

Understanding the Bible

How to Study the Bible

Volume 3: Advanced Topics

Tom Wilson

DRAFT

A Bible Study Guide

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The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintained a web site dedicated to puzzles with artwork drawn by Jan. I originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of my effort, Els asked Jan to draw me.

The latest edition of this e-book is available via <https://thechurchoforlando.org>.

Draft Edition		This draft is intentionally incomplete (see the Preface)
— Update A	12/6/25	Chapters “Why Four Gospel Accounts”, “The Genealogy of Jesus Christ”, “The 7 ‘I Am’ Titles in <i>John</i> ”
— Update B	2/3/26	Chapter “Who Wrote the Gospel Accounts?”
— Update C	3/21/26	Chapter “The Two Witnesses Are Not Moses and Elijah”
— Update D	7/1/26	Minor updates to align with the release of 5 videos

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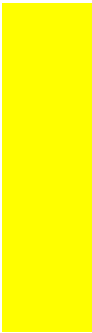
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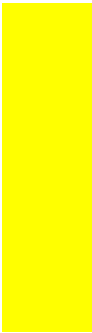
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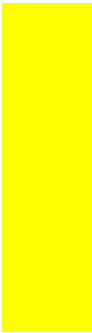
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Preface

This draft has been made available in an incomplete form to provide the material that is referenced by completed study guides. Material not referenced might also appear in the draft simply because it is nearly complete. The content of this draft may not be fully developed nor polished.



Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Part I

Becoming Perfect

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The Pattern for Man (planned)

Part II

Old Testament Topics

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Seeing God (planned)



Salvation Under the Law (planned)



Gentile Salvation During Prophecy (planned)

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The Accounts of Jesus' Ministry

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Why Four Gospel Accounts

When you begin the new testament books, you might wonder why there are four accounts of Jesus' ministry (i.e., *Matthew*, *Mark*, *Luke*, and *John*).¹ There is a lot of commonality in some of them, and a lot of differences in all of them. Well, take note of this: If God had wanted you to have just one account, he would have given you that. There are two important aspects to these accounts: what they symbolize and to whom they are written. We will deal with the former here.

What scripture is doing is giving us a four-fold view of Jesus, or four roles that he has fulfilled. As we understand those views, we will see that they appear in other parts of scripture. Now, let's see those symbols throughout scripture and affirm the conclusion at the end.

6.1 The Four Accounts

You'll get a feel for the theme that is being promoted by studying each account in its entirety, but let's cite some simple examples. *Matthew* focuses on Jesus being the descendant of David who fulfills all the prophecies of the Messiah.

Matthew 1:1

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

Mark focuses on Jesus being the Son of God and thus a servant.

Mark 1:1

1 The beginning of the gospel of Jesus Christ, the Son of God;

That is further typified by this verse:

Galatians 4:1

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Luke demonstrates that Jesus was a man descended from Adam. His genealogy to Adam is in Luke 3:23-38. His birth is in Luke 2:6-7. He was born under the law (like other men):

Galatians 4:4

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

John focuses on Jesus being "the Word", who was the LORD in the old testament who was God himself:

John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

¹Traditionally, the four accounts are referred to as "gospel" accounts. However, the gospel, or good news, (of the kingdom) is a very small part of each account. So, each might be better described as an account of Jesus' ministry.



John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Before Jesus became a mortal man, he was the immortal man: the LORD of the old testament:

1 Corinthians 15:47

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

The summary is:

- *Matthew* presents Jesus as the king,
- *Mark* presents Jesus as a servant,
- *Luke* presents Jesus as a man, and
- *John* presents Jesus as God.

Now, we will see these roles elsewhere in the scripture. However, they will be symbolic. The symbols typically are:

- A lion represents a king,
- An ox (or similar animal) represents a servant,
- A man is simply a man, and
- An eagle represents God.

Pairs of these roles are somewhat opposing: a king vs. a servant; a man vs. God.

6.2 Ezekiel's Visions of God's Chariot

One of the more direct examples of these four roles appears in two visions that Ezekiel has. Many readers are distracted and possibly confused by the other details in the visions. Let's see an excerpt from the first one:

Ezekiel 1:4-6

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.
6 And every one had four faces, and every one had four wings.

Ezekiel 1:10

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

There are four men. They are angels, but there are many symbols here.² They have four faces. Each of these match the symbols previously given.

While the four roles are apparent, I will highlight something else that will help make a later example more apparent. Ezekiel sees God's chariot coming from the north. Verse 12 (not given) explains that the cherubim do not turn as the chariot moves. So, Ezekiel is looking at the south side of the chariot. He sees the "man" directly in front of him (again, the south side), a lion on the right (east), an ox on the left (west), and an eagle (north side). Note that the opposing roles are on opposite sides. This arrangement is depicted in Figure 6.1(a).

Ezekiel has a similar vision, but there is a slightly different description:

Ezekiel 10:14

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Here, an ox is not mentioned, but a cherub is. All that this is teaching is that a cherub is also a servant. Job 4:18 says that angels are servants. Ezekiel sees the faces in a different order because now the chariot is moving to the east. So, he sees the west side which is the cherub (or, the ox in chapter 1). Again, these directions will be important later. This arrangement is depicted in Figure 6.1(b).

²See the "Biblical Angels" study guide [7] for detailed information.

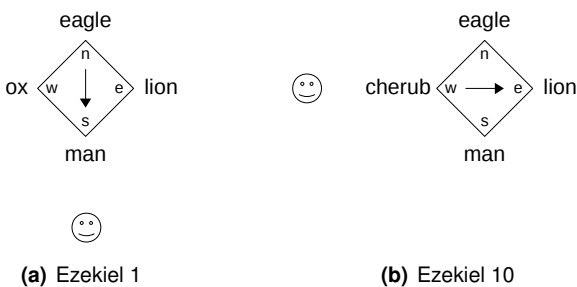


Figure 6.1: Ezekiel has two visions of God’s chariot. **(a)** Ezekiel 1 describes the chariot coming from the north. So, Ezekiel (the smiley face in the figure) sees the south side. **(b)** Ezekiel 10 describes the chariot departing to the east. So, Ezekiel sees the west side. He describes the face of the cherubims that he sees in each case. The distinction between the ox and the cherub simply establishes that both are servants.

Most people get distracted by the details and miss the point of the visions. They are not trying to describe what cherubims look like. They are teaching a truth. While the chariot has come to take the LORD away, he will return as the Son of God (and he isn’t the Son yet when the vision is given!) in four roles. Who was going to figure that out?

6.3 John’s Vision of Jesus’ Throne

John’s vision in *Revelation* establishes the same four roles:

Revelation 4:6-7
6 And before the throne <i>there was</i> a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, <i>were</i> four beasts full of eyes before and behind.
7 And the first beast <i>was</i> like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast <i>was</i> like a flying eagle.

There isn’t a great deal said about these beasts. They are given in the order of the roles associated with the four accounts of Jesus’ ministry. But, again, people are trying to create races of angels out of these visions. Argh!

6.4 Israel’s Camp

Israel’s camp during the exodus out of Egypt provides the first model of the four roles of Jesus. However, these are veiled until you have more revelation of them through later scripture. The details of the camp are in Numbers 2 (I’ll only highlight the meaningful verses).

The twelve tribes of Israel were assigned positions around the ark and the camp of the Levites. Each camp was on one of the four sides of the ark.

Numbers 2:2
2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.

It mentions standards, but we have no descriptions of them. Unfortunately, additional information comes from tradition. I’ll leave out tradition and rely on what scripture might suggest.

6.4.1 On the East Side: Judah, Issachar, and Zebulun

Numbers 2:3
3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab <i>shall be</i> captain of the children of Judah.



Numbers 2:5

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

Numbers 2:7

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

The assumption is that each camp is successively east of the other. This would put them in a line. Judah, the tribe closest to the ark, may have had a standard with a lion on it. That would tie to the prophecy about Judah:

Genesis 49:9

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

6.4.2 On the South Side: Reuben, Simeon, and Gad**Numbers 2:10**

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

Numbers 2:12

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

Numbers 2:14

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

Reuben was the tribe closest to the ark. Here is the prophecy given for Reuben:

Genesis 49:3

3 Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Firstborn could be symbolized by a man. *Reuben* means "See ye a son". When Cain was born, Eve said "I have gotten a man from the LORD" (Genesis 4:1). So, the association of a man is not a leap.

