

"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

### Does Acts 13:48 Teach Calvinism?

-- By Terry Carter

**Acts 13:48b** says, "...as many as had been appointed to eternal life believed." NKJV.

The KJV says, "...as many as were ordained to eternal life believed."



This leads some to conclude that Luke was endorsing Calvinism, specifically the idea that God has ordained only certain individuals to eternal life. The other side of that belief is that God has ordained other

individuals to eternal condemnation. But is that what this passage is teaching?

The Greek word for "ordained" or "appointed" here is "*tetagmeno*": a form of "*tasso*". Strong defines it as, "*to put in order, to station*". It is translated in the KJV as "appoint", "ordain", "set", "determine", and "addict". Strong goes on to say it often has the idea of one being appointed to a military command or being assigned to a post.

There is nothing inherent in this Greek word that indicates man is left without freewill. We can see this by looking at how that word is used in Scripture. Since it is only used eight times, let's look at each of its uses. The word can be used to describe something that God has determined.

In **Romans 13:1** it is translated "ordained" (KJV) or "appointed" (NKJV) in saying that the powers that be are determined by God. This is the closest it comes to being used for something God determines contrary to or apart from man's freewill. But even here, there is no indication that God violates the freewill of man to place particular men in positions of power. In fact, the passage doesn't mention particular men at all. The idea is simply that government is ordained, determined, or appointed by God for the good of man.

In **Acts 22:10** it is translated "appointed" in reference to what Paul was appointed to do. However, this does not indicate a lack of freewill on Paul's part. It only indicates that Jesus had an assignment for him. There is no reason to think that Paul could not have refused to carry out this assignment. Jonah fled from God at first but later repented.

The point is that God does not force men to serve Him in violation of, or apart from, their freewill.

In **Matthew 28:16**, it is translated "appointed" in reference to Jesus meeting the apostles at a particular place. While it is true that Jesus was God in the flesh, this passage has nothing to do with man's freewill or lack of it. It simply refers to a determined place to meet.

Other times the word is used to indicate what man has determined.

In **Luke 7:8**, it is translated "set" when the centurion says he is set under authority; that is, given a military command. This indicated his post in the army. It had nothing to do with God's determining anything. The army had determined this position for him.

In **Acts 15:2**, it is translated "determined" where the Church at Antioch determined to send Paul and Barnabas to Jerusalem to meet with the elders and apostles about whether Gentile converts needed to be circumcised. It was not God who did the determining here. This was something that men determined and then carried out.

In **Acts 28:23**, it is translated "appointed" in reference to a day they determined to hear from Paul about the Gospel. This was men determining the day of meeting. It had nothing to do with God determining anything here.

In **I Corinthians 16:15** it is translated "addicted" (KJV) or "devoted" (NKJV) where Paul says that the house of Stephanus had addicted themselves to the ministry of the saints. Again, this was not something that God had determined. Men determined, addicted, or devoted themselves to ministry. The decision was theirs to make or not.

We can see from the above uses of the word that it has the idea of something being "determined" but it indicates

nothing about who is doing the determining. It can be used of man determining something or it can be used of God determining something. But even when it is used of God determining something, it nowhere violates man's freewill.

It is actually a pretty generic word for something being determined, appointed, or set in order. As is always the case with generic words like this, the context must determine how they are to be translated.

This brings us back to the passage in question, **Acts 13:46**. How shall it be translated here?

Donald Nash, in his translation renders it, "...as many as had determined themselves for eternal life believed." This indicates that it was the individuals who were doing the determining here, not God.

Gareth Reese says he would translate it, "...those who were determined to have eternal life believed." This makes good sense in light of the context.

