulate him. [back](#)
19. It would seem to be presumptuous, to say the least, to declare that God cannot or will not do some particular work of the Spirit again. God cannot be forced into someone's theological box. [back](#)
20. It may well be that the manifestation of any spiritual gift is possible for the church today, and this author agrees that such is the case. However, it is also the author's opinion that much of what occurs under the rubric of spiritual gifts is at least questionable. Many of these spiritual manifestations may not be genuine works of the Holy Spirit, but rather, humanly motivated mysticism that is more psychological than anything else. Whether that is so or not, the fact remains that Paul urges the Corinthians to critically examine the exercise of spiritual gifts, "weighing carefully" what is done (1 Co. 14:29) and "testing all things" (1 Th. 5:21). Such evaluation surely means that some expressions are to be disapproved. [back](#)
21. It would seem to this author that both polarities in the gifts controversy have over-reacted to each other, and further, that both have overstated their respective cases. On the one hand, the Warfield theology that the so-called "sign-gifts" should cease at approximately the close of the first century has no sound exegetical support in the New Testament. Furthermore, historically it is suspect as well when one reads the ante-Nicene fathers. On the other hand, the urging of people to seek for the manifestation of spiritual gifts, particularly the more sensational ones, surely seems to conflict with Paul's corrective measures in 1 Corinthians. It has always seemed strange to the author that in the very passages where Paul is trying to argue for control and limitation, Pentecostal-Charismatics argue that the church needs more and more manifestations. In general, the conclusion of E. Glenn Hinson regarding the significance of tongues is probably worth repeating and extending to the entire issue: "Taking the historical evidence as a whole," he writes, "you will likely conclude that tongues has been neither as significant as Pentecostals claim nor as insignificant or as bad as some non-Pentecostals

claim.”¹⁵ [back](#)

22. Prophecy is to be preferred, particularly preferred over speaking with tongues, because it is first of all intelligible. Tongues, by their very nature, are unintelligible to anyone who does not already understand the language (1 Co. 14:9-11), and as far as public worship is concerned, tongues are as valueless as the words of foreigners and perform no other function than simply an act of “speaking into the air.”

However, the intelligibility of prophecy over tongues is not the only reason for comparison. Some would argue that since Paul says, “He who prophesies is greater than one who speaks in tongues, unless he interprets” (1 Co. 14:5), that therefore, tongues which are interpreted serve the same function in public worship as prophecy. This conclusion is not warranted. Paul points out that there is a fundamental difference between the orientation of prophecy and tongues. Prophecy is directed toward the congregation, and it consists of messages for strength, encouragement and comfort (1 Co. 14:3). Tongues, on the other hand, are not directed to the congregation but to God (1 Co. 14:2). One who speaks in tongues utters mysteries of prayer toward God (1 Co. 14:2, 14-15), and tongues serve as a form of exalted praise and giving of thanks (1 Co. 14:16-17). Thus, in the way Paul describes it, prophecy is inspired by the Spirit but directed toward the congregation. Prophecy is for the edification of the church (1 Co. 14:4b). Tongues, on the other hand, are directed by the individual toward God, and they are for the personal edification of the one who speaks (1 Co. 14:4a).

The question then arises, why should tongues be interpreted at all if they are not oriented to the congregation. The answer lies in the fact that the congregation is able to give assent to the prayer or praise that is directed to God in other tongues through a corporate “Amen” (1 Co. 14:16-17). Only in this way can the gift of tongues have any value for congregational worship. Thus, if one speaks in tongues in public worship, he/she should pray to be able to interpret for the benefit of the listeners, not so they may be exhorted by it, but so they may give their assent to it (1 Co. 14:12-13). [back](#)

23. Paul clearly says that one who speaks in tongues speaks not to men but to God (1 Co. 14:2).¹⁶ This description harmonizes well with both the Book of

¹⁵ E. Hinson, “The Significance of Glossolalia in the History of Christianity,” *Speaking in Tongues: Let’s Talk About It*, W. Mills, ed. (Waco, TX: Word, 1973) 61.

¹⁶ All the English versions agree that the term *theos* (= God) should be capitalized, even though it is anarthrous (KJV, NKJV, RSV, NASB, NIV, ASV, NAB, TEV, JB, NEB, Goodspeed, Phillips, Weymouth, Williams, Wuest).

Acts as well as 1 Corinthians. Luke says that at Pentecost those who spoke in other tongues (Ac. 2:4) were “declaring the wonders of God” (Ac. 2:11, See Answer #49). When the household of Cornelius was filled with the Spirit, Peter’s Jewish compatriots “heard them speaking in tongues and praising God” (Ac. 10:46, See Answer #72). The Ephesians who received the Spirit when Paul laid his hands upon them “spoke in tongues and prophesied” (Ac. 19:6), and it should be noted that Luke’s use of the verb “prophesy” is akin to the language of praise (cf. Lk. 1:67-68, See Answer #79).

