



"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor

Dear Brother Faull,

I heard you say that Enoch and Elijah were not translated to Heaven. Why would you take such a ridiculous position since all Christianity says they were? I even heard you preach, yourself, that Enoch in the Patriarchal dispensation and Elijah in the Mosaic dispensation and Christ in the Christian dispensation were all translated to Heaven. Now you say Enoch and Elijah were not. Why do you teach that now? How can you contradict what everybody else says?

Answer:

Because I was wrong to start with because I accepted what everyone told me that Enoch and Elijah never died but went straight to Heaven to have immortality. This was wrong thinking.

Here is my rationale and then I will answer objections people have given me about my position.

IT IS WRITTEN:

"In Adam all die". **I Corinthians 15:22**

These men were "in Adam" therefore they died.

"It is appointed unto man once to die and after this the judgement." **Hebrews 9:27.**

They never missed the appointment of all men (death).

"The wages of sin is death." **Romans 6:23**

They sinned therefore they died.

"By one man sin entered in the world and death by sin and so death passed to all men for that all have sinned." **Romans 5:12, 14, 17**

"**These all died** in faith not having received the promises." **Hebrews 11:13.**

Abel, Enoch, Noah, Abraham specifically are mentioned.

"**These all**, having obtained a good report through faith received not the promise, God having provided better things for us, that they without us should not be made perfect" **Hebrews 11:38,39.**

Enoch is mentioned by name (4) and Elijah's acts (38) are referred to and it is said they did not receive the promise. What Promise? The one mentioned in **Hebrews 11:13-16**, "13 These all died in faith, not having received the

promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. 16 But now **they desire a better country, that is, an heavenly:** wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

So neither man was translated to Heaven without us.

"No man has ascended up to Heaven but he that descended from Heaven, even the son of man which is in heaven." **John 3:18**

If no one ascended into Heaven, then Enoch and Elijah were not translated there.

"All the days of Enoch was 365 years." **Genesis 5:23**

This same expression appears in the same chapter at the end of the genealogy of 7 other men who died.

"No man can come to the father but by me". **John 14:6**

Since Jesus had not come to earth yet and died for the sins of these men, they did not go to Heaven before Christ.

Answers to objections that I have received in the past:

1. It plainly says that Enoch "was not" for God "took him". **Genesis 5:24**

"was not" is an expression for death.

Question:

- a. Was Rachel weeping for her children because they had been translated to Heaven? **Jeremiah. 31:15**, "Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, **because they were not.**"

- b. Did Job sleep in the dust of the earth or was he translated? **Job 7:21**, "And why dost thou not pardon my transgression, and take away mine

iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, **but I shall not be.**"

He was not.

- c. Was the wicked man cut off and passed away, translated to Heaven so he could not be found? **Psalms 37:35-36**, "35 I have seen the wicked in great power, and spreading himself like a green bay tree. 36 Yet he passed away, and, lo, **he was not**: yea, I sought him, but he could not be found."

Obviously, "was not" does not mean "translated to Heaven" in these verses.

2. Well, Elijah was seen at the transfiguration so he never died and was yet alive. **Matthew 17:1-9**

Well if I remember correctly so was Moses. God buried Moses **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."

Did he bury him alive? Besides, Jesus says the transfiguration was a vision. "Tell the vision to no man". It was not an actual appearance.

3. Yes, but Enoch "walked with God". **Genesis 5:22**

And so did Noah (**Genesis 6:9**), Abraham (**Genesis 17:1**), and David (**I Kings 9:4** and **II Chronicles 7:17**). These were not translated into Heaven. Even after Jesus ascended to Heaven, David had not. (**Acts 2:34**)

4. **Hebrews 11:5** said, "Enoch was translated that he should not see death and was not found because God had translated him because before his translation he had this testimony, that he pleased God."

Does it say Enoch was translated to Heaven? Did I speak truth when as a young man I said, "Enoch did not live like other men so he did not die like other men"? No, I was assuming wrong.

Was the little girl right when she said that Enoch walked with God and they were enjoying each others company so God just said, "It is too far back to your house, Enoch, come home with me" No. That is a beautiful thought, but it is not true.

The word "translated" is used many times in the New Testament and usually it just means "removed", "changed", or "translated".

See these verses:

"Changed" or "removed".

Hebrews 7:12, "For the priesthood being **changed**, there is made of necessity a change also of the law."