1. In **verses 38-40**, Paul warns them to "Beware therefore, lest what has been spoken in the prophets come upon you." There would be no reason to warn them if they had no choice to make. If God had already ordained some to life and others to condemnation, this was a useless statement.
2. In **verse 42**, we read that the Gentiles "besought" (KJV) or "begged" (NKJV) for these words to be preached to them the next Sabbath. That is, they were determined to hear the Gospel again.
3. In **verse 46**, we read about the Jews' rejection of the Gospel. They rejected the Word of God and judged themselves unworthy of everlasting life. This was clearly something they did of their own volition, not something God did to them.
4. The verse in question, **verse 48**, sets the reaction of the Gentiles in contrast to the reaction of the Jews in **verses 45-46**. Both parties heard the Word of God. What they did about what they heard is quite a contrast as seen below:

#### Jews, verses 45-46

Filled with envy, contradicted,

Blasphemed and opposed Paul rejected the Word of God.

Judged themselves unworthy of everlasting life.

Refused to believe.

#### Gentiles, verse 48

Were glad.

Glorified the Word of the Lord.

Determined themselves for eternal life.

Believed.

Not only do the above translations by Reese and Nash fit the context, they fit other teaching of Scripture where men chose of their own freewill to believe or reject the Gospel.

Adam Clarke says of the translation of the word "*tetagmeno*" in this passage the following:

"This text has been most pitifully misunderstood... [*tetagmeno*] includes no idea of pre-ordination or pre-destination of any kind...it has been considered here as implying the *disposition* or *readiness* of several persons in the congregation...yet of all the meanings ever put on it, none agrees worse with its nature and known signification than that which represents it as intending those who were *predestined* to eternal life: this is *no* meaning of the term, and should never be applied to it." [Emphasis his]

Henry Alford in his book, *The New Testament for English Readers*, says the following about this passage:

"As many as were disposed to eternal life. The meaning of this word "disposed" must be determined by the context. The Jews had judged themselves unworthy of eternal life: The Gentiles as many as were disposed to eternal life believed. By whom disposed is not here declared...to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain."

Finally consider what A.T. Robertson says about this translation in his "Word Pictures of the New Testament". Consider that he was a Baptist, which is a Calvinistic denomination.

"A military term to place in orderly arrangement. The word "ordain" is not the best translation here. "Appointed," as Hackett shows, is better. The Jews here had voluntarily rejected the Word of God.

On the other side were those Gentiles who gladly accepted what the Jews had rejected, not all the Gentiles. Why these Gentiles here ranged themselves on God's side as opposed to the Jews Luke does not tell us. This verse does not solve the vexed problem of divine sovereignty and human free agency. There is no evidence that Luke had in mind an *absolutum decretum* of personal salvation. Paul had shown that God's plan extended to and included Gentiles. Certainly the Spirit of God does move upon the human heart to which some respond, as here, while others push him away."

#### Memoriam Quote:

"I wish you enough sun to keep your attitude bright no matter how gray the day may appear...enough rain to appreciate the sun even more...enough happiness to keep your spirit alive...enough pain so that even the smallest of joys in life may appear bigger...enough gain to satisfy your wanting...enough loss to appreciate all you possess...enough hellos to get you through the final goodbye...I wish you enough...no more, no less." —Stephen P. Howard

## Tried, Tested & Trustworthy Text-Types

--By Ryan Cox

The manuscript sources for the New Testament scriptures printed in Bibles today come from three (some scholars say four) text-types. A text-type is “the loosest sort of kindred relationship between manuscripts that can be recognized short of the autograph.”<sup>1</sup> In essence, manuscripts are grouped into regional families.

The three most commonly accepted text-types are the Alexandrian, Western, and Byzantine texts.<sup>2</sup> A fourth often accepted text-type is the Caesarean text.<sup>3,4,5</sup> The Alexandrian texts contain the oldest discovered manuscripts. These copies of the New Testament scriptures originated in Egypt. The Western texts contain some manuscripts as old as those in the Alexandrian. These texts contain copies from North Africa, as well as Italy, Gaul, and Syria. The Byzantine texts, adopted in Constantinople, are a few centuries younger than the Alexandrian, but were predominantly used by translators after the eighth century, including the translators of the King James Version. The Caesarean texts arose out of the Alexandrian texts and mixed with the Western texts.<sup>6</sup>