Similarly, Paul describes speaking in tongues as a form of “prayer” (1 Co. 14:14-15), “singing” (1 Co. 14:15), “praise” and “thanksgiving” (1 Co. 14:16-17). This being so, then the Pentecostal-Charismatic vocabulary of a “message in tongues” and the practice of directing utterances in tongues to the congregation along with interpretation as a surrogate for prophecy is at least questionable if not a misuse altogether. There certainly are implications for using a non-biblical expression, such as, “a message in tongues.” Language tends to create reality in the mind of the hearer. This author has discovered that inasmuch as the expression “a message in tongues” is so frequently used in Pentecostal-Charismatic circles, most of the people using it actually assume that it is, in fact, a biblical expression. They usually express surprise and mild confusion when they discover that it is not. [back](#)

24. According to 1 Corinthians 14:3, Paul describes the purpose of prophecy as a verbal source of strength, encouragement, and comfort to the congregation. As such, prophecy is addressed to the congregation, not to God. Speaking in tongues, on the other hand, is directed to God rather than the congregation (1

In spite of this unanimous testimony, John MacArthur, Jr. has suggested that the anarthrous use of *theos* may then be left uncapitalized, making it read, “For one who speaks in a tongue does not speak to men, but to god (i.e., a pagan god),” Cf. *The Charismatics*, 161. In so doing, he has relegated all those who speak in tongues to paganism. If the traditional translation is accepted, he argues that at best it is intended as a satire, and that since the Corinthians were using the gift of tongues to speak to God, they were perverting it.

This is specious exegesis, and it says more about MacArthur’s anti-Pentecostal-Charismatic bias than it does about Paul’s advice. In the first place, the anarthrous use of the word *theos* to refer to God (not pagan deities) is common enough in the New Testament and in the writings of Paul (cf. 1 Co. 10:20; 2 Co. 5:11, 13; Ga. 2:19). We would hardly think that Paul’s closing benediction to the Romans should read, “To the [pagan] god who only is wise...” (Ro. 16:27)! As for the suggestion that Paul was using satire, the context argues against this interpretation. Paul’s language is given in two balanced pairs:

“For anyone who speaks in a tongue does not speak to people but to God.

[On the other hand] the one who prophesies speaks to people.”

The parallelism of the statements gives not the slightest hint of satire, but rather, the parallelism is obviously intended to distinguish between the essential nature of tongues and the essential nature of prophecy.

Co. 14:2), as discussed earlier (see Answers #109 and #110). [back](#)

25. There is, as mentioned earlier (see Answer #109), a fundamental difference between the orientation of the gift of tongues and the gift of prophecy. In 1 Corinthians 14:4, Paul describes this difference as one of edification. The essential nature of the gift of prophecy is for the edification or up-building of the congregation.¹⁷ The essential nature of the gift of tongues is for the edification or up-building of the individual. This distinction is significant with regard to the Pentecostal-Charismatic use of tongues in public worship, for often enough, the use of tongues in public worship is viewed as an emotional, psychological or spiritual benefit to the congregation, something that Paul's description seems to deny. [back](#)

26. Prophecy is more appropriate for public worship than tongues, because it is intelligible. Paul's comments clearly indicate that he considers intelligibility to be the primary factor. A congregation cannot be edified by what it cannot understand. The use of tongues in public worship can edify the congregation only if the tongues are interpreted. Even then, however, there is limited value inasmuch as tongues are not oriented to the congregation but to God, and the congregation hears the interpretation so that they may give the affirming "Amen" (see Answers #109 and #110). [back](#)

27. Paul's lengthy illustrations about the flute, harp and trumpet with regard to speaking in tongues is directed toward the question of intelligibility. One who comes to a congregation speaking in tongues will offer no edification. Only if that person speaks through one of the intelligible gifts, such as revelation, knowledge, prophecy or instruction, will there be up-building (1 Co. 14:6). By analogy, musical instruments communicate nothing in particular if one is not familiar with the melody being played (1 Co. 14:7). A war trumpet is worthless if the soldiers are not familiar with the signals or if the trumpeter does not clearly sound the commonly understood intonations for charge or retreat (1 Co. 14:8). This factor of intelligibility is critical with regard to the use of tongues in public worship. When one is alone and speaks in tongues, there is a level of personal edification (1 Co. 14:2b, 4a). However, when one is in the congregation of believers, tongues are nothing more than meaningless sounds, or as Paul puts it, the speaker is merely

¹⁷ It is probably worth pointing out that the Greek verb *oikodomeo*, though literally referring to the erecting of real buildings, comes to have the non-literal connotation of strengthening, benefiting, and establishing. It does not necessarily have any emotional overtones, cf. *BAG* (1979) 558.

