

The Gospel Unashamed

"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 Terry Carter unless otherwise stated ~

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Terry Carter, Editor

According to the Scriptures

"And that He was buried, and that He rose again the third day **according to the Scriptures,**" 1 Corinthians 15:4 (NKJV)

Question:

Where in the Old Testament Scriptures does it say that Jesus would rise from the dead on the third day as Paul asserts in the verse above?

Answer:

If you are looking for a specific verse in the Old Testament that specifically says that Jesus (or even Messiah) would rise from the dead on the third day, you will be disappointed.

However, we must be careful not to condemn Paul for what he did not intend to say. What I mean is that Paul's statement is not incorrect unless he intended to say that there was a specific verse in the Old Testament stating that Messiah would be raised from the dead on the third day. There are good reasons to believe that that is not at all what Paul meant by this statement. There are some things to keep in mind when trying to decide what exactly Paul meant here.

First, it is not clear at all what part of this statement Paul is claiming was predicted by the Scriptures.

Did he simply mean that the resurrection, which happened on the

third day, was predicted by the Scriptures or did he mean that the Scriptures predicted that the resurrection would happen on the third day?

It is an assumption on our part that Paul was claiming that the timing of the resurrection was predicted by the Scriptures. That may be the case, but we can't be dogmatic about it.

I am neither the only, nor the first person, to point out the ambiguity of Paul's language here. Consider these statements by other commentators:

"That is, that he should rise from the dead was foretold in the Scriptures. It is not of necessity implied that it was predicted that he should rise on the third day, [emphasis his] but that he should rise from the dead."

--Barnes

"Was it that Messiah would 'rise from the dead,' or that he would rise 'on the third day'?" --Gareth Reese

There is no question that the Old Testament predicted that Messiah would rise from the dead. Peter makes this point on the day of Pentecost. He quotes from **Psalms 16:8-11** and argues that these verses cannot apply to David who was dead and buried, and thus saw corruption.

However, David was a prophet, and he was predicting the resurrection of the Messiah Who did not see corruption.

Finally, Peter asserts that Jesus fulfilled this prophecy by raising from the dead to which they were all witnesses.

"25 "For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken. 26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. 27 For **You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.** 28 You have made known to me the ways of life; You will make me full of joy in Your presence.' 29 "Men and brethren, let me speak freely to you of **the patriarch David, that he is both dead and buried,** and his tomb is with us to this day. 30 "Therefore, **being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,** 31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 "This Jesus God has raised up, of which we are all witnesses." Acts 2:25-31 (NKJV)

Paul makes essentially the same point from the same Psalms later in the book of Acts.

"30 "But **God raised Him from the dead.** 31 "He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. 32 "And

we declare to you glad tidings--that promise which was made to the fathers. 33 "God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: 'You are My Son, Today I have begotten You.' 34 "And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.' 35 "Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption.' 36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; 37 "but He whom God raised up saw no corruption." Acts 13:30-37 (NKJV)

If Paul was simply speaking of the resurrection being foretold by the Old Testament Scriptures, there is no problem here. That is certainly true. While this is an important point, the rest of this article will assume that Paul was referring to resurrection on the third day being according to the Scriptures. We shall see that this is also certainly true.

Second, some believe that Paul may have been referring to one or more of the Gospels when he said, "according to the Scriptures". Jesus had certainly predicted that He would rise on the third day.

"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." Matthew 12:40 (NKJV)

"From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day." Matthew 16:21 (NKJV)

"For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is

killed, He will rise the third day." Mark 9:31 (NKJV)

"Saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day." Luke 9:22 (NKJV)

This idea that Paul was referring to one or more of the Gospels is an interesting one. If this is true, it would indicate that Paul considered the Gospels "Scripture". However, it seems unlikely that any of the Gospels had been written prior to I Corinthians. Therefore, we will assume that Paul is referring to the Old Testament Scriptures and not the Gospels.

Third, it needs to be pointed out that Jesus Himself taught that resurrection on the third day was predicted by the Old Testament.

"Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day," Luke 24:26 (NKJV)

There are a couple of points to be made here. The first is that Paul is not saying anything more or different than Jesus Himself had said. Paul said that the Gospel was given to him by the revelation of Jesus Christ. Whatever Paul taught about the resurrection, and its being prophesied by the Old Testament, was revealed to him by Jesus Christ.