6.4.3 On the West Side: Ephraim, Manasseh, and Benjamin**Numbers 2:18**

18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

Numbers 2:20

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

Numbers 2:22

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

Ephraim may have had a standard with a bull or an ox based on this prophecy:

Deuteronomy 33:17

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

6.4.4 On the North Side: Dan, Asher, and Naphtali

Numbers 2:25

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

Numbers 2:27

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

Numbers 2:29

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

Dan's standard might have had a snake because of this prophecy:

Genesis 49:16-17

16 Dan shall judge his people, as one of the tribes of Israel.
17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Tradition says that Dan did not like his prophecy and he may have changed to an eagle. But there really is no scripture for that. Later, this is said about Dan:

Deuteronomy 33:22

22 And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

But it was said of Judah that he was a lion's whelp. It sounds like the *serpent* is usurping the king's role (that's just me speculating). That same serpent wanted to ascend into heaven:

Isaiah 14:13-14

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High.

Proverbs 23:5

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

Proverbs 30:19

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

All of those verses are just the imagination trying to connect something that isn't really there. Perhaps the simplest thing to do is to let the other models fill in the gap here. We can confidently say that three of the four standards are likely to be what prophecy suggests. These match the roles of Jesus in *Ezekiel* and *Revelation*. So, the fourth should align as well. That's the best we can do. Tradition itself is usually a bad foundation.

Genesis 49:16 says that Dan shall judge his people. God is certainly a judge. If God is symbolized by an eagle in the other models, then perhaps that should be the same here.

6.4.5 The Conclusion for the Camp

There is obviously a lot of speculation surrounding the standards. However, the traditions appear to align with the intent of this topic. When Balaam the prophet was trying to curse Israel, he looked over the camp from afar:

Numbers 24:2

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

It doesn't tell us what he saw. Figure 6.2 speculates on what the camp might have looked like.

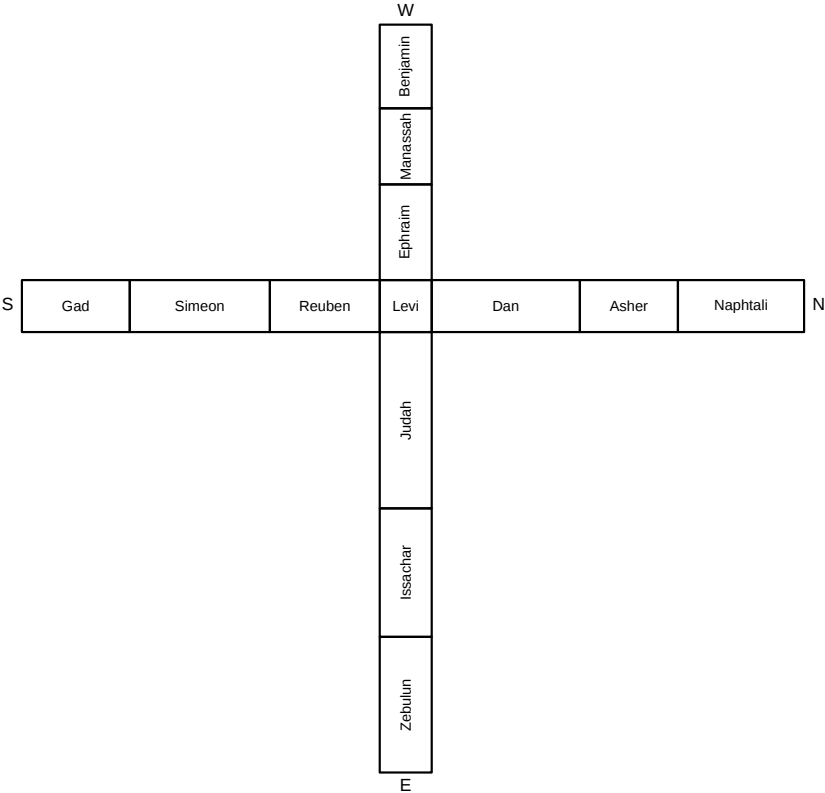


Figure 6.2: Did the camp of Israel look like this? We may never know. Scripture doesn't say since it would give away the cross.

Note that opposing natures were on opposite sides of the camp. The *king* on the east and the *servant* on the west. The *man* on the south and *God* on the north.

Side Study 6.1: The Sizes of the Tribes

Read Numbers 1 for the sizes of the tribes. Add the numbers on each side of the ark. Then read Numbers 3 for the size of Levi. Take the square root of that and divide the total for each side by that result. That will give you how far each side would extend. The north and south sides will be roughly equal. The west side will be the shortest and the east side the longest. Is Figure 6.2 what scripture is showing us?

6.5 The Four Branches

The next model doesn't use symbols, but calls out the roles more explicitly. In this case, there are references in scripture to a *branch*. Here, we have a branch with reference to the King:

Jeremiah 23:5

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

This one highlights a branch that is a servant:

Zechariah 3:8

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

This one highlights a man:



Zechariah 6:12

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Finally, we have reference to the LORD, who is God:

Isaiah 4:2

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

6.6 The Four “Behold” Declarations

There are four “behold” declarations that reference the roles in the same way as the branches in the previous section.

Zechariah 9:9

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Isaiah 42:1

1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Zechariah 6:12

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Isaiah 40:9

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

6.7 Zechariah’s Vision of the Four Carpenters

This last one is not as clear as the others, but we already had enough evidence to establish why there are four accounts of Jesus’ ministry.

Zechariah 1:18-21

18 Then lifted I up mine eyes, and saw, and behold four horns.
 19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.
 20 And the LORD shewed me four carpenters.
 21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

This is a tough vision, but it is simply saying this: There are four horns are Gentile powers that have scattered Judah. But the four carpenters have come to cast them out. So, what are the four carpenters?

Mark 6:3

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

So, Jesus is the carpenter. In his four roles, he will accomplish the prophecy in Zechariah 1.

Conclusion

So, we saw the four roles of Jesus exemplified in

1. The 4 accounts of his ministry,
2. Ezekiel's visions of the 4 cherubim faces,
3. John's vision of the 4 beasts,
4. The 4 primary standards in the camp of Israel,
5. The 4 prophecies about branches,
6. The 4 "behold" declarations, and
7. Zechariah's vision of the 4 carpenters.

Of course, these all support what the four accounts of Jesus' ministry are demonstrating.

The accounts are not meant to be harmonized. They are there to establish these roles.

The Genealogy of Jesus Christ

We will study the genealogy of Jesus Christ, giving attention to the 4 roles in Chapter 6. This is a very challenging topic in general.

Comparative Study Summary

Matthew	Mark	Luke	John
1:1-17		3:23-38	1:1-2,14

This genealogy study highlights the 4 roles that Jesus fulfills in each account of his ministry. There is no passage in *Mark* because the ancestry of a servant is not important.

7.1 The Genealogy in *Matthew*

The genealogy in *Matthew* is long and full of doctrine and fulfilled prophecy.

Matthew 1:1-17

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

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Verse 1 highlights that Jesus is related to David and Abraham. This is because of the two great covenants that God had established with each (for more information on covenants refer to the *Respecting Distinctions* study guide [3]). Jesus is key to fulfilling both, so *Matthew's* genealogy will establish that he is related to both. To be king, Jesus must be a descendant of David. The genealogy is full of hidden problems that God has already solved, as we will see in the remainder of this section. We will look at the genealogy according to the groupings of 14 generations in verse 17.

7.1.1 From Abraham to David

Table 7.1 shows the first 14 names in the genealogy: from Abraham to David. Most of the old testament (OT) names are given in 1 Chronicles 2:1-15 and those in that part of the table are Hebrew names. The names in *Matthew* and *Luke*¹ are in Greek. They only differ from each other in one place (“Judas” vs. “Juda”). Also, four prominent women are referenced: Tamar, Rachab, Ruth, and, indirectly, Bathsheba.

Verse 2 mentions “Judas and his brethren”. This implies the 12 tribes that make up the nation of Israel.

Verse 3 mentions “Phares and Zara of Tamar” because a significant story is involved. The story of Judah and Tamar (or, Thamar) is in Genesis 38. In it, you learn that Judah married a Canaanite woman, which was forbidden for Abraham’s descendants. Judah’s second son Onan married Tamar after his first son Er died. This is referred to as *Leverite* marriage (see Side Study 7.1). When Onan died, Judah did not let his third son Shelah marry Tamar.

Judah’s denial of Shelah to Tamar eventually led to his having a child with Tamar. In fact, there were two children and they are both mentioned in the genealogy in *Matthew*. This draws attention to the bastard curse put on the lineage beginning with Pharez. The *Ruth* study guide [5] discusses the curse and implications of it: the curse ended with David.