“speaking into the air” (1 Co. 14:9). Certainly languages have meaning, and the world is full of dialects that are properly understood by those who are familiar with them. Such dialects have no meaning for foreigners, however (1 Co. 14:10-11). By analogy, tongues are meaningless and have no edifying value unless they are understood by members of the congregation. One cannot be edified by what one does not understand! Since the Corinthians were eager to experience and express spiritual gifts in their congregational worship, Paul instructs them to prefer those gifts that have edifying value. In short, he intends for them to use the intelligible gifts in public worship, for these are the only kind that will strengthen the church. [back](#)

28. Paul’s directive is quite clear. If a Christian is inclined to speak in tongues in a congregational setting, he/she should pray for the ability to also interpret the utterance for the benefit of the congregation (1 Co. 14:13). This instruction logically follows from what Paul has already said about the relationship between intelligibility and edification (see Answers #112, #113 and #114). This is why later Paul will say that if there is an utterance in tongues, “someone must interpret” (1 Co. 14:27). If neither the one who speaks in tongues nor anyone else is capable of interpreting the utterance for the benefit of the congregation, then the speaker should remain silent (1 Co. 14:28). If the speaker has never experienced the gift of interpretation of tongues, and if there is no person present who is known to possess this interpretive gift, then the one inclined to speak in tongues must curb his/her inclination, speaking to him/herself and God. This latter phrase, “speak to himself and God,” stands in contrast to the phrase “in the church” (1 Co. 14:28), and probably should be taken to mean that tongues-speaking should be conducted in private prayer.

This particular instruction by Paul is probably the one most consistently passed over in Pentecostal-Charismatic circles. Tongues-speaking without interpretation in a congregational setting is frequent, when according to Paul, it should not occur at all. Various rationales are offered, of course. Some argue that the absence of any interpretation on the three occasions in Acts when tongues-speaking occurred contradicts Paul’s directive. Others assume that tongues-speaking has some sort of psychological, emotional or spiritual edification in itself without interpretation. Both of these explanations are weak, however. The cases in Acts were surely exceptional in many ways. At Pentecost (Ac. 2:4), interpretation was unnecessary, since the listeners were already fluent in the languages being spoken (cf. Ac. 2:13). At the household of Cornelius, the

occasion of tongues speaking was a convincing factor to Peter's Jewish compatriots that these Gentiles, whom the Jewish Christians were not predisposed to accept, had indeed been accepted by God and filled with the Spirit (Ac. 10:45-46; 11:15, 17-18; 15:8-9). The occasion at Ephesus is less clear (Ac. 19:6), but in any case, Paul's instructions for public worship are issued later, and one may grant a certain amount of flexibility in situations that occurred before his directives were given. The second argument, that is, that tongues-speaking offers congregational edification without interpretation, Paul flatly contradicts (see Answers #114). [back](#)

29. The primary difference between "praying with one's spirit" and "praying with one's mind" is the factor of intelligibility (1 Co. 14:14). Paul seems to be using the phrase "praying with one's spirit" to refer to tongues-speaking, and in this kind of prayer, the mind is "unfruitful," that is, the language of prayer is incomprehensible since it is uttered in tongues. Paul prays in both ways, as he states (1 Co. 14:15), though of course he does not pray in tongues (or sing in tongues) when he is in a congregational setting (1 Co. 14:18-19). [back](#)
30. Paul defines the content of speaking in tongues as utterances of praise and thanksgiving to God (1 Co. 14:16-17). This description compares very closely with the accounts of tongues-speaking in the Book of Acts (See also Answer #110). [back](#)
31. The use of 1 Co. 14:5a and 14:18-19 to suggest that Paul intends to urge all believers to speak in tongues is invalid. Only by either reading these passages out of context or by breaking up the syntax of the sentences is such a position possible. Paul's statement is a conciliatory remark, somewhat on the order of Moses' statement, "I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them" (Nu. 11:29b). Paul already has indicated that all believers do not speak in tongues (1 Co. 12:30). Furthermore, he has indicated that there is no single spiritual gift that is universal among Christians (1 Co. 12:14-20). While theoretically Paul could indeed wish that all Christians had been blessed with such a gift, in actuality he knew that this was not the case. What he really intends by his statement is to show that prophecy, because it is intelligible, is more appropriate for edification. Speaking in tongues has value for personal edification in private prayer, but in the congregation of believers, it has no edification value (1 Co. 14:18-19), unless, of course, it is interpreted for the

benefit of the church (1 Co. 14:5). [back](#)

