

"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"

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Vol. 27 No. 2

April 2014

George L. Faull, Editor



Elder Confusion --By Terry Carter

Recently I had two very different theories about the eldership come across my desk.

The first was that elders have no authority in the Church at all. In fact, the author implied that elders in the early Church were merely an extension of the traditions carried on in the synagogues and therefore without any Divine sanctions whatsoever. I say he implied this because it is not clear to me what his main point is precisely.

He seemed to be of the opinion that each congregation was governed simply by Scripture and the consensus of its members. He recognized that there were elders, deacons, evangelists, and apostles in the early church.

However, he argued that these were never positions of rank or authority, only service and responsibility. Of course this assumes that service and responsibility necessarily excludes rank and authority, which is manifestly absurd. Equally ludicrous is the assumption that authority is mutually exclusive to shepherding.

The second theory was at least clearer in its claims. It called itself the "Multi-location, Metropolitan Church Model". The author claimed that in the early Church multiple congregations in the same city were all overseen by one group of elders.

We could certainly look at the claims each of these authors made one by one and refute them. However, I don't believe that is necessary. A few simple observations ought to dismantle both positions sufficiently.

First, it should be pointed out that if there is any truth to either one of these positions, the other is necessarily false. That is, both cannot be right. Both could be wrong though.

Second, both authors made incredible leaps of logic and huge assumptions. They constantly used phrases like "the implication is", "it could have been", "it would also seem logical to us", "we can assume from this", "historically it has been inferred that", etc.

One piece explicitly listed four assumptions in the only paragraph that actually attempted to defend its proposition. Such language ought to make it clear to the reader that the author has an agenda with little or no Scriptural support.

Third, it should be noted that both authors spent most of their time talking about things that have little or nothing to do with their main point. Most of the defenses of both positions were nothing but elaborate smoke screens shedding no light, but rather confusing the issue at hand. Like any good magician, diversion, smoke and mirrors, and sleight of hand are critical to their success. While you are busy looking where they are pointing, you are missing the real trick.

Fourth, both Scripture and early Church history paint very different pictures than either of those authors. Both make it clear that in the early Church, each congregation was led by a group of overseers or bishops, also called elders, presbyters, pastors, or shepherds. It was Jesus Himself who gave elders (pastors) to the Church. Further, the fact that their authority was limited to their local congregation has been well documented by church historians of every denominational stripe.

An understanding of the various terms that are used for the office of "elder" in Scripture and early Church history will be helpful in the following discussion.

In the Scripture, there are three Greek words that refer to the office of "Elder". They are translated by six English words. Each describes an aspect of this office as follows:

1. "*Poimen*" – translated "shepherd" or "pastor", which describes the work.
2. "*Episkopos*" – translated "bishop" or "overseer", which describes the authority.
3. "*Presbuteros*" – translated "elder" or "presbyter", which describes the age and experience.

Consider the following Scriptures:

"11 And **He Himself gave some [to] [be]** apostles, some prophets, some evangelists, and some **pastors and teachers**, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ."
Ephesians 4:11-12

“So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.” **Acts 14:12**

“For this reason I left you in Crete, that you should set in order the things that are lacking, and **appoint elders in every city as I commanded you--**” **Titus 1:5**

“17 From Miletus he sent to Ephesus and **called for the elders of the church...** 28 “Therefore **take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God** which He purchased with His own blood” **Acts 20:17, 28**

“Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, **with the bishops and deacons:**” **Philippians 1:1**

“**Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account.** Let them do so with joy and not with grief, for that would be unprofitable for you.” **Hebrews 13:17**

“1 The **elders who are among you** I exhort, I **who am a fellow elder** and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: 2 **Shepherd the flock of God which is among you, serving as overseers,** not by compulsion but willingly, not for dishonest gain but eagerly; 3 nor as being lords over those entrusted to you, but being examples to the flock; 4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.” **I Peter 5:1-4**

These passages clearly show:

1. It was Christ who gave elders (pastors) to the Church.
2. A plurality of elders appointed in each congregation.
3. They were overseers who were to edify the body and shepherd the Church.
4. There are those who rule over us, watch out for our souls, and will be held responsible for how they did so. We must obey and be submissive to them.
5. The elders were not to abuse their authority as overseers, but use it properly for the benefit of both themselves and the flock they were overseeing.
6. Note carefully that although Jesus is Himself a shepherd, this does not imply that He has no authority in the Church. He is the Chief Shepherd.

