

Chapter 1

Prior Explanations

Why I wrote this book

I wrote this book at the suggestion of my friend, Ramon Aleman, who said to me: “Why don’t you write a book about Hermeneutics, because your Biblical notes are full of that teaching?”

I didn’t even know the meaning of the word “hermeneutics”. I had heard the word several times, but I had not paid attention to its meaning. But since he told me that I had written Biblical notes regarding hermeneutics, I responded: “I don’t know under what title or subject I could have grouped the Biblical notes you say refer to hermeneutics, because I don’t know what that is. You tell me some of the titles of the Biblical notes that deal with such a thing, so that I can know what you are referring to.”

I had already written an enormous book which I call “Biblical Notes”, which are notes of what I have understood in the Bible throughout more than 65 years of daily reading, and is something like a Biblical commentary. The book has almost 4,000 Biblical notes which made it very difficult to review them all to look for what my friend was saying. However, I had made two indexes for these four thousands Biblical Notes. One which was in Biblical order, it means, all the notes in the order in which they appeared in the Bible from Genesis to Revelations, something like a table of contents. The other index was by topics and has more than 160 topics that cover all the questions which I realized existed.

35 I remembered then that there was a series of
36 Biblical notes, one grouped under the topic of
37 “General Intelligibility”, and the other under
38 “Specific Intelligibility” which were in harmony
39 with what my friend said hermeneutics was. That is
40 how I decided to write a book, simple and short, on
41 hermeneutics based on my experiences to
42 understand the Bible.

43 In this book, more than speaking in an abstract and
44 philosophical form about hermeneutics, I am going
45 to show examples which served me to understand
46 the Bible and to write the Biblical notes about
47 “General Intelligibility” and “Specific
48 Intelligibility”. It will be a practical study, not
49 theoretical which will make it easy to understand
50 and remember.

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52 53 54 **What is hermeneutics?**

55 According to the dictionary, hermeneutics is the
56 art of studying texts in order to establish their true
57 meaning. In other words, it is the art of correctly
58 interpreting what another wrote, when that writer
59 cannot explain what he meant to tell us in his
60 writing, when we do not understand a certain
61 paragraph, nor can we ask the author.

62 In order to correctly understand what another has
63 written it is necessary that we have certain qualities
64 and that certain factors are present. That is always
65 important, but even more so when it comes to
66 correctly understanding Sacred Scripture.

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71 **Factors that contribute to correctly**
72 **understanding any writing**

73 The factors I will enumerate as follows will serve
74 as an orientation in the interpretation of the Bible. It
75 is not necessary to memorize them. Upon reading
76 the definition of those factors as well as the
77 passages they apply to, we learn to apply them in
78 other passages whenever we have to read them. It
79 will be something that will leap into our minds
80 when we find a difficulty similar to one of the ones
81 described here.

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83 **The following are the factors:**

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85 **1- The principal factor is to be honest,** not to
86 read the Bible with prejudices nor secret or
87 sectarian interests, trying to make what we read to
88 forcibly agree with our ideas.

89 **2- Do not accept as a basis for interpretation,**
90 what is not said clearly in the Bible, or that which is
91 clearly deduced from it.

92 **3- Read the Bible daily** in order to maintain a
93 fresh outlook in your mind.

94 **4- Do not be rushed in interpreting a passage,**
95 wait patiently for the Lord to show us clearly what
96 it means or what it doesn't mean.

97 **5- Read the entire Bible,** do not make
98 preferences to certain chapters or sections. Do not
99 form doctrines based on a verse or passage only.

100 **6- Know that God, Christ and the Holy Spirit**
101 **do not contradict themselves nor change their**
102 **opinions.**

103 **7- Be conscious of the fact that our interpretation**
104 **of a passage; must be in harmony with the rest of**
105 **the Bible,** in order for it to be totally correct.

- 106 **8- See how the words and phrases used in the**
107 **passage we are trying to interpret** are used in
108 several other sections or passages of the Bible. Be
109 cautious of the absolutism of words.
- 110 **9- Upon reading a passage, bear in mind its**
111 **previous and subsequent context.**
- 112 **10- Do not generalize a specific case** by
113 extending its interpretation to other general cases.
- 114 **11- Fraternally discuss** with other believers our
115 interpretations, when these differ.
- 116 **12- Understand ancient customs,** but according
117 to the Bible, not according to books written by
118 sectarian interests or ignorance.
- 119 **13- Know that even if we cannot hear the**
120 **inflection** of the voice of what is written, we can,
121 however, sometimes realize by it's context of the
122 tone by which such things were said.
- 123 **14- Realize that in the Bible, prolepsis or**
124 **anticipation is sometimes used.**
- 125 **15- Admit the validity of reasoning,** if the
126 conclusion we reach does not battle against the rest
127 of the Bible.
- 128 **16- Judge if something is symbolic,** if it is said
129 in a direct manner or a figurative sense.
- 130 **17- Know that there are things that were said**
131 **previously,** but were not written prior to the
132 passage we are currently reading.
- 133 **18- Realize that two events narrated one**
134 **following the other** can be separated by decades
135 and even centuries.
- 136 **19- Be alert of details;** there are times that by the
137 details given in a passage, a good interpretation can
138 be found.
- 139 **20- Understand the ancient way of speaking,**
140 which did not need exactness, but only
141 approximations, especially when it comes to

142 chronology. The Bible speaks according to what
143 common man sees, it is not trying to teach us
144 scientific theories.

145 **21- Be alert of the existence of passages that**
146 **are inserted, and parenthesis,** because at the time
147 the Bible was written there were no punctuation
148 signs and we have to notice the lack thereof.

149 **22- Know that everything that is said by a**
150 **personage in the Bible is not a divine revelation,**
151 **we have to discern.**

152 **23- Admit that in the Bible there are some**
153 **discordances and apparently errors,** and also a
154 few true errors that do not affect doctrine or
155 prophecy in the very least.

156 **24-Realize that there are Scriptures that have**
157 **not reached us.**

158 **25- Be warned of the use of hyperboles** in our
159 language and more so in those of the Middle East,
160 which are used by the authors of the Bible.

161 **26- Understand how the Bible was compiled;** it
162 was not a book that was written from beginning to
163 end by one sole author, but was the compilation of
164 the works of many who were inspired by the Holy
165 Spirit.

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167 We are going to study each one of the twenty-six
168 factors mentioned here in the same order I have just
169 listed. Therefore, the rest of the book will constitute
170 the explanation of those factors and the presentation
171 of cases which demonstrate the helpfulness of the
172 use of those factors in the interpretation of writings,
173 above all, the Biblical ones.