Galatians 1:6, "I marvel that ye are so soon **removed** from him that called you into the grace of Christ unto another gospel: same"

"Carried over to Sychem"

Acts 7:15-16, "15 So Jacob went down into Egypt, and died, he, and our fathers, 16 And were **carried over into Sychem**, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father of Sychem.*"

"Translated"

Colossians 1:13, "Who hath delivered us from the power of darkness, and hath **translated us** into the kingdom of his dear Son:"

Vine's Expository Dictionary as well as Arndt and Gingrich says it means, "to convey to another place". God transferred him. He moved Enoch and Elijah to another place, just as He transferred Phillip to Azotus after Phillip baptized the Eunuch.

Acts 8:39-40, "39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea."

It should be remembered that Enoch was a prophet.

Jude 1:14-15, "14 And **Enoch** also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

All the prophets starting with Abel to Zacharias were persecuted.

Luke 11:50-51, "50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the **blood of Abel** unto the **blood of Zacharias**, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."

These men were both pursued for being preachers of righteousness. It says that Enoch was not found. Does that not imply that someone was looking for Him? God hid the prophet Enoch from his enemies who were searching for him.

Likewise He hid Elijah for his disciples did not believe he went to God's Heaven or they would not have been spending time looking for him.

II Kings 2:16-17, "16 And they said unto him (Elisha), Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master (Elijah): lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. 17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not."

God removed these men to another place on earth and did not let these two prophets be killed or "see death" by those whom they angered.

Elijah was not caught up to God's Throne but taken by a chariot of fire past the birds of the air and into the sky.

Both words for "heaven" that are used in this passage are in the plural. **Genesis 1:26** translates "heaven" as "air". Noah's flood came from the heavens **Genesis 7:11-12**.

The word used of these two men is not the word used of Jesus being taken up or received up into Heaven to God's Throne.

Mark 16:19, "So then after the Lord had spoken unto them, he was **received up into heaven**, and sat on the right hand of God."

The word used in **Hebrews 11:5** is the word used in **Colossians 1:13**. Compare these two verses.

Hebrews 11:5, "By faith **Enoch was translated** that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Colossians 1:13, "Who hath delivered us from the power of darkness, and **hath translated us into the kingdom of his dear Son:**"

The one verse says where we are translated, "into the Kingdom of God's dear Son". The Enoch passage says he was translated but does not give the location of his translation.

It is an assumption that he was translated to Heaven and in light of the fact we are told no one has ascended to Heaven, we cannot believe he nor Elijah was translated to the ultimate Heaven but the sky.

Objection

There is no proof Elijah continued to live after his translation.

Oh, but there is.

In **II Chronicles 21:12** we read of a letter that Elijah wrote to the new King. Jehoram had come to the throne and killed his brothers after Jehoshaphat had died. **II Kings 3:11**.

He was evil and the letter of rebuke mentioned things he did after Elijah had been translated and what was going to happen to him for doing so. The letter foretold a great plague, which would happen and how he would die from bowel issues. The letter was written in the fifth year after his transfer to some other place. (In *Josephus, The Jewish Historian* a note says the 4th year.) There are no grounds to believe the letter came from Elijah from Heaven.

The Jewish Encyclopedia mentions many other translations to Heaven mentioned among Jews, Babylonians, Assyrians. Likewise, the Apocryphal literature include Baruch, Jeremiah's scribe. Rabbinical literature includes Ezra, Moses, Eliazar (Abraham's servant), Ebed Melek, the Ethiopian who helped Jeremiah, Hiram, King of Tyre, the builder of the temple, Jabez and Pharaoh's daughter who received Moses; to mention a few.

It is alleged that it was due to leading extraordinary, blameless lives that they never suffered death.

If this was so why then wasn't John the Baptist, who in the estimation of Jesus was the greatest man to ever open the womb, not translated rather than suffer death? These Jewish fables should not be given to support of Enoch and Elijah's ascending to Heaven.

Josephus says, "Indeed as to Elijah and as to Enoch, who was before the deluge, it is written in the sacred books that they dissappeared, but so that nobody knew that they died." *Josephus – Antiquities 9:5:2*

You can visit the grave of Elijah and some still observe a feast on the 10th of the second month to commemorate the death of Elijah.

Besides all this, having people in Heaven before the Supreme sacrifice was made and before Christ had paid the ransom with His blood, is a theological misconception.

Also, remember the Holy Place is typical of Heaven and to have people in Heaven during the time that our High Priest entered there, destroys the type of the Holy Place. The Holy Place must be empty of all persons when the High Priest enters the Holy place. He must enter alone into God's presence. The righteous dead were in Paradise, not Heaven, nor did they enter there with Him.