No assumptions are necessary, just a straightforward reading of Scripture.

Consider church historians:

Walton Robert C. Chronological and Background Charts of Church History, Zondervan, Grand Rapids, MI 1986:

“1st century - *Elder-bishops and deacons in each church were under the supervision of the apostles.*”

“*Early 2nd century – Elders and bishops were differentiated; each congregation was governed by bishop, elders, and deacons.*”

“*Late 2nd century – Diocesan bishops – a bishop now oversaw a group of congregations in a geographical area; they were thought to be successors of the apostles.*”

Walker Williston, A History of the Christian Church, Charles Scribner’s Sons, New York, 1959:

“*It is evident, however, that till some time after the year 100, Rome, Greece, and Macedonia had **at the head of each congregation** [emphasis mine] a group of collegiate bishops, or presbyter-bishops, with a number of deacons as their helpers.*” (Page 41)

“*It is evident, however, that the monarchical bishopric [one bishop over the other elders] must have come into being between the time when Paul summoned the presbyter-bishops to Miletus and that at which Ignatius wrote.*” [Second century] (Page 42)

“*The monarchical bishopric is not yet diocesan, [exercising authority over multiple congregations] **it is the headship of the local church,** [emphasis mine] or at most the congregations of a single city; but Ignatius does not treat it as a new institution.*” (Page 42)

Schaff Philip, History of the Christian Church, Hendrickson Publishers, Peabody MA, 1858:

“*The terms Presbyter (or Elder) and Bishop (or Overseer, Superintendent) denote in the New Testament one and the same office...*” (Volume 1 pages 491-492)

“*The interchange of terms [bishops and presbyters] continued in use up to the close of the first century, as is evident from the Epistle of Clement of Rome (about 95), and the Didache, and still lingered towards the close of the second.*” (Volume 1 page 493)

“*With the beginning of the second century, from Ignatius onward, the two terms [bishops and presbyters] are distinguished and designate two offices; the bishop being regarded **first as the head of a congregation surrounded by a council of presbyters, and afterwards as the head of a diocese** [emphasis mine] and successor of the apostles.*” (Volume 1 page 494)

“*They [bishops or presbyters] **always appear** [emphasis mine] as a plurality or as a college **in one and the same***”

congregation, [emphasis mine] even in smaller cities, as Philippi." (Volume 1 page 493)

"The presbyters always formed a college or corporation, a presbytery; as at Jerusalem, at Ephesus, at Philippi, and at the ordination of Timothy. They no doubt maintained a relation of fraternal equality...But so long as the general government of the church was in the hands of the apostles and their delegates, the bishops were limited in their jurisdiction either **to one congregation** [emphasis mine] or to a small circle of congregations." (Volume 1 page 496)

"During the lifetime of the apostles, those eye- and ear-witnesses of the divine-human life of Jesus, and the inspired organs of the Holy Spirit, there was no room for proper bishops; and those who were so called, must have held only a subordinate place." (Volume 2 pages 133-134)

"It is a matter of fact that the Episcopal form of government was universally established in the Eastern and Western church as early as the middle of the second century...But it is equally undeniable, that the episcopate reached its complete form only step by step." (Volume 2 page 144)

"The episcopate first appears, as distinct from the presbyterate, but **as a congregational office only** [emphasis mine] (in distinction from the diocesan idea), and as yet a young institution, greatly needing commendation, in the famous seven (or three) Epistles of Ignatius of Antioch..." (Volume 2 pages 144-145)

"The peculiarity in this Ignatian view is that the bishop appears in it as the head and centre of a single congregation, [emphasis his] and not as equally the representative of the whole church...The ignatian episcopacy, in short, is congregational, not diocesan; a new and growing institution, not a settled policy of apostolic origin." (Volume 2 page 148)