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Chapter 2

Read the Bible without prejudices nor secret or sectarian interests

Honesty is indispensable

The first factor to correctly understand something written is to **be honest**. Desire wholeheartedly to understand what the author wants to say. Do not interpret what is written with **prejudice nor secret interests**, being sectarian or of a group. Do not try to adapt the interpretation of what is written to our prejudices, ideas, complexes, sectarian conveniences or of any other type. **Do not be afraid to realize that our previous interpretation was wrong**. Do not ignore reality for fear that our “ego” may be damaged by the new conclusion we may arrive at.

The old Spanish saying of “*there is no worse deaf man than one who does not want to hear, nor worse blind one than he who does not want to see*”, clearly shows us the need to be honest if we want to interpret the Bible.

Millions of Catholics, Orthodox and others, read in Exodus 20:3 the mandate about not worshiping nor venerating images, however, they worship and venerate them, while putting the most dishonest pretext to themselves. This means that they “interpret” Scripture according to their previous beliefs and their sectarian conveniences.

The Russellites (false witnesses of Jehovah) read in their own translation of the Bible how the Holy Spirit speaks, reasons, becomes distressed, has feelings, speaks to God, etc., however, they

213 blaspheme against him by saying He is not a divine
214 being with thoughts, but just an “active force”.
215 They do not want to see, nor hear the truth of God,
216 because their true god is Charles Taze Russell and
217 their true messiah is what they refer to as the
218 “Governing Body” of the group. That is why they
219 read Scripture and “interpret” it according to the
220 prior beliefs which have been instilled in them by
221 their true god, Russell, and their true messiah, the
222 Governing Body of the Jehovah’s Witnesses.

223 **The majority of Protestants**, read that the word
224 “wine” used in the Bible refers to something which
225 makes one drunk and that it says that to drink too
226 much is wrong, and in spite of this, they assure that
227 the word “wine” means grape juice. That is why at
228 the celebration of the Lord’s Supper, they distribute
229 grape juice and not wine.

230 They do not want to see, nor want to hear what
231 the Bible says, but what their sect says. If the word
232 “wine” meant “grape juice” the Bible would not
233 say that drinking juice in excess was bad, nor that
234 grape juice makes one drunk. In spite of such
235 clarity, they “interpret” Scripture according to their
236 own prejudices and according to what is taught by
237 men, not what is clearly stated in the Bible.

238 **The Jews see the prophecies of the Old**
239 **Testament** that indicate Christ as the Messiah, they
240 see the symbolism of the Passover Lamb, and they
241 see that the Temple was destroyed after Christ’s
242 coming, but they close their eyes and ears and deny
243 that Jesus is the Christ, the Messiah, the Son of the
244 Living God. They do not interpret Scripture for
245 what it says but what their Rabbi’s and their “wise
246 men” say. The Mishna interprets what Scripture
247 says, and the Talmud interprets what the Mishna
248 says, and they listen to what the Talmud says and

249 not Scripture. They do not want to see, nor do they
250 want to hear what God says, but what men say,
251 what their “**wise men**” say. All these are cases in
252 which the Bible says something, but men want to
253 believe something else.

254 We have the obvious case of the priests of that
255 time. Christ demonstrates his authority by
256 resurrecting Lazarus, and what do said priests do?
257 Believe Christ? No, they conspire to kill Lazarus.
258 They did not want to see, nor wanted to hear the
259 Word of God, but that of man. That is why men
260 destroyed their Temple and dispersed them, that is
261 why they suffered the Diaspora.

262 **As we can see, the main quality, the principal**
263 **factor to correctly interpret Scripture is to be**
264 **honest.** Without intellectual honesty, Scripture
265 cannot be correctly interpreted. If we try to adapt
266 what we read, to our prejudices, Sacred Scripture
267 remains closed. God, in knowing our dishonest
268 attitude, does not liberate us from error, because He
269 knows we don’t want to come out of our errors, but
270 that we want to be liked by our coreligionists.

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Reasons why people don’t want to know the truth

276 Not wanting to get rid of an error in man is due to
277 a mix of feelings in the process of reasoning.

278 I have observed throughout my life man **trying to**
279 **justify things by way of twisted interpretations** of
280 what they read: that being about news, questions of
281 law or the Bible. The reasons that move them to do
282 that are very diverse, so much in common everyday
283 life as in questions of religion. Let’s see the latter.

285 **1) Fear of offending God** if he doubt what men
286 have taught, and submit it to reasoning.

287 **2) Fear of finding a truth** which he feels could
288 be too much of a burden.

289 **3) Fear of changing doctrine** and then have to
290 face those who previously thought like him and be
291 considered a traitor.

292 **4) Pride**, the resistance to admit that they were
293 wrong and that they had not adequately used their
294 mental abilities.

295 **5) Fear of what is new to him**, without knowing
296 why he fears.

297 **6) Others want “something new” to preach in**
298 **order to justify their separation from their**
299 **church** or to justify a new sect they may want to
300 form or maintain.

301 **7) Another motive is to justify himself** to
302 continue to admit something that his conscience or
303 intellect tells him is incorrect but for him: **a)** its
304 existence is convenient; or **b)** to admit the
305 interpretation that is **not** twisted puts him in a
306 situation of opposition with the rest who distortedly
307 believe it.

308 **8) Justify social, sexual or racial prejudices.** In
309 the time of African slavery there were some who
310 said that blacks did not have a soul, in order to
311 justify what was done in their environment.

312 Others justified all of that by assuring, without a
313 Biblical basis for it, that the curse of Noah for Cam
314 was what had provoked black slavery. There was an
315 American pastor, from the southern states, when I
316 was very young, who tried to “demonstrate” that
317 blacks were given to mockery, according to him,
318 because of the inheritance of Cam who made fun of
319 Noah’s nudity.

320 **9) Desire to maintain oneself “ignorant”** or at
321 least “skeptical” about the validity of a norm of
322 conduct or religion so as not to find themselves
323 obligated neither to comply with it nor to feel bad
324 about not complying.

325 **10) To justify their sin by forcing themselves to**
326 **believe that they understand religion or the Bible**
327 **in another manner.** This was the case of a pastor
328 who amplified the concept of forgiveness and grace
329 so much, that he included in this concept the
330 continual adultery of his wife and the repulsive
331 consent of his towards such a sin. In order to justify
332 himself, he said I was guided by the law, but he was
333 under grace. (Of all these cases which I mention I
334 have their names and sect; but I’m not specific
335 because I don’t want to unnecessarily damage
336 others).

337 **11) To think that the modification of his beliefs**
338 **after many years,** either acquired since childhood,
339 by family tradition or when he converted to the
340 gospel, can put salvation in danger, or the concept
341 that the person believes God has of him and his
342 “faith”.