Such a view as two men already being there completely destroys any significance the typical of the work of Christ in the Holy place. We cannot imagine people in Heaven before the price was paid for their redemption. That would be a great confusion of Bible doctrine.

Hebrews 9:6-8, "6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second **went the high priest alone** once every year, not without blood, which he offered for himself, and for the errors of the people: 8 ¶ **The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."**

CONCLUSION

I believe the above should be grounds enough to reject the old traditional view of Enoch and Elijah.

However, let it be understood that it is not because we do not believe that God could translate a man to Heaven. I hold this position because it is the one that agrees with the general statements of Scripture about the death of men that we observed in our basic proof and the fact the objections to it will not hold up.

Jesus is the forerunner who has entered within the veil for us.

Hebrews 6:20, "Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec." Enoch and Elijah are not the forerunners.

Jesus is the firstfruits; afterwards we who are His at His coming.

I Corinthians 15:20-23, "20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept. 21 For since by man *came* death, by man *came* also the resurrection of the dead. 22 **For as in Adam all die, even so in Christ shall all be made alive.** 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." The end.

GEORGE FAULL'S SCHEDULE 2008

Feb 9-10	Leadership Seminar - Bronson, MI
Feb 11-14	Winter, Worship, & Workshop Pigeon Forge, TN – Barnabas Ministries
Mar 2-5	First Church of Christ Revival Covington, IN
Apr 20-23	Danville Church of Christ Revival Danville, OH
May 13-15	Men's Clinic – Hillsboro, OH
May 15–17	Preaching Camp – Hillsboro, OH
June 13-14	Preaching Rally – New Waterford, OH Lake Mount Church of Christ
July 28-31	Hillsboro Family Camp – Hillsboro, OH Person to Person Ministries
Aug 5-7	Northmen – Kalkaska County Michigan
Sept 21-24	First Christian Church Revival Radliff, KY
Oct 2-4	Men's Round-up – Freedom, IN

A SECOND LOOK AT JOHN 3:13

In nineteen hundred a gentlemen name Louis Klosph came out with a Red-letter Edition of the Bible with the Words of Christ in Red. Klosph had a great idea but he was not perfect in his decisions of which words were the Lord's words. This article concerns **John 3:13**, as he has these words as those of Jesus when He spoke to Nicodemus. I believe this is an error as I do not believe these words are our Lord's Words but an explanatory comment of John.

John often adds explanatory words in his Gospel so as to not confuse his readers. These are placed in brackets in some Bibles.

Let's us look at these passages to illustrate what John often does, and I believe you will see the grounds of my believing this is John rather than our Lord's Words.

John 1:38, "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?"

John 2:9, "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,"

John 4:1-2, "1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,)"

John 4:7-8, "7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.)"

John 6:22-23, "22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)"

John 7:22, "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man."

John 7:38-39, "38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)"

John 7:50, "Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)"

John 9:7, "And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

John 11:1-2, "1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)"

John 19:31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away."

John 21:7-8, "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. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes."

We have hereby established that John often adds his comments.

Now let me tell my reader why I believe **John 3:13** is not the Words of Christ. These words surely are not the Words of Christ for the following reasons.

1. When God became a man in the person of Jesus He was born as a baby. He left Heaven and descended to earth. While He was incarnate He did not yo-yo back and forth to Heaven. The text says "that no one ascended into heaven except he that descended from heaven, even he who is in heaven." This was not true when Jesus was speaking to Nicodemus. Jesus was right there in a flesh and bone body talking to Nicodemus. How was He in Heaven at that time? When He became incarnate He was not omnipresent, as that is one of the attributes of God that the incarnation sets aside.
2. At the time Jesus spoke this, He had not yet ascended.
3. However, if this was John's comment when he wrote the book years later, the statement is true. Christ had descended to earth as a man, He had ascended to Heaven in the presence of His apostles, and He was then in Heaven when John

wrote. The statement is absolutely correct from John's pen but not from Christ's lips. I therefore conclude that the words are from John's pen years after Jesus ascended.