Table 7.1: From Abraham to David

#	OT	Matthew 1	Luke 3
1	Abraham	Abraham	Abraham
2	Isaac	Isaac	Isaac
3	Jacob	Jacob	Jacob
4	Judah	Judas	Juda
5	Pharez	Phares	Phares
6	Hezron	Esrom	Esrom
7	Ram	Aram	Aram
8	Amminadab	Aminadab	Aminadab
9	Nahshon	Naasson	Naasson
10	Salmon	Salmon	Salmon
11	Boaz	Booz	Booz
12	Obed	Obed	Obed
13	Jesse	Jesse	Jesse
14	David	David	David

Side Study 7.1: Levirate Law

The word *levirate* derives from the Latin word *levir*, which means “husband’s brother”. It describes this law:

Deuteronomy 25:5-10

- 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.
- 6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.
- 7 And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother.
- 8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;
- 9 Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house.
- 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

If you pay attention to the details throughout *Genesis*, a number of people do things that end up being in Israel’s law. They probably knew to do these things even though we don’t have them written down for us. This is why Judah had Onan marry Tamar and he should have let Shelah do so as well.

The next two women mentioned are Rachab (or, Rahab) [see Joshua 2:9-13] and Ruth [see Ruth 1:16-17]. Both of these women were Gentiles who clung unto Israel and their God.

So, we have traced the seed from Abraham to David. God made a covenant with David. But David is guilty of 2 unforgivable sins: adultery and murder. This is brought to our attention by the phrase “the wife of Urias” (or, Uriah). This is an indirect reference to the fourth woman, Bathsheba (see 2 Samuel 11). Of course, the focus is really on Urias. But God forgave David’s sin:

¹ We will see the names in Luke 3 in Section 7.3.

2 Samuel 12:13

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Romans 4:6-8

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
 7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
 8 Blessed *is* the man to whom the Lord will not impute sin.

7.1.2 From David to the Exile

Now, the next 14 names are from David until the exile into Babylon. Note that it is counting David in this list and the previous. This is inclusive counting (refer to the *Biblical Time* study guide [1] for more information). Table 7.2 shows the old testament names and the names in Matthew 1 for comparison. But let's see the old testament names here:

1 Chronicles 3:9-17

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.
 10 And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
 11 Joram his son, Ahaziah his son, Joash his son,
 12 Amaziah his son, Azariah his son, Jotham his son,
 13 Ahaz his son, Hezekiah his son, Manasseh his son,
 14 Amon his son, Josiah his son.
 15 And the sons of Josiah *were*, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
 16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
 17 And the sons of Jeconiah; Assir, Salathiel his son,

Whoops! There are a few extra names in the old testament! We need to note that many kings have multiple names in the scripture. Study will also show that some of the kings in the northern and southern kingdoms had the same names. That makes studying any of these kings' reigns very difficult. The names in red appear to be "blotted out" of the new testament record.

Table 7.2: From David to the Exile

#	OT	Matthew 1
1	David	David
2	Solomon	Solomon
3	Rehoboam	Roboam
4	Abia/Abijam/Abijah	Abia
5	Asa	Asa
6	Jehoshaphat	Josaphat
7	Joram/Jehoram	Joram
	Ahaziah	—
	Joash/Jehoash	—
	Amaziah	—
8	Azariah/Uzziah	Ozias
9	Jotham	Joatham
10	Ahaz	Achaz
11	Hezekiah	Ezekias
12	Manasseh	Manasses
13	Amon	Amon
14	Josiah	Josias
	Shallum/Jehoahaz	—
	Jehoiakim/Eliakim	—

Side Study 7.2: Names Blotted Out (Advanced Study)

Let's see some passages that mention blotting someone's name out:

Exodus 32:31-33

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
 32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.
 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

God wants to blot out their names because of idolatry. Here is what the law said about the matter:

Exodus 20:4-5

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Blotting someone out is also mentioned here:

Deuteronomy 29:18-20

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;
 19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:
 20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Here are the references for the kings that have their names blotted out:

- Ahaziah: 2 Chronicles 22:1-9
- Joash/Jehoash: 2 Chronicles 24:17-25
- Amaziah: 2 Chronicles 25:14-28
- Shallum/Jehoahaz: 2 Kings 23:31-34 and Jeremiah 22:11-17
- Jehoiakim/Eliakim: 2 Chronicles 36:5-6 and Jeremiah 22:18-23

You should also familiarize yourself with Jehoiachin/Jeconiah/Coniah in 2 Kings 24:8-17 and 2 Chronicles 36:9-10 (which seems to contradict the previous passage). You will find his successor Mattaniah/Zedekiah mentioned also.

Matthew 1:11 says “Josias begat Jechonias and his brethren”, but Jechonias wasn’t Josias’ son according to 1 Chronicles 3:15-16—he was his grandson. But Josiah’s sons have been blotted out. Now, Jeconiah isn’t included in the list in Table 7.2 because he reigned shortly after the exile began. He will be included in the next list of 14. His uncle Zedekiah reigned after Jeconiah was carried away, but the seed line doesn’t go through Zedekiah.

It is interesting that this list of 14 names doesn’t end with a specific name since names were blotted out.

7.1.3 From the Exile to Jesus

The next 14 names are shown in Table 7.3.

1 Chronicles 3:17-19	
17	And the sons of Jeconiah; Assir, Salathiel his son,
18	Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19	And the sons of Pedaiah <i>were</i> , Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

Ezra 3:2	
2	Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as <i>it is</i> written in the law of Moses the man of God.

It is a difficult challenge trying to understand the genealogy at this point. Let’s see what is said of Jeconiah (called Coniah here) before he was carried off into captivity:

Jeremiah 22:24-30	
24	<i>As</i> I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

Table 7.3: From the Exile to Jesus

#	OT	Matthew 1
1	Jehoiachin/Jeconiah/Coniah	Jechonias
2	Shealtiel/Salathiel	Salathiel
3	Zerubbabel	Zorobabel
4		Abiud
5		Eliakim
6		Azor
7		Sadoc
8		Achim
9		Eliud
10		Eleazar
11		Matthan
12		Jacob
13		Joseph
14		Jesus

- 25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.
- 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.
- 27 But to the land whereunto they desire to return, thither shall they not return.
- 28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?
- 29 O earth, earth, earth, hear the word of the LORD.
- 30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

God had said that no descendant of Jeconiah would sit on the throne. So, the bloodline is cursed. But God already had a solution to the problem. Let's understand a law that was given when Israel was in the wilderness:

Side Study 7.3: The Daughters of Zelophehad

After Israel came out of Egypt, we are told something interesting:

Numbers 26:33

- 33 And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Moses brought this problem to God and delivered this law:

Numbers 27:4-8

- 4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.
- 5 And Moses brought their cause before the LORD.
- 6 And the LORD spake unto Moses, saying,
- 7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.
- 8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

This essentially adopted the husband into the daughter's family. The daughter's husband would appear in her father's lineage along with their sons.

Numbers 36:6

- 6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

Numbers 36:11

- 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

This is also mentioned in Joshua 17:3-6.

Let's also note that a son-in-law can be referred to as a son:

1 Samuel 24:16

- 16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.

Saul had biological sons, so David isn't a son according to the special law in Numbers 27:8. He was simply a son-in-law.

Matthew makes it clear that Salathiel is born in captivity. The genealogy in *Luke* says this:

Luke 3:27

- 27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

The full genealogy is presented in Section 7.3. Figure 7.1 shows the troublesome part of the genealogy. As the caption says: “Can you figure it out?” I just decided to trust the scriptures and know that God has all of the problems solved. Satan would surely accuse the descendants leading to Jesus in order to disqualify him. The cheap escape is to assume the Salathiel and Zerubbabel in each genealogy are different persons. Mature students know that God puts information like this in the bible for a reason.

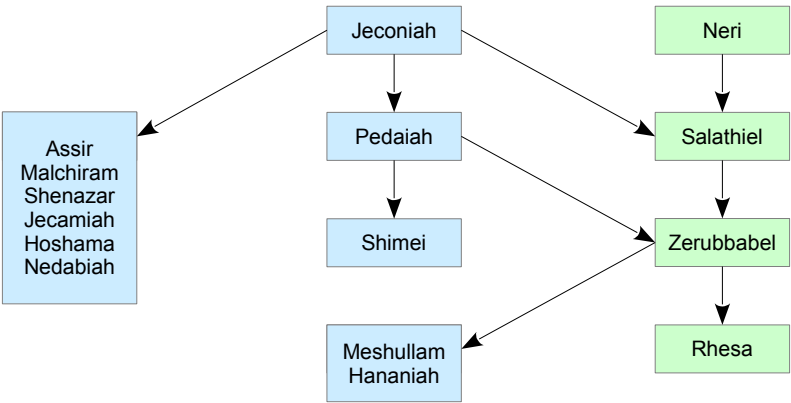


Figure 7.1: Here is the troublesome genealogy involving Salathiel and Zerubbabel. The green boxes reflect the genealogy in *Luke* (see Section 7.3). The blue boxes reflect the genealogy in *Matthew* supplemented with information from 1 Chronicles 3. Since the line in *Luke* appears to be showing a bloodline connection to David, we should assume that Salathiel and Zerubbabel are not bloodline-related to Jeconiah since that bloodline is cursed. *Matthew* is only establishing a legal connection (i.e., inheritance) between the descendants. None of Jeconiah’s descendants have been king. Can you figure it out?