343 **12) The lack of confidence in their own**
344 **analysis of the Word of God,** which makes them
345 imagine that all new things that come into their
346 minds, all new idea that are suggested are “proof”
347 that God submits to them, in order to see if that
348 person maintains himself “firm”. Others believe
349 that it is a “temptation from the Devil”. This was
350 what a priest of a town I frequently visited told his
351 congregation with respect to the preaching of the
352 Protestants of the area.

353 **13) Confuse stubbornness with faith,** and
354 categorize reasoning about the Word of God, as a
355 dangerous doubt, as a weakness in the faith and a

356 temptation. A Christian of many years, reader of
357 the Bible and with a University degree guaranteed
358 to me that to reason about religion is a sin, and that
359 to use logics was something diabolical. He did not
360 want to see that Christ used logic in His preaching,
361 and that Paul fills the epistle to the Hebrews with
362 reasoning. According to him, his obstinacy and
363 stupidity, is faith of “titanic” proportions; he
364 considered himself a titan in the faith, because he
365 resisted reasoning.

366 **14) Others do not wish to reach the truth**
367 **because this would prevent them from belonging**
368 **to an elite group**, a small group of “chosen” ones,
369 which can look others above their shoulders with
370 “divine justification”. This is how the Russellites
371 are, who believe that they are going to be the
372 presidents, senators, governors, mayors, etc., of
373 countries when the “New World Order” comes.
374 Some Jews do something similar, they pretend to
375 justify with their religion, their longings of racial
376 superiority in the same manner that the Nazis
377 justified theirs with the Nazi “religion” and their
378 idol Hitler. A religion of racial equality as is
379 Christianity does not call attention to those who
380 have a religion in which their race or certain group
381 is superior to the others.

382 **15) To be so fully involved in a sin or lust** that
383 has accompanied us all our lives as persons or as
384 members of society that we do not realize what we
385 have. We do not realize that it is a sin, because we
386 believe it is a natural part of life. It is like telling a
387 fish that he is wet; he would not understand us
388 because he had never seen anything or anyone in a
389 dry state. He could not even imagine what dry
390 talcum powder or dry wheat flour is. Likewise, he
391 who by having so much time a lust, attributes it as a

392 natural part of life, does not comprehend or twists
393 the explanations or mandates that the Word of God
394 says to the contrary.

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401 Chapter 3

402 **In order to admit something new, it is**
403 **necessary to base it on something**
404 **previously proven**

405 **The truth is not necessarily what a great**
406 **religious person says**

407 **A second factor** is to not accept as a basis to
408 admit an interpretation, what is not clearly stated in
409 the Bible or what can manifestly be deduced from
410 it.
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412 We should not accept as truth something which is
413 not said in the Bible even if it is said by a great
414 religious person.

415 With the Bible, we should proceed in the same
416 manner as in geometry, where a statement is not
417 accepted as the truth unless it has been proven,
418 based on previously demonstrated theorems.

419 That being said, it may seem to many brethren
420 that this is a truism, because that is what they
421 believe they have always done. The reality is,
422 however, that many believers, true Christians, have
423 in their religious assets a number of traditional
424 errors which they themselves have no notion of.

425 For example, I have heard pastors in their
426 sermons and teachers of Sunday school say that **the**

427 **Bible says** that when the High Priest entered the
428 Holy of Hollies a rope was tied to their ankle to pull
429 him out in case he died while in there. The Bible
430 does not say such nonsense.

431 **Sometimes those who teach brethren use the**
432 **same word to express two or more things, or**
433 **different concepts**, without realizing those teachers
434 when they express one thing and when they express
435 another. If in the equation " $A + 7 = 11$ ", we have
436 attributed to the letter "A" a value of four, we
437 should not, without pertinent clarification say that
438 " $A + 5 = 20$ ", because in this case we are
439 attributing to the letter "A" a value of 15 and not 4,
440 which was what we previously said. To do this
441 creates confusion in our participant, but that is the
442 same thing many do in their teachings, especially in
443 religion.

444 **At other times I have seen teachers**, who use in
445 order to reason about the truth of the doctrines they
446 teach, premises or concepts originated in tradition
447 as if these concepts were Biblical premises. If by
448 tradition we are taught that the number three is
449 equal to five units, every time we see 3×4 , we
450 should say that it is equal to 20 even though it is
451 equal to 12.

452 All of this happens because sometimes pastors
453 and teachers reason from a non-Biblical basis as if
454 they were Biblical. In doing so, they teach errors
455 and even heresies because the basis for their
456 teachings is false.

457 In many occasions these errors are spread for lack
458 of a critical spirit in those that receive the teachings
459 or for fear of being expelled from the seminary or
460 "excommunicated" from a sect.

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Chapter 4
Read the Bible daily so that it is fresh in our minds

God Himself recommends that we read the Bible daily

The third factor is to read Scripture daily. If one reads the Bible daily, one can see in it those topics which have been dealt with recently and find a solution or explanation. Reading the Bible only when we go to Church has two flaws. **The first** is that it is read a lot less and therefore, we cover much less of it. **The second** is that when it is read in Church, it is done in the context of a theme previously chosen and only directed to that theme.

When we read the Bible at home every day, we have more time to read and we read it more times. It is logical to think that if we cover Scripture in a more ample manner, we will learn more than if we only read the four or six verses mentioned in Church on Sundays and Wednesdays.

God Himself exhorts that the Bible should be read continuously, as we see in Joshua 1:8, and tells us the blessings we will reach if we do it that way.

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and

then thou shalt have good success."

(Joshua 1:8)

In presence of a divine exhortation like the one we just read, it is logical to make an intention to read the Bible daily. The majority of believers only read the Bible when the pastor mentions or reads a passage. Then they open the Bible, maybe to see if the pastor alters the Bible or not. However, when they arrive at home, they place the Bible on top of the television and turn the set on to watch their programs. Perhaps, religious programs, but that are not directly connected with the Word of God, but the opinions of other believers.

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Our Lord Jesus Christ also exhorts us to read Scripture

The same Lord Jesus Christ exhorted us to read Scripture when he said in Matthew 22:29 the following:

*“Jesus answered and said unto them, **Ye do err, not knowing the Scriptures, nor the power of God.**” (Matthew 22:29)*

The Sadducees had erroneous beliefs because they did not read Scripture, but instead were guided by the beliefs of their sects. If they would have read Scripture, they would have been able to help their sect from errors.

In Mark 12:10-11, the Lord once again extol the need to know Scripture, when he reproaches the Pharisees for not having read the ones that had to do with the Messiah. Let's see.