With the numerous manuscript copies of the scriptures available to scholars and translators today, questions regarding accuracy, authenticity, and reliability most assuredly ensue. These questions can even arise in the minds of Christians during daily Bible reading because of printed footnotes in their Bibles. For example, the NASB Study Bible contains this footnote for **Matthew 17:21**, “Early mss do not contain this verse].” Other such footnotes state “Some early mss read...” (**Matthew 19:9**), “This clause not found in early mss” (**Matthew 6:13**), or “Late mss add...” (**Matthew 18:15**). What is a Christian to think? “Do I trust the early manuscripts?” “Why are verses added when they were not in the oldest manuscripts?” “Does that mean I cannot trust my Bible because people have added to it over the centuries?”

<sup>1</sup> “History of the Study of Text-types”, <http://www.skypoint.com/members/waltzmn/TextTypes.htm>, accessed 12/29/14.

<sup>2</sup> “Textual criticism”, [Wikipedia The Free Encyclopedia](http://en.wikipedia.org/wiki/Textual_criticism). 29 September 2014 [http://en.wikipedia.org/wiki/Textual\\_criticism](http://en.wikipedia.org/wiki/Textual_criticism) accessed 12/29/14.

<sup>3</sup> R.C. Briggs, *Interpreting the New Testament Today*. 1982, p. 45.

<sup>4</sup> Bruce M. Metzger, *The Text of the New Testament*, 2005, p. 215.

<sup>5</sup> “New Testament Textual Criticism”, [http://www.theopedia.com/New\\_Testament\\_Textual\\_Criticism](http://www.theopedia.com/New_Testament_Textual_Criticism), accessed 12/29/14.

<sup>6</sup> R.C. Briggs, *Interpreting the New Testament Today*. 1982, p. 45-47.

Thus study of the text-types is certainly warranted for the edification of brothers and sisters in Christ. Research into the manuscripts will reveal several factors affecting the transmission of the texts throughout the centuries. They are 1) liturgical adjustments, 2) linguistic adjustments, 3) theological adjustments, 4) anti-Judaic adjustments, 5) Septuagint conformation, 6) retro-translation (“Greek translation of material that originated in a non-Greek manuscript”), 7) contracted sacred names, and 8) scribal formats.<sup>7</sup>

Insight into these factors is greatly increased when one knows the history of a manuscript. Research of the text-types, therefore, is essential to one’s efforts in establishing textual reliability. What is meant by that is students of the Word want to know if what they are reading is as accurate to the original autograph as possible. Simple translation from the original language to the reader’s language presents a few difficulties in and of itself. But with the fact that the words we read today are the results of nearly 2,000 years’ worth of copying and translating copies of copies of the original manuscripts, the task might seem daunting at first.

However, the sheer volume of ancient manuscripts from the second through fifteenth centuries is unprecedented (unless they were believed to be the inspired Word of God by those who copied and read them; then it would be warranted to make so many copies). As of 2013, the accumulation of manuscripts numbered 5,836.<sup>8</sup>

The text-types could be said to be “local texts -- forms of the text endowed with unique traits and unique readings in different locales.”<sup>9</sup> This means that the wording of a verse of Scripture in the Alexandrian text-types may be different from that of a Western text, but agree with a copy in the Byzantine text. Within each of these text-types are codices (books) of the New Testament. These compilations relate to scholars today the accepted readings of Scripture in different geographic locations during the history and spread of Christianity.

*Codex Sinaiticus*, *Codex Vaticanus*, Papyrus 66, and Papyrus 75 are some of the manuscripts comprising the Alexandrian text. *Codex Bezae* is the most famous manuscript of the Western text. The Byzantine text includes *Codex Alexandrinus*, *Codex Ephraemi*, and *Codex 666*. The Caesarean contains the *Washington*

<sup>7</sup> James Snapp, Jr., “Unique Factors in New Testament Textual Criticism”, <http://curtisvillechristianchurch.org/TCGoals.htm>, accessed 12/29/14.

<sup>8</sup> James Snapp, Jr., “Thy Word is Truth”, lecture at Summit Theological Seminary, 7 November 2014.