"At the same time the wavering terminology of Irenaeus in the interchangeable use of the words "bishop" and "presbyter" reminds us of Clement of Rome, and shows that the distinction of the two orders was not yet fully fixed." (Volume 2 page 149)

McClintock and Strong Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Volume I, Bishop

"That during Paul's lifetime no difference between elders and bishops yet existed in the consciousness of the Church is manifest from the entire absence of distinctive names (Acts XX, 17-28; I Pet. V, 1,2). The mention of bishops and deacons in Phil. i, 1 and I Tim. iii, without any notice of elders, proves that at that time no difference of **order** [emphasis theirs] subsisted between bishops and elders." (Page 819)

"In the last epistle written by him, [Paul] (2 Tim. iv, 9) he calls Timothy suddenly to Rome in words which prove that the latter was not, at least as yet, a bishop either of Ephesus or of any other Church. That Timothy was an evangelist [emphasis theirs] is distinctly stated (2 Tim. iv, 5)..." (Page 819)

From these statements of Church historians, the following things are clear:

1. The authority of the eldership was never in question in the early Church. When questions did arise, they were about the limits of that authority and its distribution within the group of elders.
2. Each congregation was overseen by a plurality of elders or presbyters, also called bishops or overseers or shepherds or pastors.
3. No elder, or group of elders, had authority outside of their local congregation in the apostolic Church. This departure from Scripture did not come until the late second century.
4. While the historians can't rule out an eldership over a small circle of congregations in a single city, they certainly have no proof of such a thing. Even if they had such proof, it would only indicate a departure from the Scriptural pattern shown above. The historians do not even discuss the possibility of an eldership having authority outside their congregation before the second century. Even then it is only a possibility (not an established reality) and very limited in scope.
5. The historians are interested in tracing the development of the Papacy and a hierarchy within the Church. They agree that there are two departures that came together to produce this.

The first is elevation of one elder above the rest reserving for him the title of bishop. This is first seen in the time of Ignatius in the early second century, but it is clearly not a universal practice until at least the middle or late second century. Even then their authority was limited to a single congregation.

The second is the diocesan concept of extending this authority from the local congregation to a geographical region. This did not come into being at all till the late second century. It was the marriage of these two departures from Scripture that led to a hierarchy and the Papacy itself.

Again, no assumptions are necessary, just a straightforward reading of history.

Jesus did not leave us without leadership in the Church. He gave us the gift of pastors (elders). They are to oversee each local congregation. While they have no authority to make laws, they are to enforce the laws that

Jesus, the only Lawgiver, has already given. There are no indications in either Scripture or early Church history that the eldership was without authority in the local congregation. Neither does either give us any example of an eldership with authority over more than one congregation. Only those with agendas making unwarranted assumptions and taking huge leaps of logic come to other conclusions.

Remember, Jesus gave pastors (elders) to the Church so that we would be edified and not be infants tossed to and fro by every wind of doctrine.

“11 And **He Himself gave some [to] [be] apostles, some prophets, some evangelists, and some **pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the stature of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ--**”, **Ephesians 4:11-15****

If we simply follow the Biblical pattern for leadership, we will not be so easily led away by those with an agenda.

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Communion Meditation

BLOOD OF THE COVENANT --By Todd Dill



Every first day of the week, on the Lord's Day, we celebrate a memorial feast of our Lord and Savior, Jesus.

This is not something we established because we thought it might be a good idea.

Our evangelist and elders did not have a meeting and vote on it.

We didn't have a congregational meeting and determine to do this....

We are not special Christians because we have this weekly remembrance and other churches don't.

We are not doing it because of a contractual agreement of God.

In fact, it is a covenant, not a contract. Christ called it a New Covenant in His blood. **Matthew 26:28**, "For this is my blood of the new testament, which is shed for many for the remission of sins."

Unlike contracts, covenants are not negotiable.

God's covenants are non-negotiable. Who could tell God, "I have a better idea!"?

Contracts require exchange of value. In a covenant, God provides payment first, then offers the rewards of that payment in those that are His.

In communion, we celebrate what Christ called the "New Covenant".

He gave us the symbols of the Lord's Supper so we might know the terms of that covenant.

It is not negotiable – It is finished!

God has fully paid the price.