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“¹⁰ And have ye not read this scripture: The stone which the builders rejected is become the head of the corner. ¹¹ This was the Lord's doing, and it is marvellous in our eyes?”
(Mark 12:10-11)

It is probable that the Pharisees had read or at least had heard that Scripture, but they might have read it with the prejudice of their sect, accepting its interpretations without comparing them with what was clearly stated in Scripture.
In John 5:39, the Lord once again exhorts them to read the Bible when he says to them:

“Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me” (John 5:39)

In spite of all these exhortations made by our Lord, Christians continue either watching television or reading books that may have to do with faith, but not what God wrote about faith.
Reading the Bible daily provides for a Christian the knowledge of the truths of faith, **but remember, we have to be honest in our reading of Sacred Scripture.**

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Chapter 5
Do not rush in the interpretation
of a passage

Do not try to forcefully “unravel” a passage
The fourth factor is to not rush in the interpretation of a passage, but wait patiently for the Lord to clearly show us what it means or doesn’t mean. When we realize that we don’t wholly understand a passage, we should not try to immediately and forcefully “unravel” “the mystery”. If there is something we do not understand today, it could be that we may understand it next year. What we have to do is continue reading the Bible completely, from Genesis to Revelation and continue to discuss any issues with fellow believers.

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The case of prophecies
In the case of prophecies, this is even easier to understand. Prophecies are made so that when the time of their fulfillment nears, the servants of God can benefit from such an understanding, while in the previous years or centuries, the enemies of God, spiritual as well as human, could not perceive the significance of that prophesy. **It does not mean that we should reject reading prophecies, or be afraid of reading them.**
Prophecies are not literary pieces destined to satisfy the curiosity of the believers by describing in detail the history of each country in advance. The prophecies are warnings that God gives to His people so that they know the events that will develop during

605 certain periods of history, in one or other nation or
606 region, so that we may be prepared for them, for the
607 sake of the fact that it concerns us.

608 Prophecies are written so that when the time comes
609 that God wants them to be understood, **they will be**
610 **understood by anyone who reads the Bible and is**
611 **moderately aware of what occurs around them.**

612 In the Bible many of the prophecies are written in a
613 symbolic manner. It is necessary to think that if God
614 relates prophecies by way of symbols and not clearly,
615 it is because He doesn't want them to be interpreted
616 until the time He has determined is reached. Being
617 that as it may, prophetic symbols fulfill their mission
618 because their significance will not be known in past
619 centuries and only have true significance at the
620 moment in which Christians need to understand them.
621 Once this is understood, we should not try to
622 "unravel" those passages which we do not fully
623 understand, but have patience. **In our senseless haste**
624 **to unravel a prophecy, we can be helped precisely**
625 **by those who want us to understand Scripture in a**
626 **twisted manner.**

627 In addition, if the issues that are clear in the Bible
628 we do not obey, why to think that God is going to
629 help us to understand the difficult ones?

630 From what we have said previously, we can gather
631 that the prophecies are given so that they cannot be
632 understood (at least in their totality) until the time
633 determined by God is reached; but in such form that
634 once that time is reached, any Christian that
635 moderately often reads the Bible and is moderately
636 aware of what is happening in his surroundings, will
637 interpret it. If it were not like this, it would not make
638 sense to include such prophecies in the Bible. Why
639 include them if they will never be understood?

640 **If on the other hand, it would be necessary to**
641 **have special gifts for their interpretation, why**
642 **exhort Christians to be aware of them as is done**
643 **by Saint Peter in II Peter 1:19-21?**

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645 *“¹⁹ We have also a more sure word of*
646 *prophecy; whereunto ye do well that ye take*
647 *heed, as unto a light that shineth in a dark*
648 *place, until the day dawn, and the day star*
649 *arise in your hearts. ²⁰ Knowing this first,*
650 *that no prophecy of the scripture is of any*
651 *private interpretation. ²¹ For the prophecy*
652 *came not in old time by the will of man, but*
653 *holy men of God spake as they were moved*
654 *by the Holy Ghost.” (II Peter 1:19-21)*

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656 If Peter exhorts Christians to be aware of the
657 prophesies, it is because he knows special gifts are
658 **not** needed, only the desire to know them. Which
659 means that the prophesies are for the understanding of
660 all, not just so that “special” people interpret them.

661 **On the other hand, if it was always feasible to**
662 **interpret the symbols contained in the prophesies,**
663 then why would God use symbols which hide them?
664 Because once the significance of these symbols were
665 known by someone, those prophesies would no
666 longer be hidden in the coming centuries after that
667 interpretation and prior to their fulfillment?

668 The logic is to think that God gave us the
669 prophesies in such a way so that they are un-
670 interpretable until such time as the appropriate
671 moment is at hand; but once this moment arrives,
672 anyone could interpret them without the need for
673 gifts, nor genius, nor special qualities nor special
674 particular or personal revelations.

675 **What I am trying to show is that when we**
676 **don't understand a passage, we need to give it**
677 **time.** Perhaps it does not befit to us yet to know.
678 We should continue reading the Bible today,
679 tomorrow and next year and the following year. Let
680 us not try to forcefully unravel a passage. By doing
681 it this way, many have formed new sects and others
682 have fallen by the way of ridiculousness.

683 ***
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688

689 **Chapter 6**

690 **Let us read the entire Bible, not just what**
691 **we "like"**

692 **The entire Bible is the Word of God, do not**
693 **undervalue any part of it**

694 **The fifth factor** is to read **the entire Bible**
695 **equally, not just the books or passages "we like".** If
696 the entire Bible is the word of God, why scorn some
697 of His words? On many occasions, the explanation
698 of a passage is found in another book of the Bible,
699 which is not the one we are reading or that we are
700 used to reading.
701

702 There are some that read 50 times a passage from
703 one of Saint Paul's epistles, in which he cites
704 concisely a portion of the Old Testament, and it
705 does not occur to them to read the original passage
706 in the Old Testament even once. Because of that
707 bad habit, they fabricate heretical doctrines or fall
708 into errors that are absurd and ridiculous teachings.
709 **If they read the entire Bible with the same**
710 **frequency, they would not fall into such crude**

711 errors like to affirm the entering into the Most Holy
712 Place only once a year. If they would have read
713 Chapter 30 of Exodus, they would not have said
714 such nonsense. Let's see.

715 *

716

717

718 **Any priest could enter the Most Holy Place at**
719 **least twice a day**

720 There are some who believe that they entered the
721 Most Holy Place only once a year. This is not true;
722 **it was entered into on a daily basis to burn**
723 **incense**, in the morning as well as in the afternoon.
724 **What was done in the Most Holy Place only once**
725 **a year was to enter with the blood of atonement**
726 in order to place it in the horns of the incense altar,
727 which is what Paul is really saying.

728 The reason for this generalized confusion in
729 believers is that they do not read **the entire Bible**,
730 only some select portions that they like or that grabs
731 their attention, and by doing that, they do not see
732 the general picture.