<sup>9</sup> James Snapp, Jr., “Unique Factors in New Testament Textual Criticism”, <http://curtisvillechristianchurch.org/TCGoals.htm>, accessed 12/29/14.

Codex, Papyrus 45, and two groups of lectionaries and minuscules.<sup>10</sup>

The ages of the text-types vary greatly as well. The manuscripts of the Alexandrian text are the oldest, dating from the second through fourth centuries A.D. Those of the Western text date to the third through ninth centuries A.D. The most recent manuscripts belong to the Byzantine text, dating to the fifth through sixteenth centuries A.D.<sup>11</sup>

Since the Alexandrian texts are the oldest and, therefore, the closest in time to the original autographs, these manuscripts are often given pre-eminence over the other texts. For example, some authors make comments regarding the Alexandrian text, such as, "This text arose in Egypt and is generally conceded to be the most important one."<sup>12</sup> Wikipedia even notes, "It underlies most modern translations of the New Testament."<sup>13</sup> Those versions would include the NIV, NASB, ESV, RSV, LB, and ASV.<sup>14</sup>

Is that a wise assumption? Should the oldest manuscripts be accepted as the most reliable, trustworthy, and most accurate transmissions of the original autographs? Or should what the majority of the manuscripts say be what is copied in our modern translations?

Researcher James Snapp, Jr. presented these very important insights during a lecture on textual criticism at Summit Theological Seminary:

*"You would think the earlier ones would be more reliable because they are closer to the original. Well age is determined by survival, obviously. Survival is not determined by textual quality; climate is the reason why the oldest manuscripts have survived in Egypt. Just because we find this papyri only in Egypt doesn't mean they didn't have any Bibles in, say, Antioch or Turkey. They just lasted longer than the manuscripts did in other places. The appeal to the earliest manuscripts is like an appeal to the manuscripts that were preserved the longest. So would it be logical to say, "Adopt the reading of the*

*manuscripts that were made under the best weather conditions"? Well that's basically what you're doing when you're saying, "Let's always use the ones that are the oldest," because that's always going to be the Egyptian manuscripts because it had the preservative climate.<sup>15</sup>*

What matters more, Mr. Snapp went on to say, is proximity to the autograph – the generations of copies between the original and the current copy. A copy might be newer, but what if that copy was made directly from the original autograph? Then the age of the copy is meaningless. Consequently, proximity is more important than age. However, accuracy is more important than proximity. A good, accurate copy that is more recent is far better than a bad, inaccurate copy that is old. This is why Mr. Snapp said, "All the canons must be in play."<sup>16</sup> There are younger manuscripts that have been proven to be more accurate than older manuscripts.

The task of textual criticism may seem overwhelming at times, but when one realizes the gift God has given us through the thousands of ancient manuscripts and the tens of thousands of ancient translations, the science of textual criticism should be of great encouragement to any Christian.

An article on skypoint.com entitled "An Introduction to New Testament Textual Criticism" concluded with this thought:

*There is an interesting analogy in Karen H. Jobes and Moisés Silva's Introduction to the Septuagint (page 124): Consider purifying our water supplies (or anything else involving sanitation, e.g. washing hands or pasteurizing milk): No matter how hard you try, none of these activities will eliminate all contamination. Does that mean that it's not worth purifying water -- that we should drink dirty water and assume it's clean? Only if you like typhoid fever. We can't reconstruct the original text perfectly because we are human, and it is a text copied by humans. But we can produce better and purer text. We can -- but only if we're willing to concede the need. Textual criticism does not threaten the Bible. Refusing to engage in TC is the threat.<sup>17</sup>*

With 5,836 copies, the odds of obtaining an accurate rendering of the Word of God are extremely high. Praise God! Every Christian should be confident in taking their stand upon the Word of God. Because men labored and toiled to research the thousands of manuscripts discovered throughout the centuries, renowned

<sup>10</sup> Dr. Timothy W. Seid, "Textual Criticism", [Interpreting Ancient Manuscripts Web](http://legacy.earlham.edu/~seidti/iam/text_crit.html), < [http://legacy.earlham.edu/~seidti/iam/text\\_crit.html](http://legacy.earlham.edu/~seidti/iam/text_crit.html)> accessed 12/30/14.