32. That Paul says he speaks in tongues more than all the Corinthians surely means that this gift was freely and regularly exercised by the apostle (1 Co. 14:18). As such, the value of the gift for personal edification must not be dismissed. At the same time, Paul implies that he does not exercise this gift in a congregational setting. “In the church,” that is, in a congregational setting, Paul says that intelligible words of instruction are called for (1 Co. 14:19). [back](#)
33. Paul seems to view utterances in tongues in a congregational setting as a result of immature thinking (1 Co. 14:20). Because the Corinthians have placed an inordinate value on tongues-speaking in their worship services, Paul accuses them of spiritual infancy. [back](#)
34. When Paul quotes Is. 28:11-12 in 1 Co. 14:21-22, he does so to point out that people who speak in other languages are not necessarily to be received as spiritual persons. In the Isaianic oracle to Ephraim, the fundamental issue is Israel’s “stumbling, bumbling life during the last decades of its existence.”¹⁸ The nation is described as a collection of drunkards (28:1) who were led by inebriated priests and prophets (28:7). The filth and vomit of debauchery is everywhere in the nation (28:8). Like bumbling schoolmasters, these religious leaders had nothing to offer above an infantile level (28:9). Their recitation of alphabetic letters, *tsaw* (= *tsade*) and *qaw* (= *qoph*), was hardly better than baby talk.¹⁹ Since the teaching of the nation’s religious leaders was so anemic, Yahweh promised them that he would speak to them in foreign tongues (28:11), here referring to the harsh-sounding language of the Assyrians who would invade Israel from the north. These oppressive and vindictive foreign schoolmasters would soon be teaching the Israelites their lessons, and it would be the terrible judgment of God upon them.²⁰ It would come like an overwhelming scourge (28:1b) and like a message of sheer terror (28:19b). Yahweh had decreed destruction against the whole land (28:22b).

¹⁸ J. Watts, *Isaiah 1-33 [WBC]* (Waco, TX: Word, 1985) 362.

¹⁹ Notice the NIV footnote in 28:10, which suggests that these words were possibly meaningless sounds or even a mimicking of the prophet’s words. With this opinion many if not most scholars would agree, cf. Watts, 363. The sounds may be examples of onomatopoeia, or they may be vulgarisms or colloquialisms approximating our term “burble, burble,” cf. O. Kaiser, *Isaiah 13-39 [OTL]* (Philadelphia: Westminster, 1974) 245.

²⁰ R. Clements, *Isaiah 1-39 [NCBC]* (Grand Rapids: Eerdmans, 1980) 228.

This invasion of the holy land by foreigners with strange languages was nothing more than what was promised the nation in the Deuteronomic blessings and cursings. If the nation obeyed the covenant, she would be blessed (Dt. 28:1-14). If she broke the covenant, she would be cursed (Dt. 27:14-26; 28:15-68). A specific part of the curse for disobedience would be an invasion by foreigners who would speak in strange tongues (Dt. 28:49). Now, this Deuteronomic curse would fall upon Israel because of her broken covenant with the Lord, and she would be invaded by the Assyrians, people of “foreign lips and strange tongues” (Is. 28:11). Such devastating tragedy would happen to the very people whom God had originally promised rest in the land of Canaan (28:12; Ex. 33:14; cf. Dt. 3:20; 12:10; 25:19), and it corresponds to Yahweh’s oath that because of disobedience, rest would be withheld (cf. Ps.95:11).

In citing this passage, Paul forcefully reminds the Corinthians that they had better reassess the unqualified value they placed on tongues-speaking. In the case of Israel, foreign languages were not a sign of blessing but a sign of cursing upon an unbelieving nation (1 Co. 14:22a). Prophecy, by contrast, was a message of edification and comfort for believers (14:22b). The structure of Paul’s argument is as follows:²¹

14:20 Exhortation: Redirect your thinking (about the function of tongues)

14:21 Old Testament Text: Tongues do not lead to obedience

14:22 Application: So then...

Assertion 1--Tongues are not a sign for believers but for unbelievers

Assertion 2--Prophecy is a sign for unbelievers not for believers

It is unfortunate that Pentecostal-Charismatics frequently refer to Is. 28:11-12 as a prediction about speaking in tongues in the New Testament church and do so in a favorable way. Such a usage betrays a fundamental misunderstanding of the message of Isaiah and probably derives from a proof-texting method in which the verses are taken out of their context in order to support some extraneous point.

As to how tongues are a sign to unbelievers in a Christian congregation, Gordon Fee (who, incidentally, is himself a Pentecostal) is probably correct in saying that it is a sign in a negative way, that is, it is a

²¹ Fee, 677.

sign that functions to the disadvantage of unbelievers, not to their advantage.²² Prophecy, on the other hand, functions as a gift that is to the believers' advantage, since it is an intelligible utterance.²³ [back](#)

35. No. It seems highly unlikely that Paul would advocate speaking in tongues in a public worship setting without an interpretation. He is especially concerned with the issue of intelligibility (See Answers #110, #114, #115 and #116), and since tongues are unintelligible to the congregation, they are inappropriate for public worship. The public use of tongues is especially detrimental for any outsiders who may be visiting, for their natural reaction will be that the tongues-speakers are insane babblers (1 Co. 14:23). A clearly explained communication in the listener's own language, on the other hand, is profitable, for in this way he/she can be convinced of the integrity and genuineness of the Christian message (1 Co. 14:24-25). [back](#)