So we should know that Joseph is in the legal line of David. Even if he carried the blood curse, we know he is not the actual father of Jesus. God gave this prophecy:

Isaiah 7:14
14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Genesis 3:15
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Matthew 1:16 does not say that Joseph begat Jesus; it says that Jesus was born of Mary because he was born of a virgin. Jesus becomes Joseph’s son when Joseph and Mary got married.

7.2 The Missing Genealogy in Mark

Mark has no genealogy. We don’t conclude that Mark neglected to put it in since God wrote all of the accounts. This omission reflects that the genealogy of a servant is not important.

7.3 The Genealogy in Luke

The genealogy in *Luke* demonstrates that Jesus was a mortal man descended from the first mortal man, Adam.

Luke 3:23-38
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was <i>the son</i> of Heli,
24 Which was <i>the son</i> of Matthat, which was <i>the son</i> of Levi, which was <i>the son</i> of Melchi, which was <i>the son</i> of Janna, which was <i>the son</i> of Joseph,
25 Which was <i>the son</i> of Mattathias, which was <i>the son</i> of Amos, which was <i>the son</i> of Naum, which was <i>the son</i> of Esli, which was <i>the son</i> of Nagge,



- 26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,
- 27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,
- 28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,
- 29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,
- 30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,
- 31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,
- 32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,
- 33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,
- 34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,
- 35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,
- 36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,
- 37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,
- 38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Figure 7.2 shows the genealogies in *Matthew* and *Luke* pictorially. The latter genealogy is really the line from Adam to Mary and then Jesus. Verse 23 describes the relationship between Jesus and Joseph as “(as was supposed) the son”. Adam was the **son** of God; Jesus was (and still is) the **Son** of God.

Joseph isn't the bloodline son of Heli because Jacob is his father. He would be Heli's son-in-law. Jesus would be Joseph's heir with legal right to be king without the bloodline curse. More importantly, this genealogy shows that Jesus descends from Adam. This establishes Jesus' role as a man.

Side Study 7.4: Where did the Extra *Cainan* Come From?

Luke has the name Cainan in the genealogy between between Arphaxad and Sala. The is not the Cainan mentioned in Genesis 5:12-14. He should not be confused with Canaan either. Search for the name “Arphaxad” and see what the verses say. Genesis 11:11 says that he had sons and daughters. What might be the explanation for adding Cainan to the line? The word *begat* doesn't always mean a direct son (e.g., Joram begat Ozias: there were 3 names blotted out). Cainan is probably a son-in-law. Perhaps Arphaxad only had daughters (see Side Study 7.3). Can you figure this one out?

7.4 The Genealogy in *John*

John 1:1-2

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.

Jesus is referred to as “the Word”. “In the beginning” was when creation occurred (but not before it). The Word was God's image (i.e., the LORD in the old testament). It says that the Word was God. *John* establishes this connection immediately. It is wrong to say that this was Jesus.

John 1:14

- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

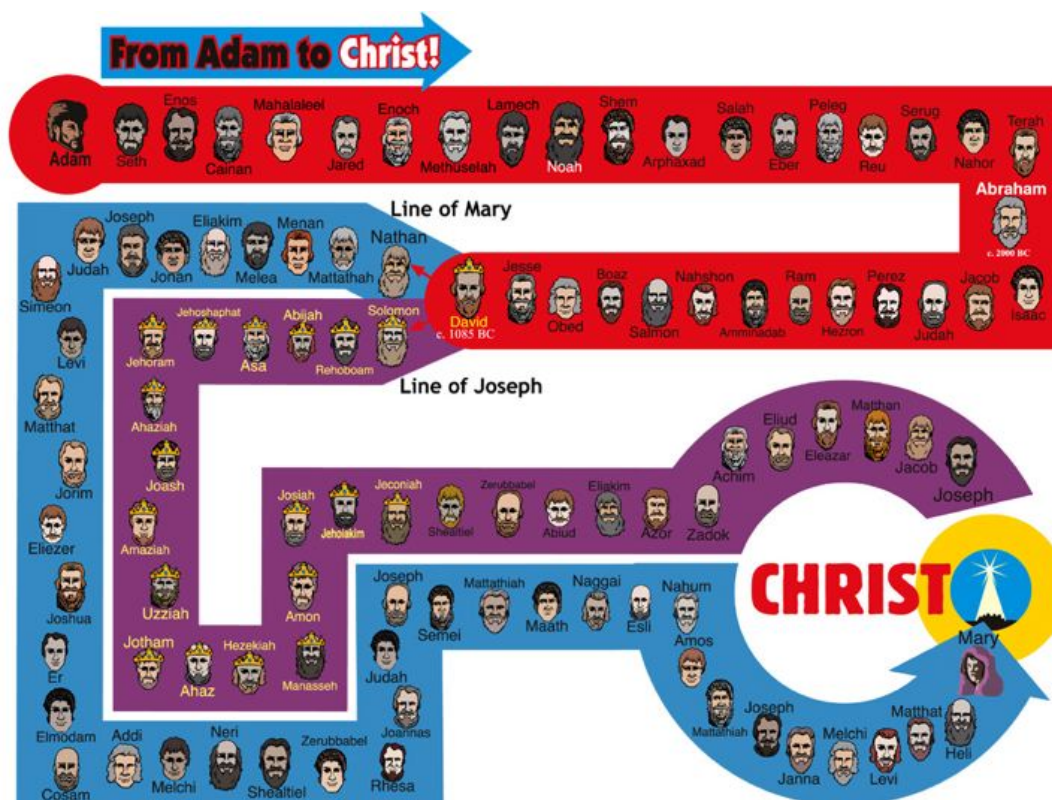


Figure 7.2: Here are the two genealogies in *Matthew* and *Luke*. This figure does not suggest that the Salathiel and Zerubbabel in each line are the same people. It uses different faces with the same names.

So, the Word (or, the LORD) became Jesus.

Hebrews 2:16

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

Jesus became a mortal man descended from Adam and Abraham.

Side Study 7.5: Additional Study: The Word

Do a case-sensitive search for “Word”. First, it is interesting how many times it is found. Next, it is interesting how many writers used the term.

It is a more advanced study to understand the connection between this title and other titles used for God in the bible. See *The Revelation of God* study guide [9] if you think you are ready for that.

Who Wrote the Gospel Accounts?

In Chapter 6, we saw that there are four accounts of Jesus' ministry in the bible: *Matthew*, *Mark*, *Luke*, and *John*. Besides the symbolism that the accounts have with the 4 roles that Jesus has, there is additional meaning. That meaning comes from understanding to whom the accounts were written, which becomes more apparent when we understand who wrote the accounts.

We won't be proving the authors. Rather, we will accept that the traditional titles tell us the authors' names. Once we understand who each author was, we will be able to better understand some distinctions in these accounts. In this guide (as in all study guides), a book is distinguished from its writer by italicizing the book name. Therefore, *Matthew* was written by Matthew.

8.1 Matthew

Matthew is introduced in 3 of the 4 gospel accounts:

Matthew 9:9

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Mark 2:14

14 And as he passed by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Mark calls him "Levi".¹ So does *Luke*:

Luke 5:27-29

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.
28 And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

He was a publican, or tax collector. He's also mentioned in the listing of the 12 apostles:

Matthew 10:3

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Mark and *Luke* now call him "Matthew":

¹One of the apostles named James is also called "the son of Alphaeus". Are Matthew and James brothers?



Mark 3:18

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,

Luke 6:15

15 Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

Acts 1:13

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

In *Acts*, Judas Iscariot is already dead, so there are only 11 apostles listed.

So, Matthew was one of Jesus' disciples and one of the 12 apostles. But, what does Matthew symbolize? Let's look at the longer passage in which he is introduced:

Matthew 9:9-13

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
 11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
 12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
 13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matthew represents the called, lost sinner. He forsook his worldly job and followed Jesus. What he represents is depicted in this parable:

Matthew 21:28-32

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
 29 He answered and said, I will not: but afterward he repented, and went.
 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.
 31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

The leaders of Israel, who did not obey God, are represented by the second son. The sinners of Israel, who did obey God and of whom Matthew is a type, are represented by the first son. The leaders were not answering the call, yet the sinners were.