<sup>11</sup> "Textual criticism", [Wikipedia The Free Encyclopedia](http://en.wikipedia.org/wiki/Textual_criticism). 29 September 2014 [http://en.wikipedia.org/wiki/Textual\\_criticism](http://en.wikipedia.org/wiki/Textual_criticism) accessed 12/29/24.

<sup>12</sup> "New Testament Textual Criticism", [http://www.theopedia.com/New\\_Testament\\_Textual\\_Criticism](http://www.theopedia.com/New_Testament_Textual_Criticism), accessed 12/29/14.

<sup>13</sup> "Textual criticism", [Wikipedia The Free Encyclopedia](http://en.wikipedia.org/wiki/Textual_criticism). 29 September 2014 [http://en.wikipedia.org/wiki/Textual\\_criticism](http://en.wikipedia.org/wiki/Textual_criticism) accessed 12/29/24.

<sup>14</sup> Ibid.

<sup>15</sup> James Snapp, Jr., "Thy Word is Truth", lecture at Summit Theological Seminary, 7 November 2014.

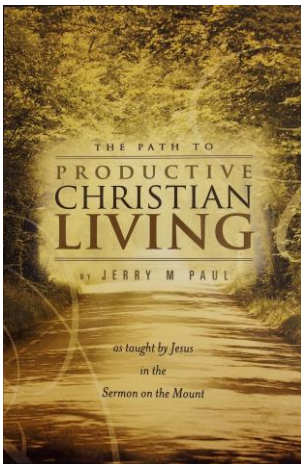
<sup>16</sup> Ibid.

<sup>17</sup> "An Introduction to New Testament Textual Criticism", <http://www.skypoint.com/members/waltzmn/intro.html>, accessed 12/29/14.

paleographer and textual critic Fredric Kenyon was right when he said, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, handed down without essential loss from generation to generation throughout the centuries."<sup>18</sup>

Therefore, "Preach the Word!" (II Timothy 4:2)

## New Book by Summit Professor



### THE PATH TO PRODUCTIVE CHRISTIAN LIVING

--By Jerry M Paul

Examines Jesus' Sermon on the Mount to learn how His practical instruction impacts the daily living of a committed Christian. Some call the Sermon "The Christian Constitution". This book reveals it as the handbook for a kingdom person in dealing with all life's situation.

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## Summit's Upcoming Events

### August 14<sup>th</sup> – 15<sup>th</sup> – Friday and Saturday

– Summit's Second Wind Ladies Jubilee – Theme: "Witnessing Women of Faith" (Ladies 16 years and older)

### August 25<sup>th</sup> – Tuesday

– Summit School of Preaching Fall Semester begins

### September 11<sup>th</sup> – 12<sup>th</sup> – Friday and Saturday

– LEAP: "Resolving Conflict in the Church" – Instructed by Jerry Paul

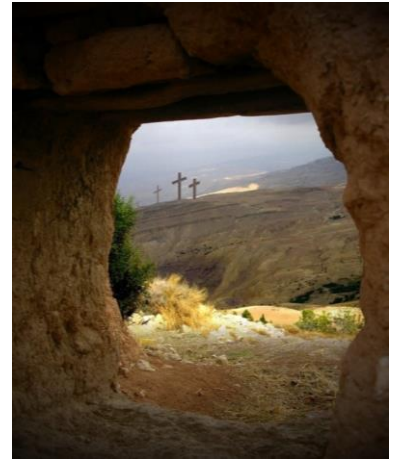
For any of these upcoming events – please visit our Website or call for more information or reservations.

## ONLY BEGOTTEN SON....

--By George L. Faull

First let these 10 things be fully recognized so that you do not misunderstand this article.