36. According to 1 Co. 14:26, the single most important goal of members who wish to contribute something to the congregation in corporate worship is the strengthening of the church. This motive must stand behind all expressions in public worship, whether hymns, instructions, revelations, tongues or interpretations. [back](#)

37. Paul sets down three fundamental rules for the use of tongues-speaking in public worship (1 Co. 14:27-28). First, tongues-speaking of any sort, even when permitted, must be limited to two, or at the most three, utterances in a given worship service. Pentecostal-Charismatics sometimes suggest that this only means two or three utterances at a time before an interpretation is given or only two or three utterances by any single person, but Paul's obvious concern in the entire chapter seems clearly to be that tongues-speaking should not dominate the assembly. Second, Paul forbids more than one person to speak at a time. Simultaneous tongues-speaking bursting out in various parts of the congregation is directly prohibited. Third, Paul restricts the public use of tongues to when there is an interpreter present. If the speaker has never interpreted the languages, and/or if there is no known person present who can be presumed to be able to interpret the languages, the speaker must keep silent so long as he/she is in a congregational setting. The instruction that the speaker should "speak to himself and to God"

²² Fee, 682.

²³ Fee, 683.

probably means that he should wait until he is in private to exercise this gift. Earlier, Paul indicated that the speaker him/herself should pray for the interpretation if there is any inclination to speak in tongues (cf. 1 Co. 14:13, See Answer #116).

With regard to prophecy, Paul also sets down some guidelines. Again, only two or three prophetic utterances are allowed in a given service (1 Co. 14:29). As before, only one speaker at a time is allowed (1 Co. 14:30-31). All utterances are to be submitted to evaluation, and nothing is to be received uncritically (1 Co. 14:29b). No one is compelled to speak out beyond their power to restrain themselves (1 Co. 14:32), and God does not approve of disorder (1 Co. 14:33).

Three further points may be extrapolated from these rules for public worship. First, if Paul forbids more than one person to speak aloud at a time, then by principle, he also would forbid competing prayer, that is, the sort of public prayer where everyone prays aloud at the same time with a different prayer. Competing prayer is also a regular practice of Pentecostal-Charismatics, and since they have become accustomed to it, they probably do not realize how disconcerting such prayer seems to anyone who is not familiar with it. (What if everyone chose their own hymn, and they all sang different music at the same time?) Second, since the spiritual urge to speak out is under the control of the one feeling it, the notion that one cannot help him/herself from speaking in tongues or speaking out in a public worship service is flatly contradicted. Third, the gullible acceptance of every utterance as though it were the audible voice of God from heaven is seriously misguided. Paul's instruction is that all such utterances must be evaluated. Elsewhere, he says, "Do not put out the Spirit's fire; do not treat prophecies with contempt. *Test everything. Hold on to the good*" (1 Th. 5:19-21). [back](#)

38. While Paul sets forth careful guidelines for the exercise of the gift of tongues, he does not forbid it (1 Co. 14:39). He prefers prophecy, but he allows tongues. All such practices, however, must be performed in an orderly and fitting way (1 Co. 14:40), and the term "fitting" suggests that Christians must avoid practices that are socially offensive. Earlier, Paul alluded to parts of the body that must be treated with "special modesty" (1 Co. 12:23b), and it would seem that he had in mind such manifestations as tongues-speaking. Still, corrective teaching is not the same as prohibition, and in the end, Paul does not forbid tongues-speaking. The plain sense of this statement ought to serve as a warning to the anti-Pentecostal-

Charismatics not to be presumptuous. The antagonism sometimes demonstrated by those in non-Pentecostal circles toward their Pentecostal-Charismatic brothers and sisters is surely inappropriate, and it usually does not reflect the love of Christ. [back](#)

The Baptism and Gifts of the Holy Spirit

(A Personal-Pastoral Response)

Preliminary Statement

I should mention, first of all, that my own perspective toward this subject is that it is secondary in the Christian faith. This is not to say that it is unimportant, but that it is not the most important. I believe that fellow-Christians may maintain some differences of opinion on this subject without it constituting a threat to the unity of the church. Thus, what I offer is not to be considered as a dogma but as an attempt to do justice to the biblical record.

Some General Observations About the Spirit

The Holy Spirit is first of all a Person--Someone, not something. Whatever language is used in Holy Scripture to describe the action of the Holy Spirit is to some degree metaphorical inasmuch as the Holy Spirit is not merely an external force that moves people, but rather, the Holy Spirit is integral to the Divine Nature Himself who creates and maintains relationships with men and women. Thus, in my thinking, the biblical language of “filling”, “coming upon”, “baptizing”, “moving”, and so forth, are ways of describing special relationships between human beings and God. At the same time, God’s sovereignty is demonstrated by the fact that the Holy Spirit may establish a relationship with a given individual in unexpected, unsought, and in some cases, even undesired ways.