733 Another of the causes is that the manner in which
734 Paul speaks sometimes renders mistakes for those
735 that do not know the Bible in its entirety. Indeed, in
736 II Peter 3:15-16, the Apostle Peter warns us against
737 the possibility of confusing what Paul says. Peter
738 informs us that **among the things that Paul says,**
739 **some are difficult to understand**, which those that
740 are unstable and the unlearned twist around. Let's
741 see.

742

743 *"¹⁵ And account that the longsuffering of our*
744 *Lord is salvation; even as our beloved*
745 *brother Paul also according to the wisdom*
746 *given unto him hath written unto you; ¹⁶ as*

747 *also in all his epistles, speaking in them of*
748 *these things; in which are some things **hard***
749 ***to be understood**, which they that are*
750 *unlearned and unstable wrest, as they do also*
751 *the other scriptures, unto their own*
752 *destruction.”* (II Peter 3:15-16)

753
754 In Hebrews 9:1-7, there is a good example of this.
755 From that passage of Saint Paul there are various
756 theologians and professors of seminaries that
757 although good Christians, act in good faith and are
758 sincere, however, are sincerely mistaken. They
759 confuse what is said there, **in the sense that they**
760 **believe that entering into the Most Holy Place**
761 **could only be done once a year and only by the**
762 **High Priest.**

763 Being wrong, they teach others their error with
764 good intentions, yes, but confusing the pastors that
765 learn from them, who think that their teachers know
766 what they are teaching. That is how errors are
767 spread and the hundreds of sects that exist are
768 formed.

769 **That is what is wrong with reading only**
770 **certain parts of the Bible with the partial**
771 **exclusion or totality of others**, while they dedicate
772 themselves to reading books and more books that
773 “deal” with the Bible or faith. They do not realize
774 that upon reading such books without an analytical
775 spirit or without having read **the entire Bible**
776 **several times**, they risk being contaminated with
777 any error the author may have fallen into. **The**
778 **confusion is originated by solely reading a part**
779 **of the Bible and not another**; in this case they read
780 the epistles written by Saint Paul and do not read
781 the Old Testament. In Hebrews 9:1-7, it says:
782

783 “¹ Then verily the first covenant had also
784 ordinances of divine service, and a worldly
785 sanctuary. ² For there was a tabernacle
786 made; the first, wherein was the candlestick,
787 and the table, and the shewbread; which is
788 called the sanctuary. ³ And after the second
789 veil, the tabernacle which is called the
790 Holiest of All; ⁴ which had the golden
791 censer, and the ark of the covenant overlaid
792 round about with gold, wherein was the
793 golden pot that had manna, and Aaron's rod
794 that budded, and the tables of the covenant; ⁵
795 and over it the cherubims of glory shadowing
796 the mercy seat; of which we cannot now speak
797 particularly. ⁶ Now when these things were
798 thus ordained, the priests went always into
799 the first tabernacle, accomplishing the service
800 of God. ⁷ **But into the second went the high**
801 **priest alone once every year, not without**
802 **blood, which he offered for himself, and for**
803 **the errors of the people.”** (Hebrews 9:1-7)

804
805 As we can see in verse 3, the section that was
806 behind the second veil was called the Holiest of All;
807 and according to verse 4 in that “Most Holy Place”
808 there were two things: **the altar of incense and the**
809 **ark of the covenant.** This means that **whomever**
810 **wanted to place incense on the altar of incense**
811 **had to enter into the Most Holy Place.**

812 If it is true that the High Priest entered into the
813 Most Holy Place only once a year **with blood for**
814 **the atonement of the entire people and in order**
815 **to purify from the filth of the people, the altar,**
816 **the tabernacle, etc.,** sending the male goat to
817 Azazel; if yes, this is true that this ritual was only
818 done once a year, **it is not true that no one entered**

819 **into the Most Holy Place until the following year,**
820 **because they entered into it every day.**

821 In the epistle to the Hebrews what Paul is saying
822 is that, **taking blood** in order to put it in the horns
823 of the altar of incense and to perform the ritual
824 previously mentioned, was only done once a year.
825 He does not say that entry was only on the day
826 when blood was being taken, because **entry was**
827 **made every day to burn incense**. Let's read the
828 section in the Old Testament where it speaks about
829 the construction of the altar used to burn incense
830 and the rituals that could or could not be performed
831 on the altar of incense.

832
833 *“¹ And thou shalt make **an altar to burn***
834 ***incense upon;** of shittim wood shalt thou*
835 *make it. ² A cubit shall be the length thereof,*
836 *and a cubit the breadth thereof; foursquare*
837 *shall it be; and two cubits shall be the height*
838 *thereof; the horns thereof shall be of the*
839 *same. ³ And thou shalt overlay it with pure*
840 *gold, the top thereof, and the sides thereof*
841 *round about, and the horns thereof; and thou*
842 *shalt make unto it a crown of gold round*
843 *about. ⁴ And two golden rings shalt thou make*
844 *to it under the crown of it, by the two corners*
845 *thereof, upon the two sides of it shalt thou*
846 *make it; and they shall be for places for the*
847 *staves to bear it withal. ⁵ And thou shalt make*
848 *the staves of shittim wood, and overlay them*
849 *with gold. ⁶ And thou shalt put it before the*
850 ***vail that is by the ark of the testimony, before***
851 ***the mercy seat that is over the testimony,***
852 *where I will meet with thee. ⁷ And Aaron*
853 ***shall burn thereon sweet incense every***
854 ***morning; when he dresseth the lamps, he***

855 *shall burn incense upon it. 8 And when*
856 *Aaron lighteth the lamps at even, he shall*
857 *burn incense upon it, a perpetual incense*
858 *before the LORD throughout your*
859 *generations. 9 Ye shall offer no strange*
860 *incense thereon, nor burnt sacrifice, nor meat*
861 *offering; neither shall ye pour drink offering*
862 *thereon. 10 And Aaron shall make an*
863 *atonement upon the horns of it once in a*
864 *year with the blood of the sin offering of*
865 *atonements; once in the year shall he make*
866 *atonement upon it throughout your*
867 *generations; it is most holy unto the LORD.”*
868 (Ex 30:1-10)

869
870 Upon reading verse 1, we see that it is **referring**
871 **to the altar of incense**, something to consider so
872 that we are not confused later on. In verse 2 it tells
873 us that the altar of incense had horns, that its
874 measurements shall be one cubit in length, one cubit
875 in width and two cubits in height or approximately
876 20” (50 cms) width, 20” (50 cms) length and 39”
877 (100 cms) high.

878 In verse 3 it tells us that a crown was placed
879 around it, that it had a “covering”, that it had walls,
880 and that it was all covered in pure gold. In 4 and 5 it
881 explains that rings of gold were placed so that it
882 could be carried by bars that were covered in gold.