1. I believe in the Deity of Jesus Christ as I have so often affirmed in my writings.
2. I believe that Jesus, the Eternal Word of **John 1:1**, is the eternal Son of God who became flesh and dwelt among men. **John 1:14**
3. I also believe Jesus, the Word, and Jesus, the Eternal Son is the second person of the Godhead. **John 1:1, 17:5, 24** (see my booklet, "Jesus, the God Man")
4. I believe in the virgin birth of Jesus, the Eternal Son, and that it was at this time that God became a man and He is actually Emmanuel, or "God with us". **John 1:14, Matthew 1:23, Isaiah 7:14**
5. I believe that Jesus did not become the Son of God at His birth, baptism, or transfiguration, but was declared to be what He already was from eternity; the Son of God. **Isaiah 9:6**
6. I believe Jesus is God who became a man and not a man who became a God at some point while He was here on earth.
7. I believe Jesus is the eternal Son from the beginning and that it is not a mere title or role that He played while He was here on earth. He, Himself said, "Before Abraham was, I AM." **John 8:58**
8. I believe that the pre-incarnate Jesus, the Son of God was Creator of everything that has been made. **John 1:2-3, Colossians 1:13-16, Hebrews 1:2**
9. I believe that God, the Father sent God the Son (Jesus) into the world as a sacrifice to save us from our sins. **Galatians 4:4-6, Proverbs 30:4, John 3:13**
10. I believe the Father-Son relationship is found throughout the Scriptures both before the incarnation, His baptism, and transfiguration. See **Ephesians 4:9-10, Philippians 2:6-8**



I believe these 10 things, not because it is part of some old creeds, but is in the old creeds because it is the Biblical teachings of the subject.

I have stated these things because I do not wish to be misrepresented by what I am going to write.

Many people deny the above because of what is revealed in **Hebrews 1:5**, "For unto which of the angels

<sup>18</sup> Neil R. Lightfoot, How We Got the Bible, 2003, p. 126.

said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

They believe this shows the incarnational Son-ship of Jesus. However, this proof text which is used to refute the eternal Son-ship of Jesus is the very verse, properly understood, that disproves the incarnational Son-ship doctrine.

Follow closely:

**Hebrews 1:5-6**, “5 For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.**” This quote is from the 2<sup>nd</sup> Psalm.

The context of **Psalms 2:6-8, 12**, “6 **Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**”

These verses point out that there was a day His King was begotten. **When was that day that the only begotten was declared to be the Son?**

1. The day the King was set upon God's Holy hill of Zion after His rejection by Jews and Gentiles – vs 6-7.
2. The day it would be possible that the Gentiles could be given an inheritance and possessions – vs 8.
3. The day one must kiss (worship) the Son, lest He be angry and perish from His wrath – vs 12.
4. The day men would be blessed or fortunate for putting their trust in the only begotten Son.

Was this at His birth? His baptism? Or at His transfiguration? **We must let the Scripture interpret Scripture!!!**

**Let's have a divine Commentary** on **Psalms 2** passages. “1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for

thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**”

**Acts 13:29-40**, “29 And **when they had fulfilled all that was written of him**, they took him down from the tree, and laid him in a sepulchre. 30 **But God raised him from the dead**: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, **in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.** 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 **But he, whom God raised again, saw no corruption.** 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 **And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon you, which is spoken of in the prophets;**”

His being begotten was not from the womb of Mary in the incarnation, nor John's baptism, or His transfiguration. **He was speaking in this whole context of His being begotten from the dead, not the womb.**

Brother Terry Carter points out that in the prayer of the Apostles in **Acts 4:24-28** that they quote **Psalms 2** and show it is fulfilled by Christ's persecution, execution and exaltation. This is when God is said to have begotten His Son and set Him up over the kings of the earth.