So what is the importance of this knowledge? It is this:

1. Enoch and Elijah were not translated to Heaven as we have written elsewhere. No matter if Jesus or John said it we know that they did not ascend to Heaven from this verse of Scripture alone. The preceding article that I refer to proves this to be true.
2. Christ did not take the Old Testament saints with Him to Heaven at His ascension, for if John made this comment when he wrote the book, long after Jesus ascended into Heaven, it denies anyone has ascended to Heaven yet. Days after Jesus' ascension David had not ascended to Heaven. **Acts 2:34**
3. It corrects the mistaken idea that when we die we go straight to Heaven, or that Paradise has been moved to Heaven. There is still an intermediary state of the dead. This is a blow to most traditional premillennial and dispensational teaching.
4. Some of my past sermons, lectures, and class notes in which I have taught; are wrong. This article will be added to those notes and the sermons removed from our files. Because I have taught something in the past will not be perpetually taught to "save face." New truth discovered must be taught in order for additional truth to be discovered.
5. I have read numerous commentaries on this Chapter. Most skip this verse. Others give off that it speaks of ascending or descending with knowledge and make the ascent and descent Spiritual rather than actual. There are no two commentaries of all that I read that has a united explanation of the verse. Most ignore it all together.

All of this proves that we must study and learn and not be afraid to admit we did not rightly divide the Word.

I wish to offer my apologies to those I have mistaught on this subject in the past. I have had as my motto on my stationery for almost fifty years these words, "*From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O God of truth deliver us.*"

It is a worthy prayer for every Christian.

~ **John 3:13** ~
"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

Dear Brother Faull,

I thought David slew Goliath but **II Samuel 21:19** says it was not David, but Elhanan the son of Jaareoregim, a Bethlehemite that killed Goliath. See if for yourself in both the NIV and NASB.

The KJV says that Elhanan slew the brother of Goliath, the Gittite. Who's right?

II Samuel 21:19 (NIV), "In another battle with the Philistines at Gob, Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, who had a spear with a shaft like a weaver's rod.

II Samuel 21:19 (NASB), "And there was war with the pagan at Gob and Elhanan, son of Jaare-Oregim, the Bethlehemite killed Goliath, the Gittite, the shaft of whose spear was like a weaver's beam."

II Sameul 21:19 (KJV), "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

ANSWER:

Neither one!

FIRST ~

It is a problem for the King James Version because the Hebrew text does not say what the KJV says. They have added the words, "*the brother of*".

SECOND ~

The NASB and NIV version has Elhanan killing Goliath the Gittite.

THIRD ~

I Chronicles 20:5-8 says that the name of the Giant was Lahmi, the brother of Goliath, and Elhanan killed him.

"5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam. 6 And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant. 7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him. 8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants."

FOURTH ~

The book of **I Samuel 17:51** shows David killing Goliath.

So, who is right?

The KJV translates the Hebrew wrong in **II Samuel 21:9** and added "*the brother of*".

The NASB and NIV have the giant, Goliath, killed by Elhanan, the son of Jaareoregim.

I Chronicles 20:5 has Elhanan, the son of Jair slaying Lahmi, the brother of Goliath and David and his nephew, Jonathan, killed a many finger-toed son of Goliath.

So who killed whom?

1. David slew Goliath.
2. Elhanan slew Lahmi, Goliath's brother.
3. Jonathan, the nephew of David, slew the son of Goliath.

This should teach us:

1. No translation is perfect. KJV, NASB, and NIV did it wrong. Only the originals are inspired.
2. Learn that translations can have wrong names. Both the slayer and the victim's names were in error.
3. The Hebrew text can be miscopied.
4. We need to make allowances for translation error and miscopying of the originals. These should not cause us to stumble because by checking texts and manuscripts we find the errors.
5. "Believe your faith, doubt your doubts" is a good rule.

SUMMIT CHANGE NOTICES

Due to changes beyond our control, Summit must change our former email address from our "cqc" account. We have lost many incoming emails, orders, and notices and apologize if we have not responded to you.

Either of the following two email addresses are valid but our main email address will now be the myvine account.

summit1@myvine.com (main email address)
summit2@comcast.net (backup)

NEW WEBSITE

Please visit our new Website and see what changes we have made. We welcome you to sign our Guestbook or view our information of how you can obtain a degree by Independent Studies.

Our **NEW** web address is **www.summit1.org** but you can still reach us at **www.summit1.edu**

We hope to hear from you soon!

CONSIDER HOW JESUS HANDLED THE UNFAIRNESS OF LIFE BY LOOKING AT HIS TRIALS

- ✠ At about midnight He was arrested.
- ✠ At about 2:00 A.M. He was brought before the Sanhedrin.
- ✠ At about 6:00 A.M. He was brought before Pilate.
- ✠ At about 7:00 A.M. He was brought before Herod.
- ✠ At about 8:00 A.M. He was brought back to Pilate.

THESE WERE KANGAROO COURTS!