My observations lead me to believe that the Holy Spirit has been active in every age, from the patriarchs to modern times. Most of the phenomena ascribed to the Holy Spirit in the New Testament documents are only a repetition of things that happened earlier in the Old Testament time periods. However, the Holy Spirit has not established his relationship with people in precisely the same way in all eras of time. Some periods may see the Holy Spirit working in more dramatic and externally observable ways while other periods may see the Holy Spirit working largely behind the scenes. As a case in point, Elijah, a man of the Spirit, did many sensational and unusual signs, while John the Baptist, filled with the Spirit from birth, performed not a single miracle (Jn. 10:41). What is true in the history of the biblical eras I believe to be true in the history of the Christian church. At some periods, the Holy Spirit has demonstrated himself in more externally observable ways, and at other times he has not.

The primary difference between the Old Testament relationship of the Holy Spirit to humans and the New Testament relationship is, I believe, more a matter of

degree than kind. This is to say that after the coming of Christ, the Holy Spirit's work is broader in terms of the amount of people who are touched by it. It is not so much that the Holy Spirit begins an entirely different work in the New Testament church, but that he begins a more extensive work in the New Testament church--a work that touches all believers rather than selected ones. As such, the relationship of the Holy Spirit to men and women is not for the few but for the many, not for special individuals but for all of God's people.

At the same time, it must be admitted that the work of the Holy Spirit as the Paraclete adds a dimension not present in the Old Testament. This greater dimension of the Holy Spirit's work is that of comfort, conviction, assurance, guidance and testifying about Christ. The presence of supernatural phenomena, such as utterances, healings, miracles and so forth, are not the new work of the Spirit. They are simply the occasional and continuing work of the Spirit that is also present in the Old Testament.

On the Baptism with the Spirit

I believe the term "baptism with the Holy Spirit" refers to this broader application just named, that is, the work of the Holy Spirit as the Paraclete. The phrase "baptism with the Spirit", apparently coined by John the Baptist, appears only a few times in the New Testament documents. In every case, this phrase is directly connected with the preaching of John, either in describing or recalling the content of his preaching. In the opening of Acts, the Baptist's prediction, that is, that God's people would be baptized with the Holy Spirit, was declared to be fulfilled at Pentecost. In my interpretation, this was a once-for-all event, much like the cross and the resurrection of our Lord. It corresponds with what Jesus meant when he used the expression, "When the Spirit of truth is come...." It is non-repeatable in the same sense that the passion of Jesus is non-repeatable. At the same time, the effects of this special moment in history are still being experienced, so that all who believe in the Lord Jesus Christ share in the benefits of that moment. In my opinion, the baptism with the Spirit was a collective event more than an individual one. It was the moment in salvation-history when God immersed the church with the Holy Spirit so that the church could accomplish its mission to the world, even in the bodily absence of our Lord.

This understanding of the baptism with the Spirit is somewhat different than, say, either the Baptist or the Pentecostal understanding. For the Baptist, the baptism with the Spirit is a synonym for the gift of the Spirit, and it is primarily a personal reality which occurs in the moment of faith toward the gospel. For the Pentecostal, the baptism with the Spirit is an experience subsequent to salvation which empowers him or her with spiritual gifts. Both of these positions see the phrase "baptism with

the Spirit” as describing a repeatable phenomenon that is individualized for each Christian, both in the early church and in the modern church. If this were intended to be so, it seems strange to me that the vocabulary never stuck in the early church. Nowhere do the apostles talk about the “baptism with the Spirit” as an individualized experience. In fact, in the letters of the New Testament, the phrase is absent altogether. Granted, every believer is said to be filled with the Spirit, sealed with the Spirit, led by the Spirit, and so forth, but the vocabulary of being “baptized” with the Spirit is strangely absent from any discussions of individual Christian experience. Other than in descriptions of John the Baptist’s preaching, the only place where the baptism with the Spirit is ever said to have happened is on the day of Pentecost.²⁴

Thus, I tend to believe that the way in which both Pentecostals and Baptists use the phrase “baptism with the Spirit” is a misnomer. To say that one should expect to be baptized with the Spirit is like saying that one should expect Christ to be crucified for every believer, one at a time. To say that every believer experiences the baptism with the Spirit is like saying that every believer personally experiences the death of Jesus. What all believers experience are the multiplied benefits of the fact that God baptized the community of faith with the Holy Spirit on the day of Pentecost. Because God baptized the church with the Holy Spirit, every believer can rest assured that he or she has been filled and sealed with the Holy Spirit.