"11 But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ." Galatians 1:11-12 (NKJV)

The second point has to do with the context in which Jesus made this statement. It was after His resurrection, amid doubt about the resurrection. He had previously rebuked the two on the road to Emmaus for being slow to believe what the prophets had written concerning the Christ.

"25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?" Luke 24:25-26 (NKJV)

When He appeared to the eleven, they thought He was a ghost or spirit, so He showed them His hands and feet and invited them to touch Him.

"36 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." 37 But they were terrified and frightened, and supposed they had seen a spirit. 38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts? 39 "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." Luke 24:36-39 (NKJV)

He went on to tell them that what had happened was fulfillment of what was written in the Law, Prophets, and Psalms about Him. Finally, He opened their understanding to comprehend the Scriptures.

"44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures." Luke 24:44-45 (NKJV)

This indicates that the prophecies about Jesus were such that prior to their fulfillment they had not been understood by even His closest followers. Even after His resurrection, He had to explain the fulfillment to them so that they might understand.

This is similar to the situation with the Ethiopian Eunuch. He did not know whether Isaiah was speaking of himself or another man and wondered how he could understand without someone to guide him.

"30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "**Do you understand what you are reading?**" 31 And he said, "**How can I, unless someone guides me?**" And he asked Philip to come up and sit with him...34 So the eunuch answered Philip and said, "I ask you, **of whom does the prophet say this, of himself or of some other man?**"'" **Acts 8:30-31, 34 (NKJV)**

While the Eunuch was probably not familiar with Jesus, the eleven were very familiar with Him. However, in both cases the prophecies had to be explained before they were understood.

What this means is that the Old Testament prophecies about Messiah are such that they need to be explained even after their fulfillment in Jesus. However, once they are explained, they can be fully understood.

There are many implications of this that cannot be discussed in a short article. However, what this means for our present discussion, is that the Old Testament prophecies, regarding the third day, may not be stated in a straightforward way. That is, some explanation may be required. In other words, we probably should not be looking for an Old Testament verse that says, "Messiah will be killed and raised again on the third day" in such a specific and clear manner.

Fourth, Jesus connected Jonah being in the belly of the great fish for three days to the three days of His own death, burial, and resurrection. He even called it the only sign that would be given to such an evil and adulterous generation.

"39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and **no sign will be given to it except the sign of the prophet Jonah.** 40 "For **as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in**

the heart of the earth." **Matthew 12:39-40 (NKJV)**

This is especially relevant to our discussion here. Jesus expected that people would make, or at least understand, the connection between the three days of Jonah and the three days of Jesus. It was to be a sign to them. In fact, it was to be the only sign to them. The three days is a crucial part of this sign.

But there is nothing in Jonah that plainly says that Messiah would be killed and raised again on the third day. Instead, Jonah is a type or foreshadowing of what would happen to Messiah. Jesus makes it clear that this foreshadowing was intended and expected that people would understand it once it was pointed out to them.

There are Two Important Implications Here for our Discussion

The first is that Paul was likely referring to either that same Old Testament passage about Jonah and/or other similar Old Testament passages when he spoke of 'the third day resurrection being according to the Scriptures'. For him to do so would have been perfectly consistent with what Jesus Himself had done.

The second implication is that passages like Jonah being in the belly of the whale for three days are probably the kind of passages that we should be looking for in understanding what Paul was referring to when he said, "according to the Scriptures". When we begin to look for such passages, we find that the Old Testament has many of them.

Finally, we need to recognize that Paul may have been referring to the overall tenor of the Old Testament Scriptures rather than to a specific verse or verses.

We do this all the time ourselves when we say things like, "the Bible says" or "the Bible teaches". Often, we do not have a specific verse, or

verses, in mind. What we mean is that the overall teaching of the Bible leads us to this conclusion. Think about things like the Trinity. No one verse teaches that doctrine, but when you look at all that the Bible teaches on the Godhead, we conclude that the Trinity is what the Bible teaches.

"But do the Old Testament Scriptures teach his resurrection on the third day? The answer is twofold. There is no specific reference in any one text; yet a combination of passages provides sufficient evidence of the concept of the resurrection... Gordan D. Fee concludes, 'The O[ld] T[estament] as a whole bears witness to the resurrection on the third day...'" --Kistemaker

"It is not said anywhere in the Scriptures, in express terms, that Christ should rise on the third day; but it is fully implied in his types, as in the case of Jonah who came out of the belly of the fish on the third day; but particularly in the case of Isaac, who was a very expressive type of Christ; for, as his being brought to the Mount Moriah, bound and laid on the wood, in order to be sacrificed, pointed out the death of Christ; so his being brought alive on the third day from the mount was a figure of Christ's resurrection." [emphasis his throughout] --Clarke

When we look carefully at the Old Testament, we see that its overall teaching is that the third day represents 'a new beginning' or 'new life'.