- × Jewish Law forbade a night arrest unless in the act of crime.
- × Jewish Law forbade an accomplice to turn state's evidence as Judas did. They never accepted the word of a traitor.
- × Jewish Law forbade an arrest without a warrant and no court had indicted Him.
- × Jewish Law forbade a court to convene at night.
- × Jewish Law forbade a preliminary trial before one man as Annas did. The whole court must hear all the information.
- × The Sanhedrin Law indicated that the indictment be specific. They did not have a clear indictment and even asked Him why He was being tried.
- × The Sanhedrin was not allowed to institute proceedings, but only judge those who were brought to them by magistrates.
- × The Sanhedrin could not assemble unless the members had offered the morning sacrifice at daybreak. This was at night.
- × Jewish Law insisted that no capital case for life could be heard in one day. The sentence must not be pronounced on the same day. Jesus was tried, convicted, sentenced, and executed that day.
- × Jewish Law forbade a man's own confession to be a valid testimony. They shouted, "What need we of further witnesses?"

- × The Sanhedrin was not allowed to convene on a day before the Sabbath, or days such as Passover.
- × The court did not appoint a public defender and a unanimous vote was illegal in the Sanhedrin. One must take his part, and be a friend of the court, and vote for his innocence.
- × Jewish Law forbade that a verdict of death be made except they be made in the courtroom of the Sanhedrin. It appears that they were at Caiaphas's house.
- × The balloting was illegal. The younger were to vote first so that they were not influenced by the elder and more powerful. Here the chairman pronounced Him guilty and worthy of death before the others voted.
- × It was illegal for the High Priest to show anger and frustration by rending his garment. It would influence the vote. Yet he did so.
- × The Sanhedrin should have disqualified itself as prejudice before the trial, but they did not do so.
- × They had perjured witnesses, for they had paid them to lie at His trial.
- × The charges against Christ before Pilate were trumped up charges. They said that He perverted the nation, forbade the paying of taxes, and that He sought to overthrow the king by claiming to be a King.
- × Herod mocked and abused the prisoner, and then returned Him to Pilate, saying that he had no jurisdiction in the matter.
- × Pilate washed his hands of Him, disclaiming any responsibility for His death.

IN ADDITION TO THIS, THE HYPOCRISY OF THE MEN

- × Not going into the Gentile Court before Passover or they would defile themselves.
- × Herod washing his hands even though he admitted there was no fault in Him.
- × It is possible, too, that Nicodemus and Joseph of Arimathaea were not invited to His trial.

All of this is unfair but He never said a mumbling word!

Dear Brother Faull,

I am involved in a discussion with the Tyndale House Publishers about the way they translated **Acts 22:16** in the 2nd Edition of the New Living Translation (NLT).

"What are you waiting for? Get up and be baptized. Have your sins washed away by calling on the name of the Lord."

Their initial response was to read it to me from the Greek and to say that their rendering was correct. Are they right?

ANSWER:

Literal reading of **Acts 22:16**, "Why do you tarry. Arise and have yourself immersed (middle voice) wash away your sins having called upon the name of Him."

Since the text says, "having called upon His name" it was something Paul had already done, not something he was commanded to do to wash away his sins.

The command was to "arise and have yourself immersed to wash away your sins." Since he had already called upon Christ's name, then washing away ones sins does not result from simply calling on His name. The command should have simply been "arise and have yourself immersed" if forgiveness would have already occurred at his calling on His name. This was not the command.

The command was to "arise, have yourself immersed, and wash away your sins, having called on His name."

THIS AGREES WITH:**THE PROMISE OF**

Mark 16:16, "He that **believeth and is baptized shall be saved**; but he that believeth not shall be damned."

THE COMMAND OF

Acts 2:38, "Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost."

THE REASON OF

I Peter 3:21, "The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, **but the answer of a good conscience toward God**;) by the resurrection of Jesus Christ:"

THE EXAMPLE OF

Acts 8:38-39, "38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord

caught away Philip, that the eunuch saw him no more: and **he went on his way rejoicing**.

THE RESULT OF

Titus 3:5-7, "5 Not by works of righteousness which we have done, but **according to his mercy he saved us, by the washing (laver) of regeneration, and renewing of the Holy Ghost**; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified **by his grace**, we should be made heirs according to (born again) the hope of eternal life."

~ COUNT ON JESUS ~

Count your blessings instead of your crosses;
Count your gains instead of your losses.
Count your joys instead of your woes;
Count your friends instead of your foes.
Count your smiles instead of your tears;
Count your courage instead of your fears.
Count your full years instead of your lean;
Count all the kind deeds instead of the mean.
Count your health instead of your wealth;
Count on Jesus instead of yourself.

--Author Unknown

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