883 **In verse 6 it states where to place it: in front of**
884 **the ark, it is to say near the Ark of the Covenant,**
885 **which was found inside the Most Holy Place.**

886 In verses 7 and 8 it states what its frequent use
887 was going to be: “⁷ And Aaron shall burn thereon
888 sweet incense **every morning**; when he dresseth the
889 lamps, he shall burn incense upon it. 8 And when
890 Aaron lighteth the lamps **at even, he shall burn**

891 ***incense upon it**, a perpetual incense before the*
892 *LORD throughout your generations.”.*

893 Upon analyzing this passage up to this point, we
894 see that **the High Priest entered daily to where**
895 **the altar of incense was**, in order to burn “sweet
896 incense” **and this was done every morning and at**
897 **nightfall**. Remember that the altar of incense was in
898 the Most Holy Place.

899 Verse 9 enumerates other things that could **not** be
900 done on that altar of incense, **and finalizing in**
901 **verse 10 by explaining that as an exception to**
902 **these prohibitions listed in verse 9, Aaron was**
903 **going to enter to place blood on it only one day in**
904 **the year**. Let’s read verse 10: “*And Aaron shall*
905 *make an atonement upon the horns of it once in a*
906 *year with the blood of the sin offering of*
907 *atonements; once in the year shall he make*
908 *atonement upon it throughout your generations; it*
909 *is most holy unto the LORD.”*

910 As we can see, in the same passage the
911 construction of the altar and its use as the altar of
912 incense is described, and where said entry **with**
913 **blood is only once a year**, it also says that **Aaron**
914 **entered twice daily to burn incense**.

915 In addition to this, if we go to Leviticus 4:3-7
916 (especially verse 7) and 4:13-18 (especially verse
917 18), we will see that when a priest sinned or if the
918 entire congregation sinned, the sacrifice and the
919 ceremony that had to be performed implied entry
920 into the Most Holy Place and the anointing of blood
921 from the sacrifice on the horns of the altar of
922 incense. Let’s see what the first cite says:

923
924 “*3 If the priest that is anointed do sin*
925 *according to the sin of the people, then let*
926 *him bring for his sin, which he hath*

927 *sinned,...⁷ And the priest shall put some of*
928 *the blood upon the horns of the altar of*
929 *sweet incense before the LORD, which is in*
930 *the tabernacle of the congregation....”*

931 (Leviticus 4:3-7 Abbreviated)

932

933

934 **The second cite says:**

935 *“¹³ And if the whole congregation of Israel*
936 *sin through ignorance,..... ¹⁸ And he shall*
937 *put some of the blood upon the horns of the*
938 *altar which is before the LORD, that is in*
939 *the tabernacle of the congregation,”*

940 (Leviticus 4:13-18 abbreviated)

941

942 As we can see, there are several passages that if
943 we read **the entire Bible** and not only the New
944 Testament, we could learn that entry into the **Most**
945 **Holy Place was often**. The only thing that remains
946 true is that in order to purge the sins of the people
947 committed throughout the year, in a ceremony that
948 symbolizes the sacrifice of Christ, the High Priest
949 entered with blood, **and that was done only once a**
950 **year**. However, there were other ceremonies that
951 required the priests to enter into the Most Holy
952 Place with blood; and every day, morning and at
953 dusk in order to burn incense.

954 **If we go to the New Testament**, in Luke 1:8-9,
955 we see **Zacariah, who was not a High Priest**, that
956 **his lot was to place the incense**. The incense was
957 placed on the altar of incense which was in the Most
958 Holy Place. If Zacariah placed it without being a
959 High Priest, this shows us that **any priest could**
960 **enter the Holy of Holies and that entry was daily**.
961 What only the High Priest could do, and not any
962 other priest, was to enter with the blood of

963 atonement on behalf of the people and the
964 sanctuary. No priest could place the blood on the
965 horns of the incense altar, only the High Priest, but
966 for other ceremonies others priests could enter
967 often.

968 **In addition to the arguments already exposed,**
969 **in guiding ourselves by the Bible itself, we see that**
970 **the Tabernacle of Testimony was taken apart**
971 **every time the Israelites had to move camp, and**
972 **therefore, young men had to enter in order to**
973 **dismantle it and carry it. It is not logical to think**
974 **that Aaron, who by then was more than 83 years**
975 **old, was going to be the only one to take down and**
976 **rebuild the Most Holy Place. We once again see**
977 **the need to read the entire Bible and not just**
978 **chosen passages; use reason, and use common**
979 **sense.**

980 **Another thing to have in mind,** even though this
981 is not a Biblical argument, but one of common
982 sense, is that a place that is visited only once a year
983 would be full of mold, spores, rats and other bugs.

984 **Not too long ago, I heard a Sunday school**
985 **teacher assure an error, which he received from his**
986 **pastor, who got it from a book he read, whose**
987 **author got from another individual who received it**
988 **from, etc.. The affirmation was that in the Bible it**
989 **says that the High Priest, when he was going to**
990 **enter the Holy of Hollies, tied a rope to his ankle,**
991 **so that if he died, they could draw him out without**
992 **having to enter the Most Holy Place, because**
993 **according to some, the other priests were not**
994 **allowed to enter to get the High Priest out if he died.**

995 **That is false; it is not said in any part of the**
996 **Bible, nor do I think it would be true that such a**
997 **thing was done. If it were true that it was done, it**
998 **dealt with one of many superstitions and traditions**

999 that the Israelites added to the commandments of
1000 God, **when they tried to explain religion by way**
1001 **of books written by Rabbis and not the Old**
1002 **Testament.** It is the same as the case of those who
1003 erroneously claim that entry into the Holy of Holies
1004 was only once a year. They are in that error because
1005 they do not read the entire Bible, but books that
1006 explain the Bible, which many times confuse
1007 tradition with the commandments of God.

1008 *

1009
1010
1011 **The books of the Bible give each other authority**

1012 Another reason a Christian should read the entire
1013 Bible and not just chosen passages is to learn from
1014 personal experience how to know which books of
1015 the Bible were admitted by God and which ones
1016 weren't. The books that always truly belonged in
1017 the Bible make reference to each other. In the very
1018 least they cite certain passages in other books of the
1019 Bible. The apocryphal books that have been added
1020 to the Bible by Catholicism are not mentioned in
1021 any place of Sacred Scripture, nor are their passages
1022 cited anywhere.

1023 In the case which I present below, in the book of
1024 the prophet Jeremiah, the prophet Micah and his
1025 book are mentioned. In Jeremiah 26:18, some
1026 elders, in defense of Jeremiah, mention the
1027 prophesies of Micah 5:2.