Although he is not really mentioned much, he represents the audience of his gospel account. The readers of his account were to hear his message and follow it. It appears as if the kingdom was still available when his account was written, although that cannot be proven.

8.2 Mark

We first hear of Mark when Peter escaped from prison in *Acts*:

Acts 12:12

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Mark's surname was *John*. Apparently, a group of believers met in Mark's mother's house. Mark may have known Peter to some degree at this point in time.

Paul says he is part of the circumcision:

Colossians 4:10-11

- 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
 11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

Those that were part of the circumcision would be believing kingdom Jews. Verse 10 refers to Marcus, or Mark, as "sister's son to Barnabas". This might mean that Mark is Paul's sister's son. That would make Paul Mark's uncle. Apparently, Barnabas is Mark's father. That would make Paul and Barnabas brothers-in-law.

Later in the timeline of *Acts*, Barnabas and Saul, who is also called Paul, left Jerusalem and took Mark with them:

Acts 12:25

- 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

Barnabas was from Cyprus (see Acts 4:36). Perhaps Mark was born there. Then they all went from Antioch to Salamis in Cyprus:

Acts 13:4-5

- 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.
 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

This John was Mark. When they encountered Barjesus, Mark left:

Acts 13:13

- 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

So, why did Mark leave? Perhaps, it was fear of the situation.

Much later in *Acts*, Paul's 1st journey ended, and he and Barnabas went to Jerusalem. After the council meeting there, they departed:

Acts 15:36-40

- 36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.
 37 And Barnabas determined to take with them John, whose surname was Mark.
 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

What was the problem? It must have related to what had happened previously.

Here is some possible background information on Mark. Mark's gospel account is the only one with this passage:

Mark 14:51-52

- 51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:
 52 And he left the linen cloth, and fled from them naked.

Is Mark the "certain young man"? If so, he was probably too young to be a disciple at that time. Mark may have a history of running from trouble.

Now, let's look into Mark's possible road to restoration. Mark was close to Peter:

1 Peter 5:13

- 13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

Peter experienced forsaking Jesus:

Matthew 26:75

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

He also experienced restoration in John 21:15-19. In 1 Peter 5:13, “my son” indicates maturity to join the ministry. Peter had probably taught Mark how to overcome his mistakes.

Much later in the *Acts* timeline, we read:

Acts 23:16

16 And when Paul’s sister’s son heard of their lying in wait, he went and entered into the castle, and told Paul.

This should be a reference to Mark. If you read the larger context of the story, you can envision the growth of Mark.

At some point in time, Paul fully restored Mark:

2 Timothy 4:11

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

It is interesting that Mark was mentioned here:

Philemon 24

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

Philemon is a book about the restoration of Onesimus:

Philemon 10-11

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

Paul called Onesimus “my son” and said that he was profitable to him. Paul also said that Mark was profitable to him.

Mark represents the unprofitable Jew that has been restored. His gospel account was written to the Jews that believed as he and Barnabas encountered them in the synagogues after separating from Paul. They continued to preach Paul’s gospel to lost Jews according to the commissioning given to Barnabas and Saul:

Acts 13:2

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Of course, Mark had just joined Paul and Barnabas at the end of the previous chapter.

8.3 Luke

Luke showed up in *Acts* when the story says “we”:

Acts 16:6-10

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

This was on Paul’s 2nd apostolic journey. Careful study will show transitions between “we” and “they” throughout the remainder of *Acts*. So, obviously Luke wasn’t a disciple of Jesus.

Paul mentioned Luke and Mark together 3 times:



Colossians 4:10-14

- 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
- 11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.
- 12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- 13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.
- 14 Luke, the beloved physician, and Demas, greet you.

2 Timothy 4:11

- 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

Philemon 24

- 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

They have the commonality that each helped Paul. In Colossians 4:10-11, Paul said that Mark and Justus were of the circumcision. He did not say this about Luke in Colossians 4:14. So, Luke must be a Gentile—an even bigger reason that he wasn't Jesus' disciple.

Luke would have written his gospel account while traveling with Paul. While Paul did go to Jews in the synagogues, he was also going to Gentiles everywhere he went. *Luke* was written to Gentiles so that they could understand Jesus' ministry.

Here is a real simple contrast between *Luke* and the other three accounts, which were all written to Jews:

Matthew 27:33

- 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mark 15:22

- 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

John 19:17

- 17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

Luke 23:33

- 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Golgotha is a Hebrew word, but Luke tells us the Greek name: *Calvary*.

Paul quoted from *Luke*:

1 Timothy 5:18

- 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

The end of the verse references this:

Luke 10:7

- 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

That might set a date for *Luke* being written relative to when *1 Timothy* was written.

Here is another:

Luke 22:19-20

- 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

1 Corinthians 11:23-25

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:
 24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

Or . . . , did Luke write his passage based on what Paul had written?

8.4 John

John should not be confused with John the Baptist or John Mark. He is introduced in 3 accounts:

Matthew 4:21

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Mark 1:19

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

Luke 5:10

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

He was a fisherman. Like Matthew, he was a disciple of Jesus and one of the 12 apostles:

Matthew 10:2

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

Mark 3:17

17 And James *the son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

Luke 6:14

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

Acts 1:13

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

John is often called the “brother of James”. On 5 occasions, he accompanied Jesus with only Peter and James: Mark 1:29, 5:37, 9:2, 13:3, and 14:33. Jesus gave him a surname in Mark 3:17 (shown above). He was also a prominent person with Peter early in *Acts*. In *John*, John is referred to as “the disciple whom Jesus loved” 5 times: John 13:23, 19:26, 20:2, 21:7, and 21:20.

Side Study 8.1: The Disciple Whom Jesus Loved

Some will teach that the disciple whom Jesus loved is Lazarus based on these verses:



John 11:3

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

John 11:5

5 Now Jesus loved Martha, and her sister, and Lazarus.

John 11:36

36 Then said the Jews, Behold how he loved him!

The verses above are combined with the observation that nothing like this is said about anyone else.

But here are some contradictions to the latter claim:

Mark 10:21

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

That was said to a rich young ruler. Someone might not accept this verse since it is not in *John*.

John 13:34

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

This was said to the 12 apostles, as were these:

John 15:9

9 As the Father hath loved me, so have I loved you: continue ye in my love.

John 15:12

12 This is my commandment, That ye love one another, as I have loved you.

One other point concerns the last reference to the “disciple whom Jesus loved”. Lazarus was from Bethany:

John 11:1

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

That is not near the sea of Tiberias, or Galilee, where this occurred:

John 21:1-3

- 1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.
- 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.
- 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

John was one of the sons of Zebedee, so he was present. Lazarus would have to be one of the unnamed disciples if he was there at all. However, it isn't likely that he was a fisherman. Continuing on in the story:

John 21:7

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

So, it is more likely that John was the disciple whom Jesus loved!

Of the 5 books that John wrote (*John*, *1 John*, *2 John*, *3 John*, and *Revelation*), 4 of them bear his name. In the first 4 books, his name does not appear; in the last book (which does not bear his name), his name does appear—and it appears 5 times in that book! Since the last 4 books appear to be addressed to tribulation believers, it makes sense that his gospel account does as well.

John appears to represent the believing, tribulation Jew. That is exemplified in the connection between these verses:

Zechariah 13:9
9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It <i>is</i> my people: and they shall say, The LORD <i>is</i> my God.
John 20:28
28 And Thomas answered and said unto him, My Lord and my God.

John's "gospel" account does not mention a gospel nor that the kingdom was at hand. The tribulation will bring the kingdom without offering it.

Conclusion

Matthew represents the Jews who were looking to receive the kingdom while it was still available. Mark represents the Jews that Barnabas and Mark encountered after the kingdom had been rejected (but they will be restored to be profitable). Luke represents the Gentiles that Paul, Luke, and others encountered after the kingdom had been rejected. John represents the tribulation Jews of the future. While there are right-division distinctions here, these distinctions go beyond that.

The four accounts also provide a timeline of the time between Jesus' two comings. This is a type and such content is not in the details of the accounts. *Matthew* aligns the time that the kingdom offer was valid. *Mark* aligns with the time where kingdom Jews were helping lost Jews, who missed the kingdom offer, get saved by grace. This can also be thought of describing the transition where prophecy and mystery were both operating. *Luke* aligns with the dispensation of grace. *John* aligns with the time after the dispensation of grace and the 2nd coming, which would include the tribulation.