This cup represents the blood shed for that new covenant and the forgiveness of our sins.

So – no, we are definitely not "super Christians" or "special Christians"...just Christians, forgiven sinners, obedient to our Savior and grateful for His grace and mercy!



Absolutely Absurd

INTRODUCTION

Recently an old manuscript was found. Many claim it is from the First Century and believe it catches the heart of the message of Jesus Christ.

“Afterward, He appeared unto the eleven as they sat at meat and upbraided them for their exclusiveness and narrowness of heart because they thought they were the only ones saved and He saith unto them, “Go into all the world and tell people to live and let live. Let people seek their own way to the Father and encourage others to likewise seek their own way. To live as they are moved to live. Let them follow their heart. Let no one claim to be right. Let no one feel inferior or swayed away from their own world view. Hereby will men know you are my disciples because you are tolerant toward one another and toward those who differ from you. Judge no man but by this rule. Let sincerity alone be your rule of life.”

Then Jesus led them as far as Bethany and lifted up His hands and blessed them saying, “I have come merely as an example. I, like John, must decrease; the individual must increase. I have shown you **A** way. There are many ways, many truths and many ways to find life. Truth knows no absolutes and love has no bounds. What I say unto you, I say unto all, “just be sincere.” You may draw nigh unto the Father/Mother through me or enter into the fold some other way. All that came before me were witnesses of God and God’s sheep heard them. So, likewise, glean from those who were before and whatsoever you would do that would make you happy; so do. He that gathereth not with me, gathers still for a great harvest.”

“Verily, verily, I say unto you, many will come from the East and from the West who never knew me and sit down with me in our Father/Mother’s house. Love and be tolerant and you will find rest not only in this world, but the world to come. Amen.”

And His disciples began to make merry!

SOUND LIKE ANY TRANSLATION YOU EVER READ?

These are excerpts from the Second Book of Opinions and the Third Chapter of Imaginations and have replaced the favorite old verse of **John 3:16-18**. The other verse they love is **Matthew 7:1**, “Judge not, that ye be not judged.”

The Proposition of this message is that **TOLERANCE IS NOT ALWAYS A CHRISTIAN VIRTUE BUT A SIN AGAINST A HOLY GOD.**

Today the World says:

- × Be Tolerant.
- × Do not offend.
- × Well, whatever.
- × Anything Goes.
- × There are no absolutes.
- × What is truth to you is not truth for me.
- × Different strokes for different folks.
- × Peace at all costs.
- × It’s relative.

If you do not Think like this, People say you are:

- × A bigot
- × An extremist
- × Intolerant
- × A Social misfit
- × Judgmental

What “is in” Today:

- × Alternativism
- × Untraditionalism
- × Environmentalism
- × Vegetarianism
- × Anti-Patriotism
- × Anti-Faith
- × Relativism
- × Victimism
- × Taking polls

DEAR ANN:

I am in love with two woman and having sex with both. I am not interested in marriage and don’t give me any of that morality stuff. What should I do?

ANSWER:

The only difference between animals and humans is morality. I suggest you go see a vet for advice!

DOING WHAT IS RIGHT IN OUR OWN EYES IS THE SIGN OF A WEAK AND SPIRITUALLY SICK SOCIETY.

Judges 17:6, “In those days there was no king in Israel, but every man did that which was right in his own eyes.”

Corinth Church – I Corinthians 5:6-7 – tolerance is

ludicrous. “6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”

CALLING EVIL GOOD AND GOOD EVIL, IS A NATION READY TO BE JUDGED.

Isaiah 5:20-24, “20 **Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 **Woe** unto them that are wise in their own eyes, and prudent in their own sight! 22 **Woe** unto them that are mighty to drink wine, and men of strength to mingle strong drink: 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! 24

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel."

FORSAKING GOD AND TURNING TO OTHER MEANS OF WISDOM IS SOMETHING TO FEAR.

Jeremiah 2:11-13, 19, "11Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. 13 For my people have committed two evils; **they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.** 19 **Thine own wickedness shall correct thee**, and thy backslidings shall reprove thee: know therefore and see that it is an **evil thing and bitter, that thou hast forsaken the LORD thy God**, and that my fear is not in thee, saith the Lord GOD of hosts."