1028
1029 *“Micah the Morasthite prophesied in the*
1030 *days of Hezekiah king of Judah, and spake to*
1031 *all the people of Judah, saying: Thus saith the*
1032 *LORD of hosts: Zion shall be plowed like a*
1033 *field, and Jerusalem shall become heaps, and*

1034 *the mountain of the house as the high places*
1035 *of a forest.”* (Jeremiah 26:18)

1036
1037 *“Therefore shall Zion for your sake be*
1038 *plowed as a field, and Jerusalem shall*
1039 *become heaps, and the mountain of the*
1040 *house as the high places of the forest.”*
1041 (Micah 3:12)

1042
1043 As we can see, if we read the entire Bible, we
1044 learn which books belong in the Bible and which
1045 ones don’t, and we learn this from personal
1046 experience.

1047 *

1048

1049

1050 **In the book of Acts we learn something that was**
1051 **not told in the First Book of Samuel.**

1052 The Bible complements itself. Completely reading
1053 it, teaches us many things firsthand. Even though in
1054 the books of Samuel, Kings and Chronicles the time
1055 that Saul reigned over Israel is not mentioned, we
1056 see that in the book of Acts, it was known that he
1057 had reigned for 40 years. This knowledge could
1058 have been obtained from oral tradition, or perhaps
1059 from Scripture or parts of Scripture that have not
1060 reached us.

1061

1062 *“And afterward they desired a king, and God*
1063 *gave unto them Saul the son of Cis, a man of*
1064 *the tribe of Benjamin, by the space of **forty***
1065 *years.”* (Acts 13:21)

1066

1067 The different books of the Bible complement one
1068 another. That is why it is good to read the entire
1069 Bible, from Genesis to Revelation, in order, without

1070 skipping over anything, and continually, throughout
1071 our lives.

1072 *

1073
1074
1075 **Passages that are wide apart from each other**
1076 **clarify Sacred Scripture**

1077 The person who reads **the entire Bible** and not
1078 just certain segments of it, understands its doctrines
1079 and prophecies better. One of the things that helps is
1080 that, in addition to having an integral notion of
1081 doctrine and prophecies, one finds the explanation
1082 of something that one did not understand in one
1083 passage, or something that wasn't said in one
1084 passage, is explained in another. Such is the case in
1085 Luke 4:25 with respect to I Kings 17:1 and 18:1.

1086
1087 *“But I tell you of a truth, many widows were*
1088 *in Israel in the days of Elias, when the heaven*
1089 *was shut up **three years and six months**,*
1090 *when great famine was throughout all the*
1091 *land”* (Luke 4:25)

1092
1093 In this passage the exact duration of the drought
1094 that took place in the time of Elijah is precise. Here
1095 it says that it lasted three years and six months;
1096 while the two passages of the Old Testament where
1097 this is mentioned does not say how long it lasted. In
1098 the first we see a vague phrase “in these years”; and
1099 in the second “after many days” Elijah received the
1100 word from God “in the third year”, but it also does
1101 not state if it was at the beginning, middle or end of
1102 the third year; giving the sensation of not having
1103 lasted more than three years.

1105 *“And Elijah the Tishbite, who was of the*
1106 *inhabitants of Gilead, said unto Ahab: As the*
1107 *LORD God of Israel liveth, before whom I*
1108 *stand, **there shall not be dew nor rain these***
1109 *years, but according to my word.”*

1110 (I Kings 17:1)

1111
1112 *“And it came to pass after many days, that*
1113 *the word of the LORD came to Elijah **in the***
1114 ***third year**, saying: Go, shew thyself unto*
1115 *Ahab; and I will send rain upon the earth.”*

1116 (I Kings 18:1)

1117
1118 As we can see, **what was not said** in the Old
1119 Testament where the episode was narrated first, is
1120 explained or detailed in the New Testament in Luke
1121 as in James 5:17. Let’s see.

1122
1123 *“Elijah was a man subject to like passions as*
1124 *we are, and he prayed earnestly that it might*
1125 *not rain, and it rained not on the earth by the*
1126 *space of **three years and six months**.”*

1127 (James 5:17)

1128
1129 We see how at times the Old Testament clarifies
1130 what is said in the New, and other times the New
1131 clarifies something that is not said in the Old
1132 Testament. That is why we should read the Bible
1133 from Genesis to Revelation, skipping nothing.

1134 *

1135
1136
1137 **Elijah personally did only one of three things**
1138 **that God ordered him to**

1139 Reading other books of the Bible or other sections
1140 of the same book, make some passages clear. In this

1141 passage from I Kings, the Lord assigns three things
1142 to Elijah: **a)** anoint Hazael as king of Syria, **b)**
1143 anoint Jehu as king of Israel, and **c)** anoint Elisha as
1144 his successor. Of these three assignments, Elijah
1145 personally only realized the last one: anointed
1146 Elisha as prophet in succession to him.

1147
1148 *“¹⁵ And the LORD said unto him: Go, return*
1149 *on thy way to the wilderness of Damascus,*
1150 *and when thou comest, anoint Hazael to be*
1151 *king over Syria; ¹⁶ and Jehu the son of*
1152 *Nimshi shalt thou anoint to be king over*
1153 *Israel; and Elisha the son of Shaphat of*
1154 *Abelmeholah shalt thou anoint to be prophet*
1155 *in thy room. ¹⁷ And it shall come to pass, that*
1156 *him that escapeth the sword of Hazael shall*
1157 *Jehu slay, and him that escapeth from the*
1158 *sword of Jehu shall Elisha slay.”*

1159 (I Kings 19:15-17)

1160
1161 **It does not say anywhere that Hazael was**
1162 **anointed by Elijah.** However, in II Kings 8:11-13
1163 (a different book), we see that it is Elisha who
1164 prophesies that Hazael will be the king of Syria,
1165 which was at that time **new news** to the Syrian. I
1166 say that it was new news for the Syrian Hazael
1167 because in verse 13 of the passage presented below,
1168 Hazael tells Elisha: “...*is thy servant a dog, that he*
1169 *should do this great thing?”* Upon speaking this
1170 way, we realize that Hazael had not found out until
1171 that very moment that he was going to be king of
1172 Syria. However, at that moment, Elijah had already
1173 been taken. Therefore, Elijah had not done it.

1174 Therefore, even though it doesn’t say in any place
1175 that Elisha had anointed Hazael as King of Syria,
1176 we can assume that it had been him because it was

1177 he who prophesied this for the first time when
1178 Elijah had already been taken away.

1179 On the other hand, **we can guarantee that Elijah**
1180 **was not the one who anointed Jehu as King of**
1181 **Israel. More so, it wasn't even Elisha.** This
1182 prophet sent one of his disciples to do it as we can
1183 see in II Kings 9:1-10.