We offer a brief list below:

1. On the third day of creation, the ground came forth from the water and brought forth new life, **Genesis 1:9-13**
2. Isaac was figuratively received back to life again after three days when Abraham was told to sacrifice him, **Genesis 22:4, 12 Hebrews 11:17-19**
3. Jacob began a new life after traveling three days from Laban, **Genesis 30:36**

4. It was three days after his dream when the butler began his new life, **Genesis 40:13**
5. Joseph told his brothers to "do this and live" after they spent three days in prison, **Genesis 42:17-18**
6. There was new life for Israel as a nation after three days, **Exodus 3:18, 19:15**
7. There was a new start for Israel three days after departing Sinai, **Numbers 10:33**
8. There was new life for Israel when entering the Promised Land after three days, **Joshua 1:11**
9. The spies were delivered from death after hiding for three days, **Joshua 2:16, 22**
10. David was delivered from death after three days, **I Samuel 20:19**
11. The Egyptian began new life after three days of facing death, **I Samuel 30:11-13**
12. Hezekiah was delivered from death after three days, **II Kings 20:5-8**
13. Israel was rescued from death after three days of fasting, **Esther 4:16**
14. Israel was promised deliverance on the third day, **Hosea 6:2**
15. Jonah was delivered after three days and nights in the fish, **Jonah 1:17, Matthew 12:40**

There are some other Old Testament passages that mention the third day which some may find relevant to our discussion here. However, we have left off our list ones that are not clearly about new life or a new beginning. Besides, the ones listed above ought to be sufficient to make our point.

Someone might argue that a specific one of these doesn't belong on this list or that any one of these is not

convincing on its own. However, that misses the point. The point is that the Old Testament Scriptures teach that there is something special about the third day. That is the day when new life begins, deliverance from death occurs, or a new beginning happens.

The strength of this teaching does not rest upon any one passage. It is the sum of these passages that shows us that new life happens on the third day according to the Scriptures.



The question is not which specific Old Testament verse Paul is referring to regarding the resurrection on the third day. The question is whether the overall teaching of the Old Testament is that new life or new beginning happens on the third day. Clearly, that is the case.

The final question is whether we ought to apply that teaching to the resurrection of the Messiah. Jesus and Paul both thought that we should, and I do too.

STS LEAP SEMINAR

**March 17th & 18th, 2023
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Kendall Faull will be instructing on the subject:

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Calling Peter

All four Gospels record Peter, and others, being called by Jesus as disciples.

"18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 Then He said to them, "Follow Me, and I will make you fishers of men." 20 They immediately left their nets and followed Him. 21 Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, 22 and immediately they left the boat and their father, and followed Him." **Matthew 4:18-22 (NKJV)**

"16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. 17 Then Jesus said to them, "Follow Me, and I will make you become fishers of men." 18 They immediately left their nets and followed Him. 19 When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. 20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him." **Mark 1:16-20 (NKJV)**

"1 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, 2 and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. 3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. 4 When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." 5 But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." 6 And when

they had done this, they caught a great number of fish, and their net was breaking. 7 So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" 9 For he and all who were with him were astonished at the catch of fish which they had taken; 10 and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." 11 So when they had brought their boats to land, they forsook all and followed Him." **Luke 5:1-11 (NKJV)**

"35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?" 39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). 40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. 41 He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). 42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone)." **John 1:35-42 (NKJV)**

It should be clear that the account in **John** is a different incident than the others. The event recorded in **John** is the first call of Peter, Andrew, and another disciple who may have been John or James although the text does not say this.

Following are some reasons why this call is not the same event as the others:

1. The incident in **John** was very early in the ministry of Jesus. The other accounts were in the second year of His ministry.
2. The incident in **John** was at Bethabara on the Jordan river where John the Baptist was baptizing, **John 1:28**. The others were on the Sea of Galilee also called "the Lake of Gennesaret". This is some 60 miles north of Bethabara.
3. The call in **John** happened after John the Baptist pointed Jesus out to Andrew and an unnamed disciple (possibly John or James). The events in **Matthew** and **Mark** happened as Jesus was walking by the Sea of Galilee. In **Luke's** account, He is pressed by the multitude as He stood by the sea.
4. In **John**, Peter is called via Andrew who went and found Peter and brought him to Jesus. In the others, Peter is called directly by Jesus Himself.