I should also add that I do believe that every Christian who is truly a Christian is filled and sealed with the Holy Spirit and that this filling and sealing is effective for the individual as well as the corporate body. The gift of the Spirit is dispensed at the moment of true faith in Christ. It is part and parcel of what it means to be regenerated and born from above. The Spirit creates new life in the believer, and without it, he or she would still be spiritually dead. I further believe that from the time of conversion, the Holy Spirit continues to work in the lives of all believers to lead them, empower them, convict them and assure them. I do not believe that there is some single crisis experience that indicates a believer has received the “fullness” of the Holy Spirit, such as the Pentecostal would say. In fact, I will resist all efforts to institutionalize the work of the Holy Spirit by using vocabulary such as “fullness of the Spirit”, “full-gospel”, “Spirit-filled” and “Spirit-baptized”. These kinds of phrases serve only to create an elitism that ultimately divides the body of Christ into first and second-class Christians. I do not intend to rule out crisis experiences altogether, of course, since I have had crisis experiences in my own life that I deem to be of the Holy Spirit. The same could be said of Luther, Wesley, and many others. I only wish to say that because such crisis experiences may happen sometimes does not indicate they must happen all the time, and because they happen to some Christians does not mean they

²⁴ Even Paul’s statement in 1 Co. 12:13 is a corporate rather than an individual description, although I think Paul is using the term somewhat differently than did John the Baptist.

must happen to all Christians or should even be sought by all Christians.

Thus, I do not believe that a Christian should seek to be “baptized” with the Holy Spirit, at least in the sense that the Pentecostals would have it. Granted, Paul says to be filled with the Spirit, but I have a hard time believing he meant anything even remotely close to what a Pentecostal would mean when he or she says the same thing. I find not the slightest evidence of this Pentecostal approach in the New Testament. What happens in the altar services of most Pentecostal churches has not a single New Testament precedent, and for the most part, I consider it to be an adding to the gospel of an element that has caused not a little distortion concerning what the Christian faith is all about in the first place. I do not disclaim the sincerity of Pentecostal people, and I emphatically affirm them as my brothers and sisters in Christ. At the same time, I do disclaim their theology of the Holy Spirit. Historically, I believe that the Pentecostal theology of the Holy Spirit was forged by some sincere but uneducated people who were not well equipped to deal with extensive biblical studies. On the other hand, without hesitation I confess Pentecostals as members of the body of Jesus Christ, regardless of what I perceive to be as a misdirection and/or a misplaced emphasis on their part regarding the doctrine of the Holy Spirit.

On the Gifts of the Spirit

I believe that the gifts of the Holy Spirit are many. Paul’s use of lists (whether sins, gifts, graces, or something else) are suggestive, not exhaustive. Thus, when Paul lists gifts of the Spirit, whether in 1 Corinthians, Romans or Ephesians, he is not intending to compile a complete tally. Rather, he is either intending to discuss the general nature of spiritual gifts (Romans and Ephesians), or he is intending to correct the abuse of some specific spiritual gifts (1 Corinthians).

In some sense, all believers are gifted by the Holy Spirit to function within the body of Christ. Paul compares spiritual gifts to bodily parts which do their respective tasks for the benefit of the entire body. He even extends his metaphor to indicate that any attempt to assert that all members of the body should have the same function is a gross distortion. This fact in itself cuts directly across the Pentecostal teaching that all believers can and ought to speak in tongues. It seems to me that the whole context of 1 Corinthians 12 is an assertion in precisely the opposite direction from what Pentecostals take it to be. What Paul is driving at is that there is no single gift that all believers possess, including speaking with tongues.

Furthermore, it seems to me significant that when Paul is discussing the general nature of gifts (such as in Romans and Ephesians), he does not mention the more sensational kinds of gifts. It is only when he is addressing a church that is consumed with sensationalism in the first place that he feels compelled to address the more sensational gifts, such as, tongues, interpretation of tongues, spontaneous

prophecy and so forth. This being so, then it seems to me that the more generally desirable gifts which ought to be operative in greater measure in the church should be the kind that are described in Romans 12, a passage where Paul is not dealing with an obstinate problem. The kind of gifts that are addressed in 1 Corinthians, on the other hand, are probably to be found less frequently in the church, since they are so susceptible to abuse and misunderstanding. In fact, that conclusion seems to be precisely what Paul attempts to urge in 1 Corinthians. He wants to lessen the occurrences of these more sensational gifts.

There is to be noted a double emphasis in Paul's discussion of spiritual gifts. First, he affirms that gifts are given sovereignly, that is, individual believers have no authority to select or choose what gifts they receive. When Paul says to "eagerly desire spiritual gifts", he cannot mean that every believer is free to pick and choose whatever gift he or she wants. Rather, he says to desire the "greater" gifts, especially prophecy, and to try to excel in gifts that build up the church. Second, he affirms that gifts must be controlled by the one who possesses them. Gifts are never described as overpowering a believer, but rather, a believer is obliged to control the expression of his or her gift. The final criterion for when or when not to express a gift is edification, that is, its benefit to the Christian community. If it is not intelligible, it must be restrained. If it will cause the outsider to doubt the credibility of the Christian faith, it must be restrained.