**Paul is witness** that the resurrection declares Him to be the Son of God. **Romans 1:3-4**, “3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 **And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.**”

**The Hebrew writer in the context of Hebrews 5:5-6, also speaks of his resurrection.** He quotes **Psalms 2:6-8, 12**, of begetting Him in that he says Jesus is a Priest forever after the order of Melchizedek– King

Jesus, our Priest and King **was raised from the dead and forever liveth.**

**Likewise, the Apostle John called Jesus the first begotten from the dead** and thus is Prince of the Kings of the earth. **Revelation 1:5**, “And from Jesus Christ, *who is* the faithful witness, **and the first begotten of the dead, and the prince of the kings of the earth.** Unto him that loved us, and washed us from our sins in his own blood,”

So, with these writers of the New Testament, **we have a fivefold cord stating the begetting from the dead is what is spoken of, not incarnational Son-ship.** A fivefold cord is not easily broken.

But let's further prove the proposition that Jesus, being the only begotten refers to the resurrection. Let's answer an alleged objection to our premise.

Let us remind our readers that many statements in the Bible are written in retrospect. Suppose I say, “President Lincoln, when he was a boy, went fishing in the Wabash River.” When did he do so? As a boy! The boy who became President Lincoln fished in the Wabash River. He was obviously not President as a boy. Many statements in Scriptures are written in retrospect.

What if we said, “President Lincoln, when he was born...” Really? Was he President when he was born? No! **Hebrews 1:6** is obviously in retrospect.

When Jesus, the only begotten was brought into this world, the angels were told to worship Him. This is, who He came to be after His resurrection; the only begotten Son of God. He was not the only begotten when He was brought into the world. It is spoken in retrospect.

**Let's look at the Apostle John's writings and remember he often gives parenthetical additions using retrospect to explain to his reader his meaning.** Let's read these verses and realize that they were written in retrospect.

**John 1:14**, “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.”

**John 1:18**, “No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father,** he hath declared *him*.” Obviously, after He arose. The only begotten is now in the bosom of the Father.

**John 3:16, 18**, “16 For God so loved the world, **that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.** 18 He that believeth on him is not condemned: but he that believeth not is condemned

already, **because he hath not believed in the name of the only begotten Son of God.”**

(This Scripture should not be printed in red because starting with verse 13, it is John's parenthetical comment until the end of the chapter.) Nicodemus was not told these words as Jesus was there and not in Heaven at the time He was speaking to him. (See my article “A Second Look at **John 3:13**” in the Gospel Unashamed's January 2008 subscription – Volume 21 #1)

Likewise – **I John 4:9** is in retrospect. “In this was manifested the love of God toward us, **because that God sent his only begotten Son into the world, that we might live through him.**”

These are all John's writings, which he wrote years after Jesus returned to Heaven, in glory, to the bosom of the Father and like **Psalms 2:12, those who trust in Him are blessed; those who do not kiss the only begotten Son are condemned to perish.**

But someone will say, “**Hebrews 11:17** disproves what you say for **Isaac is called the only begotten son.**”

On the contrary. **Note carefully what Genesis 22:2, 12, 16** says of Isaac. He is not called the only begotten son. Each time he is called “only son” in all these Old Testament verses. **However, after he was typically raised from the dead, the writer of Hebrews calls Isaac, “the only begotten son.”** This actually proves the fact that the Old Testament spoke of Isaac **being the only son** but the New Testament writer speaks in retrospect in that typically He is called the only begotten son! **Hebrews 11:9**

So what is the “so-what” in this article? The “So What?” is that Jesus is the first begotten and the only begotten of the dead. No one else has been begotten of the dead. Jesus is the first begotten and no other has yet been raised from the dead to live evermore. He is the only begotten Son of God.

He is the only begotten Son from the dead and He is on His throne and we either kiss, or worship, the only begotten Son, or we stand in peril of perishing. “Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.” **Psalms 2:12**

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## Think About It...

--By George L. Faulk

**GOD HAS SAID**, "Thou shalt not commit adultery". Can people have sex with

those who are not their spouse? Yes, they are capable of it and both may enjoy it. Does capability and their enjoying it justify them for doing so?

**JESUS HAS SAID**, "If a man puts away his (innocent) wife and marries another commits adultery". Can he do that? Is he capable of doing that? Does he enjoy his second wife more than his first wife? Would that justify him? Does capability and pleasure and contentment justify his doing it?