This makes the accounts in the synoptic Gospels more understandable. It makes much more sense that Peter and the others left everything to follow Jesus if they had been with Him before as we see in **John**. They were already acquainted with Him and knew that John the Baptist had called Him "the Lamb of God". They had already spent time with Jesus and followed Him for some time. These other accounts are not describing a stranger calling these men to follow Him as it is sometimes portrayed. Rather, it was a man they knew and had followed before, calling them back to Him.

It also helps to explain how Peter responded to the requests of Jesus in the **Luke** passage in particular. He allowed Jesus to use his boat as a place from which to teach the multitudes on the shore. He called Him "Master" when Jesus told him to launch into the deep and let down his nets for a catch. He said they had

caught nothing all night, but at the word of Jesus he would try again. Peter is convicted after hearing Jesus teach and seeing the miraculous catch of fish. He falls down at Jesus' knees and says, "Depart from me, for I am a sinful man, O Lord".

This all makes more sense when you understand that Peter had previously been following Jesus but had gone back to fishing at some point.

The question remains as to whether the accounts found in **Matthew**, **Mark**, and **Luke** are all the same incident or not.

There are certainly similarities between them. However, there are also differences. The **Matthew** and **Mark** account are nearly identical, leaving no room for doubt that they are both describing the same incident. However, they do differ from the **Luke** account in some details. Following is some of the differences:

1. In **Matthew** and **Mark**, Jesus is walking by the Sea of Galilee.

In **Luke**, He is standing by the sea as the multitude pressed about Him.

2. In **Matthew** and **Mark**, Peter and Andrew are casting a net into the sea.

In **Luke**, there are two boats that are empty because the fishermen were washing their nets.

3. In **Matthew** and **Mark**, Jesus sees James and John in the boat with their father, Zebedee, mending their nets after He had called Peter and Andrew and walked a little farther.

In **Luke**, Peter calls for his partners, James and John, in the other boat to come and help with the great catch of fish. Once they have done that and brought the boats to land, they all followed Jesus.

4. Andrew is mentioned in **Matthew** and **Mark**, but not in **Luke**. Of course, it is very possible that Andrew was there in the **Luke** account but just not mentioned.
5. **Matthew** and **Mark** say nothing about a crowd, Jesus teaching from Peter's boat, or the miraculous catch of fish. It is certainly possible that **Matthew** and **Mark** simply didn't record these things, but this does seem like a lot to leave out if they are the same incident recorded in **Luke**.
6. In **Matthew** and **Mark**, James and John are mending their nets. In **Luke**, they seem to be washing them when Jesus arrives. Obviously, it is possible that they were doing both. However, in **Luke's** account they are not in the boat when Jesus arrives while in **Matthew** and **Mark** they are.

There are some commentators who believe that **Matthew**, **Mark**, and **Luke** are all recounting the same incident. This is possible but it seems unlikely to me with so many differences between the account of **Luke** and that of **Matthew** and **Mark**.

Other commentators think the incident in **Matthew** and **Mark** was earlier in the same day as the one in **Luke**. Still others think the incident in **Matthew** and **Mark** was some days, weeks, or even months before the one in **Luke**.

Beyond the differences in the accounts, there is another reason to think that **Matthew** and **Mark** recorded a different incident than **Luke**. That reason is the chronology found in those Gospels. While the Gospel writers are not always interested in chronology in their writing, the difference between them is of note here.

In both **Matthew** and **Mark**, Peter's mother-in-law is healed after the

account of his being called by Jesus. In **Matthew** the healing is not recounted till **Matthew 8:14-17**, four chapters after the call of Peter. In **Mark**, the healing is recorded later in the same chapter although some time has obviously passed from Peter's calling.

In **Matthew**, this could be due to his organization of his book as he records ten miracles in **Chapters 8** and **9** that do not seem to be grouped chronologically. Instead, they seem to be grouped by the nature of those miracles.

The first three miracles demonstrate His power over our bodies and disease.

The second three miracles demonstrate His power over both the physical and spiritual worlds.

The final four demonstrate His power over the otherwise incurable cases. However, the order does not appear to be the result of the organizational scheme of the book.