BOUNDARIES ARE NEEDED AND DESIRED.

- **Lion's – I'm glad for the bars.**
- **Python – I'm glad for that glass.**
- **Barnyard Basketball – I'm glad for the rules.**
- **Doing ones own thing is like chasing a mirage. There is no oasis.**
 1. **Illicit sex.**
 2. **Drug highs.**
 3. **Alcohol highs.**
 4. **Materialism.**
 5. **Education.**
 6. **Power.**

The reason people buy into "no absolutes" is simple – there is something they are doing that they do not want to stop. Anyone who says to them that their desires are wrong, is wrong (including God). It allows "buffet living" for you as well as others. Life is not a smorgasbord.

THE STRAIGHT AND NARROW IS A BETTER ROAD BECAUSE OF WHERE IT LEADS.

Matthew 7:13-14, "13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Few find it – even less walk it.

CONCLUSION: If you would get rid of a Bible that had the above translation, maybe you ought remove a preacher who teaches it.



Genealogies or Gapologies?

--By Terry Carter

Those who believe that the earth is older than 6,000 years are always looking for places to "find" the extra time that the Bible does not mention. One argument they make is that there are gaps in the genealogies.

They point out correctly that the word for "son" can also mean "descendant". It is further true that there are gaps in some genealogies. Those in **Matthew Chapter 1** and **Ezra Chapter 7** are examples. However, this is not as convincing of an argument as they would have you believe for the following reasons:

1. The gaps in Ezra's genealogy have no bearing on the age of the earth since they are not used in the calculation. They are usually mentioned only to help establish that there are gaps in some of the genealogies. But they need much more proof than that as you can see in the reasons below.
2. The only reason we know there are gaps in the Matthew genealogy is that they are filled in elsewhere. The same is true for the gaps in **Ezra Chapter 7**. Since these gaps have been filled in for us elsewhere, it is an assumption that all the gaps have not been accounted for. If there were other gaps, we would have no way of knowing it for sure. Further, once gaps have been filled in, they are no longer gaps.
3. Clearly Matthew is using a literary and memory device, as the lineage of Christ is divided into three groups of 14. This is not intended to be a chronology, just a genealogy. The purpose of it is stated in verse one. It establishes Jesus as the descendant of David and Abraham. Similarly, the genealogy in **Ezra 7** is clearly not intended to be a chronology. It is simply to establish that Ezra had descended from Aaron.
4. Gaps in some genealogies do not prove, nor even imply, gaps in all genealogies. The old earth position demands that we do not have a

complete genealogy anywhere. But this is a big assumption on their part.

5. The genealogies from Adam to Noah given in **Genesis 5** do more than trace lines of ancestry. They actually give a chronology in the way they are written. It doesn't matter if Enosh was Seth's son, grandson, or great grandson. Seth was still 105 years old when Enosh was born. That is a chronology and leaves no room for gaps. This leaves no doubt about the 1,656 years from creation to the flood. But this precisely is where most think that there is "missing time".
6. But they can't find room for the "missing years" between the flood and Abraham either. **Genesis 11** gives the chronology between Noah and Abraham. Like **Genesis 5**, it is more than a tracing of the lines of ancestry. It tells how old each man was when the next in line was born. This leaves no place to put the "missing years" at all.
7. The gaps in Matthew's genealogy are all after Abraham. This ought to be obvious since Matthew begins with Abraham and moves forward to Jesus. (In fact, they are several generations after David.) But this is precisely where both old and young earth adherents agree upon the dates. That is, that the dates arrived at for Abraham, by use of genealogies, has been confirmed as accurate by archaeology. Even old earth adherents admit this. The only place where there is a disagreement is exactly where the Bible is specific about time and chronology. That is, prior to the time of Abraham. Similarly, the gaps in Ezra's genealogy are well after the time of Abraham since it only goes back to Aaron.
8. There are only ten generations from Adam to Noah (including both Adam and Noah). But we know that there are no gaps in the first seven generations from Adam to Enoch because Jude plainly says that Enoch was the seventh from Adam - **Jude 14**.