Examples of Different Audiences (planned)



Part IV

Being a Berean

10 The Two Witnesses Are Not Moses and Elijah	35
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Christians commonly quote this passage:

Acts 17:10-11	
10	And the brethren immediately sent away Paul and Silas by night unto Berea: who coming <i>thither</i> went into the synagogue of the Jews.
11	These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

In order to be a “Berean”, you need to know a lot of scriptures. Weaker Christians tend to compare a teaching to one they have already heard (or thought they heard) rather than the scriptures themselves. In this part, we will look at some things that are commonly taught and shoot them down as tradition. Perhaps you will see how just blinding traditions can be.

The Two Witnesses Are Not Moses and Elijah

Let's start with a popular passage:

Revelation 11:3-6

- 3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.
- 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
- 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
- 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The passage continues through verse 12, but we will stop here for now. So, who are the two witnesses? The very common teaching is that they are Moses and Elijah?

As part of our "Berean" thinking, we will see the presentation of the common teaching. You probably won't have to receive it "with readiness of mind" if you have already received it. Then we will search the scriptures to see why the teaching is not so!

10.1 The Traditional Teaching

It would not be surprising if someone started with explaining why there are **two** witnesses. This is certainly acceptable, but it will not have anything to do with who the two witnesses are. The old testament speaks on this, and it is echoed in the new:

Deuteronomy 19:15

- 15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Matthew 18:16

- 16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Two witnesses appear many times in scripture. Sometimes the witnesses are angels: Genesis 19:1, Luke 24:4, and Acts 1:10. Other times they are simply men. For example, Jesus sent out his apostles "two and two" in Mark 6:7 and Luke 10:1.

With that out of the way, we will turn to trying to identify who the two witnesses are.

Side Study 10.1: Are the Two Witnesses Joshua and Zerubbabel?

Revelation 11:4 is used to provide a less common explanation for the two witnesses. That verse references these:



Zechariah 4:11

11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

Zechariah 4:14

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

Joshua and Zerubbabel are defined as the two witnesses because Zerubbabel is mentioned in the same chapter and Joshua is mentioned in the preceding one. They are mentioned together in *Haggai* a few times. Here is one verse:

Haggai 1:1

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

But the passage in *Zechariah* has two olive trees and only one candlestick. Here is one more verse to confirm that:

Zechariah 4:2

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

The scriptural support for these two men is essentially nonexistent besides the linked verse.

10.1.1 The Prophesied Miracles

Revelation 11:6 mentions three things: (1) shutting heaven, (2) turning the waters to blood, and (3) plagues. These miracles prompt many to teach that the two witnesses are Elijah and Moses since they performed such miracles.

The first miracle mentioned concerning shutting the heavens is associated with Elias:

James 5:17

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

This refers to:

1 Kings 17:1

1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Jesus referenced this during his ministry:

Luke 4:25

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

The turning of water into blood is the second miracle. Moses was told that this would be a third sign to Israel if they did not believe the first two signs given unto him:

Exodus 4:8-9

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

But, it is actually Aaron that did these signs before the people:

Exodus 4:30

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

The third miracles says “all plagues”. Most people assume these are the 10 plagues of Egypt. Of course, as “Berean”, searching the scriptures will reveal to you that the word *plague* occurs many times throughout the old testament. Nonetheless, the 10 plagues are associated with Moses. Careful reading of these plagues will reveal to you that Aaron was a key part of several of them.

The most likely reason that Aaron is overlooked with respect to these plagues is that scripture typically associated Moses with the law, so his name appears over and over again in the scripture. But this association is with the law and not the plagues.

10.1.2 Expectation of Elijah's Coming

Let's see how the people during Jesus' ministry thought that Elijah was coming. We will pay attention to whether or not they believed that Moses was also coming.

This was said concerning Jesus:

Luke 9:7-9

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Note that the discussion concerned Jesus, but the people thought that he was simply John the Baptist (albeit raised from the dead). But, concerning John and the old prophets, it says that they were risen again. So, the people understood that resurrection was necessary for these to return. However, concerning Elias (Elijah), it does not say this. Perhaps, like many Christians today, they did not understand that Elijah was dead. This passage aligns with events in Matthew 14; the remainder of the references will come from *Matthew*.

Later in Luke 9:21-22, Jesus foretold his death, which aligns with Matthew 16:21-23. But just before revealing that he would die, this occurred:

Matthew 16:13-14

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

The people were suggesting that Jesus was:

1. John the Baptist,
2. Elias (or, Elijah),
3. Jeremias (or, Jeremiah), or
4. one of the prophets (we'll assume that that refers to one of the writing prophets).

That is quite a variety to choose from. That is what rumor and gossip produces: something other than truth. All of the people mentioned were dead at this point in time. And, again, they were trying to explain who Jesus was.

Soon after this, we read:

Matthew 17:10

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Since the *scribes* are mentioned, then something explicit must be in the old testament. That evidence comes from this passage:

Malachi 4:4-5

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

In verse 5, it explicitly says that the LORD would send Elijah before the tribulation. Today, people think that Elijah was in heaven at the time of Jesus' ministry (John 3:13 says otherwise). Notice also that Moses is mentioned in verse 4, even though it does not mention his return.

Finally, this happened while Jesus was on the cross:

Matthew 27:46-49

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
 47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.
 48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
 49 The rest said, Let be, let us see whether Elias will come to save him.

This only mentions Elias. Jesus didn't call for Elias. He said "Eli, Eli, ...". They misunderstood him—or, they heard what they wanted to hear! Why would God send Elijah to get Jesus off the cross? It seems that there was a strong desire to get Elijah involved.

Elias is mentioned the most often and *Malachi* explicitly says that he would be sent before the tribulation.

10.1.3 What About Moses?

There are no scriptures that teach that Moses would come again. So, why do people teach that he would? Some will cite this:

Deuteronomy 18:15-18

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
 17 And the LORD said unto me, They have well *spoken that* which they have spoken.
 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

This says that one "like unto thee [Moses]" would come. That spoke of Jesus Christ.

Someone might bring up this passage about Moses death:

Deuteronomy 34:5-6

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
 6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

The claim might be that God intended to raise him from the dead, and so that is why no one knew where he was buried. But why would that matter? Be careful when someone brings in irrelevant verses to justify an explanation! Moses simply wasn't allowed to be buried in the land.

Moses and Elijah appeared in the vision of the transfiguration:

Matthew 17:3

3 And, behold, there appeared unto them Moses and Elias talking with him.

They are viewed as witnesses of this event. They are said to represent the law and the prophets.

What they are witnesses of is resurrection. Both are dead and will have to be resurrected to be in the kingdom. That was the point of the vision: to show Jesus in his glory.

This is cited as evidence of them being the two witnesses. Because they are said to represent the law and the prophets, then that is what the two witnesses in *Revelation* are meant to represent. But, recall that the law and the prophets were until John (Matthew 11:11 and Luke 16:16); why have such witnesses after such things are over.

So, there really isn't anything that teaches that Moses would come again. It is simply taught as such.

10.2 Why They Are Not Moses and Elijah

Let's start with one of the passages that we considered and keep going in the context:

Matthew 16:13-17

- 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
 14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
 15 He saith unto them, But whom say ye that I am?
 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

Peter only knew who Jesus was because it was revealed to him by God. Is this because Peter was a poorly educated fisherman? Surely, some people should have concluded this from the old testament. Yet most were blinded. So what was pretty clearly taught in the old testament wasn't as clear as one might think.

One thing that needs to be clearly understood is that both Moses and Elijah were and still are dead. Moses died 1500 years before Christ was born; Elijah had been dead for more than 1000 years. Most Christians do not understand that Elijah had died and a verse like Luke 7:8 might appear to be confirmation of it. But diligent study will show otherwise (refer to "Where Did Elijah Go?" in the *How to Study the Bible – Volume 2: Intermediate Topics* study guide [2] for such a study). The other old testament prophets are also dead. The bible has no examples of someone who had been dead for a long time being resurrected back to a natural body (see the *Resurrection* study guide [4] for a study of such resurrections).

God does not need to resurrect Moses and Elijah as the witnesses in Revelation 11. But, immature believers run to a verse like this:

Luke 1:37

- 37 For with God nothing shall be impossible.

God isn't doing whatever you can think of. He is doing what he's doing. He has written down what he is doing in the bible. Hopefully, you don't have a teacher using such a verse whenever he wishes.

Why would God need to resurrect these two individuals to perform these miracles? The power that Moses and Elijah had came from God; it did not come from themselves. James and John thought that they could do what Elijah did:

Luke 9:54

- 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Some will teach that Jesus forbade them since that power belonged to Elijah. Nonsense! Jesus forbade it because it was not yet time for wrath.