Putting this together with the differences between the account of **Luke** and that of **Matthew** and **Mark**, it is reasonable to conclude that **Luke** recorded a different incident than did **Matthew** and **Mark**. G. Campbell Morgan came to that conclusion as well.

"We need to be very careful not to confuse this story [in Luke chapter 5] of the draught of fishes, and the words which our Lord spoke to the disciples, with the call of the four to leave their nets. I say that emphatically, because almost constantly it is done; I mean by those who harmonize these stories.

The calling of the four recorded in Matthew in chapter four and Mark in chapter one, to leave their nets is confused with this. There is a very distinct difference between the occasions.

In Matthew chapter four and Mark chapter one, we have the account of our Lord calling these men to leave

their fishing nets and go with Him. When He did that, they were fishing; Matthew and Mark distinctly tell us that they were at the moment casting their nets.

Here [in Luke] they were not casting their nets. They were washing them. As the story goes on we find that they had been fishing all night, and had had a bad night. The boats were standing empty, and the men were washing their nets." (From Luke V:1-16 in "The Gospel According to Luke".)

Questions of chronology can be difficult especially when that was not particularly important to the author or authors who recorded these events for us.

Harmonizing the Gospels can be very difficult indeed in some places. We certainly cannot be dogmatic about this, but it does seem that **Matthew** and **Mark** recorded a different incident than **Luke**.

Peter, and others, were called to follow Jesus on at least two, and possibly three, separate occasions.

Despite all this, Peter and some of the other disciples went back to fishing one last time after the resurrection of Jesus. It took one more miraculous draught of fish for them to leave their nets and boats behind once and for all to follow the Lord.

"3 Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. 4 But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. 5 Then Jesus said to them, "Children, have you any food?" They answered Him, "No." 6 And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. 7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it

was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. 8 But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. 9 Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have just caught." 11 Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken." **John 21:3-11 (NKJV)**

Are we really any different than Peter and the other disciples who were called repeatedly?

How many times has the Lord called you to follow Him?

How many times has He called you to serve Him?

How many more times must He call before we leave all to follow and serve Him?

Summit School of Preaching Spring Semester Schedule 2023

January 11th, 2023 - Tuesday

6:30 PM – 9 PM: 1 Corinthians (3 cr.)
Instructed by Terry Carter

January 12th, 2023 - Wednesday

9 AM – Noon: Joshua (3 cr.)
Instructed by Terry Carter

1:30 PM–4:30 PM: Theology 2 (3 cr.)
Elementary Systematic Theolog.
Instructed by Shane Capps

January 13th, 2023 - Thursday

9 AM – Noon: Hebrews (3 cr.)
Instructed by Kendall Faull
ONLINE ONLY

2 PM – 4 PM: Intro to Greek (2 cr.)
Instructed by Jason Cole
ONLINE ONLY

6:30 PM -8:30 PM: Ephesians (2 cr.)
Instructed by Shane Capps



Can Women Preach?

There are many hot topics in the Church today that some preachers try to stay away from.

For example... politics, abortion, homosexuality, transgender, bisexual, pansexual, animal rights, and divorce.

These are the very things preachers need to be preaching on in the pulpits of America. We don't have time to because we are so busy preaching about seven ways to have a better marriage, seven ways to get over anger, or seven ways to better your lawn.

I would like to look at another hot topic within the Church today that is gaining ground. The topic is... "Can a Woman be a Preacher?" As we often ask it, "Can a Woman Preach?" The short answer is "yes", the long answer is "no". Stay with me!

We start out with the wrong question. "Can a woman preach?"

Yes, they have the ability to preach because they know how to think and speak. Don't believe me; ask my mom when I was growing up. She was preaching to me all the time; clean your room, do your homework, etc. Joking! So, in that context a woman can preach.

To really answer the question we should ask, "Should a woman preach or Should a woman be a preacher?" Let's see what the Bible says about this hot topic!

Our text is **1 Timothy 2:1-8**. Let's look at it together!

"1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all **men**, 2 for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness

and dignity. 3 This is good and acceptable in the sight of God our Savior, 4 who desires all **men** to be saved and to come to the knowledge of the truth. 5 For there is one God, and one mediator also between God and **men**, the **man** Christ Jesus, 6 who gave Himself as a ransom for all, the testimony borne at the proper time. 7 And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. 8 Therefore I want the **men** in every place to pray, lifting up holy hands, without wrath and dissension."