**JESUS HAS SAID**, "He that believeth and is baptized (immersed) shall be saved". Can anyone change "baptizo" (immerse, dip, plunge) to "rantizo" (sprinkle) instead? Are they capable of it for convenience or tradition of their church's preference? Yes. Does capability, tradition, or doctrinal change justify it?

**THE INSPIRED APOSTLE PAUL SAID** that it is a shame for a woman to speak in the Church and she is not to be the teacher of men or have authority over the man. Is she capable of doing so? The Elders may approve of it. Is her ability to do so, or even do better than some male teachers, justify her doing so?

**PAUL SAYS** that those who practice homosexuality will not inherit the Kingdom of God. Is a man capable of homosexuality? Does he enjoy it? It has become socially accepted. Some churches even approve of it and even ordain them to ministry. Does that justify it?

Capability, enjoyment, ability, tradition, or social acceptability or thinking in one's heart that it is okay does not justify disobedience to God. Does God want your happiness and enjoyment or does He want your obedience? Just ask those of Sodom and Gomorrah.

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## Dating While Getting a Divorce?

--By Tabitha

**Malachi 2:16a**, "For the LORD, the God of Israel, saith that **he hateth putting away:...**" We must admit that God hates divorce, yet He

does state a time when divorce is "permissible". "And I say unto you, Whosoever shall put away his wife, **except it be for fornication**, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery"

--Matthew 19:9

But what about the time **between** the parting/separation **UNTIL** the divorce is final?

So many times I have heard of situations where a person has been separated, waiting for a divorce and find that they have already begun dating another!! Scriptures do not address this area "specifically", which may be why so many Christians are falling into this sinful trend.

When couples take their wedding vows, they are still bound to their spouse until the divorce has been **finalized** - God still sees you as "**legally**" married. At any time during the separation, couples could realize what a mistake the divorce would be and reconcile back to their spouse. They don't need to be remarried again as they are still legally bound. God says, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, **let not man put asunder.**" **Matthew 19:6** (and **Mark 10:9**) Dating before a divorce has been legally finalized is putting further separation (asunder) in the marriage, which God commands **not** to do. Many Christians do not honor these principles and are actually breaking covenant. I am sure if the man died during the separation that the woman would insist on receiving his social security or collect on his insurance, or both Life and Health Insurance policies. The law today still has many rules showing that you are still married until the divorce has been legally processed.

Another trend that is growing in popularity amongst Christians is having a boyfriend/girlfriend staying overnight during visits. Some are even living together without marriage. Staying or living together out of marriage gives way to many temptations, wrong impressions with neighbors, family members, and fellow Christians, as well as a stumblingblock to others. This has been happening for many years as Jesus met with the woman at the well and addressed her live-in situation by stating that the man she was living with was "not her husband". **John 4:18**

A woman once told me, "*But we are not sleeping together.*" Yet her family gave personal testimony that she indeed shared the same bed with her boyfriend at nights and she shared his when she visited him. So what else are the children, other family members, or neighbors to believe whether there was sexual immorality or not?

This style of "living" for Christians does not give Christ honor or a good witness for a Christian life that we are keeping ourselves pure. As Christians, we are to keep ourselves unspotted from the world. **James 1:27**, "**Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.**"

So....

- ↳ Since marriage is still binding until the divorce has been finalized, it is not lawful for one to date another during the pre-divorce process; it is breaking covenant, which is a sin.
- ↳ Singles staying over during visits causes stumblingblocks, MANY temptations, misunderstandings, and does not give a Christian a good report. **Philippians 4:8**, "Finally, brethren, whatsoever things are true, **whatsoever things are honest**, whatsoever things are just, **whatsoever things are pure**, whatsoever things are lovely, **whatsoever things are of good report**; if there be any virtue, and if there be any praise, think on these things."

This sinful trend puts the Church leaders in an embarrassing situation when they must call on their flock who are involved in such lifestyles. It is grounds for dis-fellowship if repentance is not seen. Which will you do - please God and offer Him a Spiritual sacrifice, or follow your emotions and cause others to stumble, lose your witness for Christ, and possibly your soul?