God does not need to send someone resurrected from the dead:

Luke 16:30-31

- 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This tells us that the resurrection of someone from the dead is no more of a witness than God's word. No one would even know Moses and Elijah if they were resurrected. But wait a minute! How did Peter know them on the mount during that transfiguration? That was a vision where important information is given from God to those in the vision (refer to the "The Transfiguration" in the *The Language of Prophecy* study guide [8] for more information).

Let's see that God didn't intend to literally send Elijah. This is said:

Luke 1:17

- 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Some will say that John didn't accomplish what the verse said. But he certainly did—just not enough people believed. If he hadn't been thrown in prison and killed, he would have converted more. But let's continue with what was said about John:

Matthew 11:13-14

- 13 For all the prophets and the law prophesied until John.
14 And if ye will receive *it*, this is Elias, which was for to come.

Matthew 17:10-12

- 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

So, Israel's unbelief hindered John.

I've heard it taught that John was sent instead of Elijah because God knew that the kingdom wasn't going to be received and the tribulation would not come right away: therefore, Elijah would come later (enabling the tradition taught for Revelation 11). But the rejection of the kingdom was not foretold, nor was the delay caused by the dispensation of grace foretold. So, John was Elijah in a type (as a few verses have clearly said).

When John the Baptist was asked, he said he was not Elias:

John 1:19-21

- 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

John 1:25

- 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

But Jesus said that he was, but only as a type. We can conclude that John didn't have that understanding. Notice the references to "that prophet". The Deuteronomy 18:15-18 passage capitalizes "Prophet". We would take that to be a reference to Jesus, not someone preceding him. In either case, it is not said to be Moses anywhere in scripture. It said "like unto [Moses]", not Moses himself.

Moses was buried outside of the promised land due to his disobedience. The vision of the transfiguration tells us that Moses will be resurrected into the land in a glorified body. He will not be resurrected into a natural body and allowed to be in the land until his sins are remitted after the second coming. We know Moses would have to have a natural body because the two witnesses are said to be killed in Revelation 11:7.

Conclusion

The two witnesses will be two Jews living at the time of the tribulation. God is going to chose them and empower them for their mission. If God wanted to send Moses and Elijah, he could. But that is not consistent with what he has been doing throughout scripture. Don't limit how God works because of a popular teaching.

I've also heard it taught that Moses and Elijah didn't finish their ministries, and that is why they will return. This is nonsense! Moses clearly passed on the leadership role to Joshua in Deuteronomy 31, and Elijah passed on his mantle to Elisha in 2 Kings 2. Elijah was the prophet of the second chastisement, and Elisha was the prophet of the third chastisement (refer to "The Five Chastisements of the Law Covenant", an appendix in the *Ruth* study guide [5] for details). Again, watch out for sloppy teaching that supports tradition!



The 7 “I Am” Titles in *John*

Something that I have heard mentioned a few times while being a Christian is the 7 “I Am” titles in *John*. The subsequent statement is often that these title align with some old testament titles for God. I will correct the latter part of that statement right now: the old testament titles are for the LORD (there is a subtle difference between the LORD and God).¹ However, the whole statement is not usually defended with scripture since it requires a lengthy study. When I finally saw this taught, it was intriguing. A relationship with Israel's 7 appointed times was also given. As I pursued the whole thing, I found that some of what is said is not quite what it seems. I'll describe this as sloppy rather than error. Perhaps someone can correct my misunderstandings. The consequence of this teaching might be that it weakens our faith in the *King James Bible* (KJB).

Nonetheless, there is something to this teaching. The good news is that our apostle says nothing on this matter. It is purely something for Israel. These titles don't have much meaning for us since we have a much different relationship with Jesus. Much of Christianity doesn't understand that though.

Let's set the foundation for this whole inquiry:

Exodus 3:14

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

God referred to himself as “I Am That I Am”. Some investigation into the surrounding context will reveal that it is the LORD speaking with Moses.

Jesus links himself to that statement in the new testament:

John 8:58

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Jesus was saying that he is the “LORD” of the old testament. You can say that he is saying that he is “God”, but I think this study will reveal otherwise. We will see that Jesus used other titles that linked him to the LORD.

11.1 The “I Am” Titles

Here are the 7 “I am” titles in the book of *John*.

John 6:35

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 8:12

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

¹To understand the distinctions between God and the LORD, and much more, you can refer to the *The Revelation of God* study guide [9].



John 10:7
7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
John 10:11
11 I am the good shepherd: the good shepherd giveth his life for the sheep.
John 11:25
25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
John 14:6
6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
John 15:1
1 I am the true vine, and my Father is the husbandman.

Technically, you can find some other “I am...” phrases, but these are the titles that targeted. The titles are summarized in Table 11.1. We won’t discuss these further at this time. We will look at the old testament titles and then bring the two together.

Table 11.1: The 7 “I Am” Titles

Reference	Title
John 6:35	The bread of life
John 8:12	The light of the world
John 10:7	The door of the sheep
John 10:11	The good shepherd
John 11:25	The resurrection and the life
John 14:6	The way, the truth, and the life
John 15:1	The true vine

11.2 The Jehovah Titles

There are supposed to be 7 Jehovah names in the old testament. Searching for these will be rather frustrating. If you search for “Jehovah” (allowing for a partial match which is not case sensitive), you will get 7 matches. Four of the verses have “JEHOVAH”: Exodus 6:3, Psalms 83:18, Isaiah 12:2, and Isaiah 26:4. The other three will be 3 of the 7 Jehovah titles that we are interested in. Let’s go through them all and see why you won’t find the others.

Here’s what you will find on the Internet, but not necessarily in your bible:

1. Jehovah-Jireh: The Lord Will Provide
2. Jehovah-Rapha: The Lord That Heals
3. Jehovah-Nissi: The Lord My Banner
4. Jehovah-Shalom: The Lord Is Peace
5. Jehovah-Raah: The Lord My Shepherd
6. Jehovah-Tsidkenu: The Lord Our Righteousness
7. Jehovah-Shammah: The Lord Is There

Someone will probably highlight that the names are in the Hebrew bible. But we shouldn’t have to go to Hebrew in order to understand who God is. This will be a key to my conclusion that this information is not for us. Let’s investigate these further and speculate as to why they are not prominent in the KJB.

If you don’t know already, the Hebrew word translated as “Jehovah” is more often translated as “LORD”. The concordance number for this Hebrew word is H3068. You will see it over and over again as we study. This is why Jesus is being declared as the LORD of the old testament. This is precisely what the entire book of *John* is trying to establish.

11.2.1 Jehovah-Jireh

Here is the verse with the first title:



Genesis 22:14

14 And Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

This is one of the 3 that you will find by searching. The title is a compound word in English that appears to come from one Hebrew word. The concordance described it as:

y^ehōvâh yir’eh (H3070)

From H3068 and H7200; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah; Jehovah-jireh.

The concordance tells you that it comes from two Hebrew words. So, is it one word or two? The concordance presents it as one.

What the concordance has done has taken two Hebrew words H3068 and H7200 and combined them into one word in the concordance H3070. Now if you look at H7200, it is not *jireh* as we would expect. Rather, it is *râ’âh*. Hmm. . . why don’t they match. Maybe, it is “jireh” in English.

Also, H3070 says that it means “Jehovah will see to it” (which kind of aligns with what the verse says), yet the title is said to be “The Lord Will Provide”. More investigation might take us to this verse:

Genesis 22:8

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Here, “will provide” comes from H7200.

This isn’t a name for the LORD; it is the name of the mount.

11.2.2 Jehovah-Rapha

Here is the verse with the second title:

Exodus 15:26

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

You don’t see Jehovah here. But that is simply because the word is translated as LORD instead. The other word is translated as “that healeth”. Here is the concordance entry for that latter phrase:

râphâ’ | râphâh (H7495)

A primitive root; properly, to mend (by stitching), i.e., (figuratively) to cure; cure, (cause to) heal, physician, repair, X thoroughly, make whole. See H7503.

So, you can conclude that the two words appear in the Hebrew, but were not compounded by the KJB translators. Also, a new entry (similar to H3070) does not appear in the concordance either.

While the description of the title is good, the title itself is not in your KJB. So, you have to go to the Hebrew to defend this teaching. We Gentiles have an English bible, not a Hebrew one.

11.2.3 Jehovah-Nissi

Here is the verse with the third title:

Exodus 17:15

15 And Moses built an altar, and called the name of it Jehovahnissi:

This is another title that you will find by searching. We would expect it to appear in the concordance:

y^ehōvâh nissîy (H3071)

From H3068 and H5251 with the prononimal suffix; Jehovah (is) my banner; Jehovah-Nissi, a symbolical name of an altar in the Desert; Jehovah-nissi.