This agrees perfectly with the genealogy in **Genesis 5**. This leaves only three generations between Adam and Noah where there is even a possibility of gaps. If there are gaps between them, they have to be huge gaps to satisfy the old earth requirements.

9. Similarly, from Noah to Abraham there are only ten generations (not counting Noah since we counted him above). Again, if the "missing time" is here, the gaps must be huge. But as we said earlier, **Genesis 11** makes it clear that there are no time gaps here.
10. Counting the generations from Adam to Jesus through Joseph gives a total of 64 generations. Counting through Mary gives a total of 76. But there are only 20 generations from Adam to Abraham. Since the date of Abraham is not in dispute, we have either 44 or 56 generations without any significant time gaps by everyone's admission. Also the first 7 generations can have no gaps as stated earlier. This means that over 80% of the generations in the entire lineage from Adam to Jesus are without any "missing time". This ought to be a pretty good indication that the remaining 13 generations, (less than 20% of the total), are also without significant time gaps. Still, those who argue that the earth is older than 6,000 years want to squeeze anywhere from 4,000 to millions of years worth of gaps into these 13 generations. That's a lot of "missing generations". This is especially unlikely when you consider that there are only 4 missing generations in Matthew's genealogy (3 between Uzziah and Jotham and 1 between Josiah and Jeconiah) and only 6 in Ezra's (between Meraioth and Azariah).

In summary, both young and old earth advocates agree that the genealogies from Abraham forward can be used to accurately date Abraham's time. That leaves only 20 generations total in which gaps could possibly account for any "extra" time. Comparing **Genesis Chapter 5** with Jude eliminates any gaps in the first seven of these leaving only 13 generations with any possibility of gaps. But the Bible is very specific about the time frames of these remaining 13 generations listed in **Genesis 5 and 11**.

There simply is no way to hold that the Scripture is without error and believe that there are "missing" years to be found in genealogical gaps. Either we believe the Bible's account of time or we don't believe the Bible.

People often ask why all those genealogies are included in Scripture. This is one big reason why. We must choose to believe God's Word or man's. I know which I will choose.

The next time someone says to you that there are gaps in the genealogies, tell them there are gaps in their logic.

COMPARISON OF GENEALOGIES

EZRA
7:1-5

I CHRONICLES
6:1-15

	Levi
	Kohath
	Amram
Aaron	Aaron
Eleazar	Eleazar
Phinehas	Phinehas
Abishua	Abishua
Bukki	Bukki
Uzzi	Uzzi
Zerahiah	Zerahiah
Meraioth	Meraioth
XX	Amariah
XX	Ahitub
XX	Zadok
XX	Ahimaaz
XX	Azariah
XX	Johanan
Azariah	Azariah
Amariah	Amariah
Ahitub	Ahitub
Zadok	Zadok
Shallum	Shallum
Hilkiah	Hilkiah
Azariah	Azariah
Seraiah	Seraiah
Ezra	Jehozadak

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All the priests descended from Levi, but Aaron was the first High Priest.

All High Priests descended from Aaron.

XX = "Gap" in Genealogy

MATTHEW
1:1-17

I CHRONICLES
3:9-17

Abraham	
Isaac	
Jacob	
Judah	
Perez	
Hezron	
Ram	
Amminadab	
Nahshon	
Salmon	
Boaz	
Obed	
Jesse	
David	David
Solomon	Solomon
Rehoboam	Rehoboam
Abijah	Abijah
Asa	Asa
Jehoshaphat	Jehoshaphat
Joram	Joram
Uzziah	Ahaziah a.k.a. Uzziah
XX	Joash
XX	Amaziah
XX	Azariah
Jotham	Jotham
Ahaz	Ahaz
Hezekiah	Hezekiah
Manasseh	Manasseh
Amon	Amon
Josiah	Josiah
XX	Jehoiakim
Jeconiah	Jeconiah a.k.a. Jehoichin Coniah
Shealtiel	Shealtiel
Zerubbabel	
Abiud	
Eliakim	
Azor	
Zadok	
Achim	
Eliud	
Eleazar	
Matthan	
Jacob	
Joseph	
Jesus	

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