This leads me to three conclusions. First, the Pentecostal notion that gifts are to be chosen and sought is patently against Paul's teaching. Second, the Pentecostal assumption that a person must be given liberty to exercise his or her gift, however he or she deems, is unfounded and even forbidden in the New Testament. Thirdly, the Pentecostal ideal that edification can be primarily defined as emotional uplifting and as primarily self-directed must be rejected. Edification, in Paul's language, is primarily directed toward the church, not the individual, even though some gifts may edify the individual. Furthermore, edification is not primarily emotional but life-oriented, that is, it is not so much about what one feels as much as about how one lives the Christian life. This being so, then some gifts, such as speaking in tongues, have only a limited capacity for edification. Other gifts, such as serving, teaching, encouraging, contributing, showing mercy, and so forth, have a broad capacity for edification. I think that it would be a rare occasion when speaking tongues would be edifying to the congregational body. This is why I think Paul encourages tongues-speaking to be done in private, rather than in a congregational setting, unless there is an interpretation. However, when there is an interpretation, then any edification comes from the content of the intelligible message, because it is issued as a praise toward God, not from the emotional overtones that might accompany it or any ecstasy that is expressed in tongues-speaking.

While on the question of tongues-speaking, I should share that I do not agree with the Pentecostal differentiation between tongues-speaking in Acts and tongues-speaking in 1 Corinthians. Furthermore, I do not find any New Testament precedent for the Pentecostal notion of a “message in tongues”, i.e., a message of warning, direction or judgment to the church. Rather, Paul says that the one who speaks in tongues speaks to God, not to men. Tongues-speaking is a means of praise to God, not a means of communication to the church. In a public gathering, it is interpreted only so that the church may give the “Amen” in agreement with the praise offered. Even on the day of Pentecost, the phenomenon of tongues-speaking does not seem to have been evangelistic. Rather, the strangers in Jerusalem listened to those who were filled with the Spirit as they “declared the wonders of God” in their native languages. The gospel was preached later, not in other tongues, but by Peter in the commonly understood language of all (Greek or perhaps Aramaic).

If the question is posed as to how often spiritual gifts should be exercised in the church, then I must respond with another question: of which gifts is one speaking? If one is speaking of the gifts that are clearly up-building in the sense of promoting the Christian lifestyle of the believer, such as prophecy, serving, teaching, encouraging, contributing, showing mercy, and the like, then they should be exercised often. If one is referring to tongues-speaking and mystical experiences, however, then they should be exercised rarely. There is no limit on the former gifts, but there is clearly a limit on the latter (two times in a given service is enough, and three times is the absolute maximum). The limitation of “two, or at the most, three” is not some sort of goal toward which to aim. It is not “at least two or three,” but “never more than two or three.” This seems to indicate that Paul felt like even two or three times was unusual. Because of the absence of any description of tongues-speaking in the other letters of Paul, not to mention the other letters of the New Testament, it seems probable to me that what was happening in Corinth was unusual in itself. Corinth was not the norm but the extreme for even the New Testament congregations with respect to demonstrative gifts.

Finally, I must also add that I do not follow what might be labeled the “sign-gift theology”, that is, the teaching that certain gifts were exclusive signs of the apostolic age intended as a sort of surrogate authority until the canon of the New Testament was completed. This teaching, derived largely from the polemics of B. B. Warfield near the turn of the century in his debates against the perfectionist movement, seems to have serious problems on both exegetical as well as historical grounds. Exegetically, the passage in 1 Co. 13 about certain gifts ceasing is more naturally interpreted to refer to the *parousia* of Christ, not the completion of the New Testament canon. Historically, while certain demonstrative gifts declined in the church, they did not disappear altogether. Even in their decline, the Apostolic Fathers

never interpreted that they must necessarily have declined because they were no longer available. The observation of a decline cannot be used as a demand for cessation. On the other hand, it is appropriate to point out that the apostolic era included an abundance of these special gifts, more so than perhaps any other era of time, inasmuch as they were accepted marks of apostleship.

Final Remarks

My highest concern is not with sorting out the theological intricacies of the baptism and gifts of the Spirit. In my observations, the intensity of trying to accomplish this has resulted in one of the most serious divisions in the Christian church. It has resulted in judgmentalism and the spirit of pride, hypocrisy and pressure tactics. I must be frank in admitting that most of the phenomena which I have seen in Pentecostal ranks I consider to be the result of emotional excess and psychological inducement. Although I was reared as a Pentecostal, I do not even know for sure how to evaluate my own mystical experiences, whether miraculous or psychological. In the final analysis, it is not all that important. The important thing is the gospel itself. Again, to be frank, I am uncomfortable with the demonstration of public mysticism. Mysticism, due to its subjective content, has no clear meaning for a congregation. By contrast, the Word of God does. I can do without the one, but not the other. Mysticism, while permissible, is unnecessary. The Word of God is absolutely necessary.