Notice in this section of our text the word "men" is used four times and the word "man" is used once referring to Christ Jesus.

In **verses 1, 4, and 5**, the word for "men" in the Greek is the word "*anthropos*". It means "human kind," "human being," "man or woman."

Christian men and women are to pray to the Lord. The Lord wants men and women to be saved because He died for all. Jesus is the mediator or 'go between', between Christian men / Christian women and God the Father. So, salvation, prayer, and our relationship are for men and women which is "*anthropos*".

There are roles in life and in the Church for men and women. The word for "men" changes in **verse 8**. "Therefore, I want the **men** in every place to pray, lifting up holy hands, without wrath and dissension."

This word for "men" here is the Greek word "*aner*". It is used in **verse 8** and **12**. It means in reference to sex (gender), of a male, or of a husband. It is a man. It is the men of the Church who are to be doing the praying and leading in the Church, not the women.

Notice the next section of our text...it goes deeper.

"9 Likewise, I want **women** to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; 10 but rather by

means of good works, as befits **women** making a claim to godliness. 11 Let a **woman** quietly receive instruction with entire submissiveness. 12 But I do not allow a **woman** to teach or exercise authority over a **man**, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived but the **woman** being quite deceived fell into transgression. 15 But **women** shall be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.”

The word for “women” or “woman” is used six times in this part of the text.

The Greek word for “woman” is the word “*gune*.” Try calling your wife that sometime and see what happens!

- × She is to dress modestly.
- × She is to have good works.
- × We know from **Titus 2** that a Christian woman should teach other Christian women as well as the children.
- × She is not to teach (instruct) or exercise authority over a Christian man.
- × You can also look at **1 Corinthians 14:34ff**.
- × Christian men are to do the preaching, teaching, and public prayers within the Church.

So should a woman preach, or be a preacher?

No! If a Christian woman shouldn't even have public prayers in the Church service, she shouldn't preach according to the New Testament.

I know what some are going to say.

- × This is outdated!
- × This changed after the cross!
- × This has to do with the culture of Paul's time.

I would say you're wrong. Look at the context!

The example Paul gives to men and women's roles is found in **verse 13**. “For it was Adam who was first created, and then Eve.”

The text Paul goes back to is **Genesis Chapters 1 and 2**. This text is not out of date, but up to date. This did not change after the cross because Paul wrote this after the cross. This does not deal with Paul's culture because the example in **verse 13** predates culture.

In **Genesis 1** it shows that men and women are ontologically the same. We are the same in worth, value, because we are made in the image of God.

In **Genesis 2** it shows that men and women are functionally diverse. We were created to have different roles. Just a side note, men and women are biologically and psychologically different. There is a physical difference between a boy and a girl! Our brains are wired differently, as well.

This is God's standard for mankind and within the Church.

- × Men were created to be the leaders and the head.
- × Women were created to be the supporters and help mates to the man.

This does not tear down women but lifts them up. The man can never be the man he should be without the woman.

We are all equal in the eyes of God (same in value or worth), men and women alike. God has created men and women differently with different roles.

If there were ever a time that the Church and the world needs Christian women, that time is now!!!

We need older Christian women teaching the younger women how to be wives, mothers, and examples.

We need younger Christian women that put their husbands, children, and homes before themselves.

We need Christian women who teach the children how to sit in Church services; to be a part of the Church, not just playing while they are there. (I'm not saying there isn't a place for Youth programs, Jr. Church, fun, etc.)

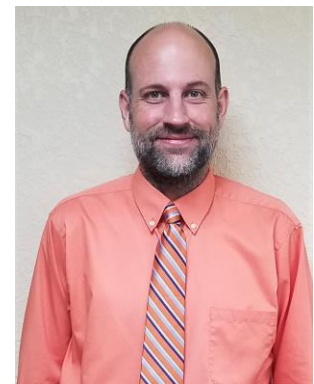
Christian women are helpers and help mates and if there was ever a time the Church needed help, that time is now!

“The hand that rocks the cradle is the hand that rules the world.”

There is a lot of truth to that. As Christian men, we can never be the men God has called us to be without Christian women. Women can make us or break us!

Preachers want to stay away from these hot topics, but they need to be preached so that we can help the Church and our communities. For example... politics, abortion, homosexuality, transgender, bisexual, pansexual, animal rights, and divorce.

Genesis Chapters 1 and 2 will take care of every one of these hot topics including the question, “Should women preach?”



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