If you look at the concordance for H5251, it is not *nissi*; it is *nêç*. Perhaps, when you turn that into English, it is the same thing.

As in another case, this isn't the name of the LORD; it is the name of the altar.

11.2.4 Jehovah-Shalom

Here is the verse with the fourth title:

Judges 6:24
24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it <i>is</i> yet in Ophrah of the Abiezrites.

This is another title that you will find by searching. And here is the corresponding concordance entry:

y^ehōvâh shâlôm (H3073)

From H3068 and H7965; Jehovah (is) peace; Jehovah-Shalom, a symbolical name of an altar in Palestine; Jehovah-shalom.

When you look at H7965, it is *shâlôm*. It matches—why don't the other ones.

Again, this isn't the name of the LORD; it is the name of the altar.

11.2.5 Jehovah-Raah

Here is the verse with the fifth title:

Psalms 23:1
1 The LORD <i>is</i> my shepherd; I shall not want.

Again, we don't find “Jehovah” here. Also, as before we have “The LORD” followed by another word that is translated into English as “my shepherd”. The concordance entry for that latter word is:

râ'âh (H7462)

A primitive root; to tend a flock; i.e., pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend); X break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdsman, keep (sheep) (-er), pastor, + shearing house, shepherd, wander, waste.

The title isn't in the KJB.

11.2.6 Jehovah-Tsidkenu

Here is the verse with the sixth title:

Jeremiah 23:6
6 In his days Judah shall be saved, and Israel shall dwell safely: and this <i>is</i> his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

We don't have “Jehovah” again. We see “THE LORD” followed by “OUR RIGHTEOUSNESS”. These short phrases come from two Hebrew words: H3068 and H6664. But, strangely, we have this concordance entry:

y^ehōvâh tsidqênû (H3072)

From H3068 and H6664 with pronominal suffix; Jehovah (is) our right; Jehovah-Tsidkenu, a symbolical epithet of the Messiah and of Jerusalem; the Lord our righteousness.

The concordance says that it occurs 0 times in the KJB! It says that it comes from two Hebrew words. But these are the two words used to translate the short phrases previously mentioned. But why is this word in the concordance? Does the concordance show words from other bibles? Yikes!

Also, H6664 is *tsedeq*. This doesn't match.

11.2.7 Jehovah-Shammah

Here is the verse with the seventh title:

Ezekiel 48:35
35 <i>It was</i> round about eighteen thousand <i>measures</i> : and the name of the city from <i>that day shall be</i> , The LORD <i>is</i> there.

The phrase “The LORD [is] there” comes from two Hebrew words. The concordance has this word:

y^ehōvâh shâmmâh (H3074)

From H3068 and H8033 with directive enclitic; Jehovah (is) thither; Jehovah-Shammah, a symbolic title of Jerusalem; Jehovahshammah.

Like before, this word has 0 occurrences in the KJB. The entry shows the two words that it comes from. The KJB translators have simply translated the two words.

H8033 is *shâm*. This is another one that is different.

Summary of the Titles

Table 11.2 summarizes what we have just investigated. As I already said, it isn’t clear to me what is going on here. Why the inconsistencies? It is clear that the text in the **Title** column is not in the KJB. We can accept that 3 of 7 are when we look at the **KJB Text** column. For the words in the concordance that are not in the KJB, I can only guess that the concordance is influenced by other translations.

Table 11.2: The 7 Jehovah Titles

Title	Reference	KJB Text
Jehovah-Jireh	Genesis 22:14	Jehovahjireh
Jehovah-Rapha	Exodus 15:26	The LORD that healeth
Jehovah-Nissi	Exodus 17:15	Jehovahnissi
Jehovah-Shalom	Judges 6:24	Jehovahshalom
Jehovah-Raah	Psalms 23:1	The LORD <i>is</i> my shepherd
Jehovah-Tsidkenu	Jeremiah 23:6	THE LORD OUR RIGHTEOUSNESS
Jehovah-Shammah	Ezekiel 48:35	The LORD <i>is</i> there

My speculation is that these titles are important to Israel. They are not important for Gentiles reading an English bible.

11.3 The 7 Appointed Times

Israel had 7 appointed times defined for them. These are briefly described in Leviticus 23:4-44. They will not be presented here, but they are fully discussed in the *Biblical Time* study guide [1]. While there is no hint that these align with the titles for God, they actually do. This aspect of the teaching might not even be mentioned.

The appointed times are listed here with a relationship to the Jehovah titles given (it turns out they are in the same order):

1. Passover: The LORD will provide himself a lamb
2. The feast of unleavened bread: Leaven, or sin, is put away, so all are healed
3. Firstfruits: The conquerer conquers death and brings resurrection
4. The feast of weeks: the Holy Ghost will be given (symbolized by a dove, which symbolizes peace)
5. The blowing of trumpets: The trumpets gather Israel; the shepherd gathers the sheep
6. The day of atonement - Israel will be righteous
7. The feast of tabernacles - the LORD will be there (dwell among them)

While the order of the Jehovah titles align with the order of the appointed times, the “I am” titles do not align. Let’s go through the latter in the order of the appointed times. The “good shepherd” gives his life for the sheep; this aligns with the passover. The “bread of life” clearly aligns with the unleavened bread. The “resurrection” clearly aligns with firstfruits.

The others are a bit harder. The door for the sheep was John’s baptism; the baptism of the Holy Ghost came during the feast of weeks (or Pentecost). The “true vine” is the true Israel; the trumpets gather Israel. “The way” will

Table 11.3: The 7 Appointed Times Titles

Appointed Time	Jehovah Title	I Am Title
Passover	Jehovah-Jireh	Good shepherd
Unleavened Bread	Jehovah-Rapha	Bread of life
Firstfruits	Jehovah-Nissi	Resurrection
Weeks	Jehovah-Shalom	Door of the sheep
Trumpets	Jehovah-Raah	True vine
Atonement	Jehovah-Tsidkenu	The way
Tabernacles	Jehovah-Shammah	Light of the world

align with the day of atonement (because there are only two left). The “light of the world” is the light of Jerusalem (Revelation 21:23) because the LORD is there; the Lord tabernacles among his people.

Conclusion

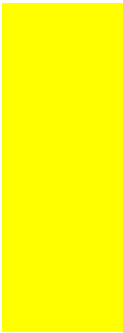
I think it is quite apparent that the relationships between the Jehovah titles, the appointed times, and the “I Am” titles are there. However, it a clumsy teaching from our KJB. We shouldn’t have to work this hard to confirm a teaching. In fact, when I heard it, some of the appointed times were mixed up in the alignment (I think the speaker goofed in doing it from memory). This is very much a Jewish theme. Paul mentions none of these things because they are for Israel.

The titles that are in *John* are the most significant to the tribulation Jews:

John 20:28
28 And Thomas answered and said unto him, My Lord and my God.

All of these things point to the kingdom, which is typified by the seventh day and is further highlighted by these groups of seven titles. The book of *John* establishes that Jesus is the Lord (i.e., Jehovah) of the old testament. That LORD was God; this Lord is the Son of God (or, God come as a man).





Reference Materials

Completed and draft e-books are available via <https://thechurchoforlando.org>.

- [1] *Biblical Time*, Tom Wilson, e-book; First Edition, 9/7/25
- [2] *How to Study the Bible – Volume 2: Intermediate Topics*, Tom Wilson, e-book; partial Draft Edition, 2/25/26
- [3] *Respecting Distinctions*, Tom Wilson, e-book; First Edition, Revision A, 6/18/26
- [4] *Resurrection*, Tom Wilson, e-book; Second Edition, Revision A, 1/19/26
- [5] *Ruth*, Tom Wilson, e-book; First Edition, Revision B, 3/29/26
- [6] *Strong's Hebrew and Greek Dictionaries*, J. Strong, 1890; this concordance is in the *e-Sword X* application
- [7] *The Biblical Angels*, Tom Wilson, e-book; First Edition, Revision A, 9/11/24
- [8] *The Language of Prophecy*, Tom Wilson, e-book; partial Draft Edition, 1/8/26
- [9] *The Revelation of God*, Tom Wilson, e-book; Draft Edition, 1/19/25 (first edition coming soon)

Index of Bible Verses

This index of bible verses is provided so that you can quickly find where passages appear. The index is organized by book name. Each book name is followed by an ordered list of chapters, followed by the verse(s) cited. Each reference is followed by the page(s) on which it appears. In the soft copy, the page numbers are hyperlinks. Boldface page numbers, if any, refer to references to verses rather than quoted verses.

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