1184
1185 *“¹¹ And he settled his countenance stedfastly,*
1186 *until he was ashamed; and the man of God*
1187 *wept. ¹² And Hazael said: Why weepeth my*
1188 *lord? And he answered: Because I know the*
1189 *evil that thou wilt do unto the children of*
1190 *Israel: their strong holds wilt thou set on fire,*
1191 *and their young men wilt thou slay with the*
1192 *sword, and wilt dash their children, and rip*
1193 *up their women with child. ¹³ And Hazael*
1194 *said: But what, is thy servant a dog that he*
1195 *should do this great thing? And Elisha*
1196 *answered: The LORD hath shewed me that*
1197 *thou shalt be king over Syria.”*

1198 (II Kings 8:11-13)

1199
1200 As I previously said, in the preceding passage we
1201 see that Hazael did not know that he was going to
1202 be king, but Elijah has already been taken.
1203 Therefore, it was not Elijah who anointed him but
1204 he delegated on Elisha.

1205 Elijah also did not anoint Jehu, he delegated on
1206 Elisha, who assigned one of his disciples.

1207
1208 *“¹ And Elisha the prophet called one of the*
1209 *children of the prophets, and said unto him:*
1210 *Gird up thy loins, and take this box of oil in*
1211 *thine hand, and go to Ramothgilead, ² and*
1212 *when thou comest thither, look out there Jehu*

1213 *the son of Jehoshaphat the son of Nimshi, and*
1214 *go in, and make him arise up from among his*
1215 *brethren, and carry him to an inner chamber;*
1216 *3 Then take the box of oil, and pour it on his*
1217 *head, and say: Thus saith the LORD, I have*
1218 *anointed thee king over Israel. Then open the*
1219 *door, and flee, and tarry not.”*

1220 (II Kings 9:1-3)

1221
1222 **From all that we have seen, we should obtain**
1223 **the following experience:** what we read in the
1224 Bible, we do not have to take it in stride of what one
1225 sole passage seem to say, but in the totality of the
1226 Bible, taken as a whole unit. The Bible is a
1227 “monolithic” unit, because it is the truth, and the
1228 truth can only be one; there cannot be one truth for
1229 the New Testament and another opposing truth in
1230 the Old Testament. **The Bible is a “monolithic”**
1231 **unit because only one person gave existence to it:**
1232 **God, who is the same yesterday, today and for all**
1233 **the rest of time.**

1234 In this particular case, even though Elijah
1235 personally was not the one who carried out the
1236 assignment God gave him, it was the “institution”
1237 founded by him and on his orders.

1238 If we had only read the passage in First of Kings,
1239 we would have assured our fellow believers that
1240 Elijah had anointed Hazael, Jehu and Elisha. But
1241 since we read, in addition, Second Kings, we realize
1242 that Elijah did so through the delegation of his
1243 disciples.

1244 *

1245
1246
1247

**If the entire Bible is not read several times,
strange and heretical doctrines are formed**

Here we have a good example of the need to read the entire Bible methodically, and not only certain sections. Not only that, the need to read it several times, not just once or twice, in order to find tomorrow, the answer to the interpretation that confuses us today. Upon reading the verse I present below, it gives us the sense that God punishes the malice of parents on their children, their grandchildren, and the great grandchildren in spite of the fact that they did not do anything. However, if one has read Exodus 20:5, we will see the original passage, of which the next passage contains only a brief mention.

*“The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, **visiting the iniquity of the fathers upon the children unto the third and fourth generation.**”*

(Numbers 14:18)

Let us now see the original passage from which the previous one is only a brief mention.

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

(Exodus 20:5)

In the passage in Exodus, which is the original one, after saying “visiting the iniquity” of the parents over their children, grandchildren, etc., he

1284 adds an additional clarification: “...of them that hate
1285 *me.*” This means that this punishment against the
1286 descendants is conditioned to the case of those
1287 descendants who hate God. If it is not like that, if
1288 they do not hate Him, they will not receive the
1289 punishment of the parents. This is clearly seen also
1290 in Deuteronomy 24:16 and Ezekiel 18:20.

1291
1292 “The fathers shall not be put to death for the
1293 children, **neither shall the children be put to**
1294 **death for the fathers,** every man shall be put
1295 to death for his own sin.”

1296 (Deuteronomy 24:16)

1297
1298 “The soul that sinneth, it shall die. **The son**
1299 **shall not bear the iniquity of the father,**
1300 **neither shall the father bear the iniquity of**
1301 **the son;** the righteousness of the righteous
1302 shall be upon him, and the wickedness of the
1303 wicked shall be upon him.”

1304 (Ezekiel 18:20)

1305
1306 As we saw, thanks to the fact that we read the
1307 entire Bible, from Genesis to Revelation, without
1308 omissions, we can correctly interpret the passage
1309 which appears in Numbers 14:18. **If a non-believer**
1310 **were to throw this passage in our face, and we**
1311 **would not have read the entire Bible, we would**
1312 **have to swallow up our tongue without knowing**
1313 **how to defend the faith.**

1314 *

1315

1316

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1318

1319 **We cannot form doctrines based on isolated**
1320 **passages, it is necessary to apply the entire Bible**

1321 To guide ourselves by verses or isolated passages
1322 leads to error. If we guided ourselves only by the
1323 verse that I present below, we would have to reach
1324 the conclusion that what Christ said about Himself
1325 we could not believe as certain, unless another
1326 person were to confirm it. To say that would be
1327 heresy and stupidity, however, the Christian sects of
1328 this world are full of these types of
1329 “interpretations”.

1330

1331 *“If I bear witness of myself, my witness is not*
1332 *true.”* (John 5:31)

1333

1334 In harmony with the integral knowledge of the
1335 Bible we can say that Christ never lies, and if He
1336 gives a testimony of Himself, that testimony is
1337 perfectly certain.

1338 The explanation is that since Christ was speaking
1339 to his enemies, what He was telling them is that if
1340 He were to give testimony of himself, they would
1341 not consider it true, but that his works gave the
1342 testimony of who He is. That is explained in verse
1343 36 where He tells them that if they don’t want to
1344 believe Him, they should believe his works.

1345 As we can see, it is not right to constitute
1346 Christian doctrines with just one verse, passage,
1347 book or section of the Bible. Our doctrines have to
1348 be in harmony with the **entire Bible**.

1349 Upon reading a bit further in John 8:14 we see
1350 that it is Christ Himself who makes things clear.

1351

1352 *“Jesus answered and said unto them:*
1353 *Though I bear record of myself, yet my*
1354 *record is true, for I know whence I came, and*

whither I go; but ye cannot tell whence I come, and whither I go.” (John 8:14)

We once again prove that in order to interpret the Bible correctly, we have to read it in its entirety and many times.

*

**An “eye for an eye” was a guide for the judges,
but the Pharisees distorted it**

Many who read the New Testament, when they read Matthew 5:38 assume from what is written there that at some point God said in the Old Testament that we should hate our fellow beings and collect an “eye for an eye” in whatever they do to us, but “now” Christ disapproved what was said by God and amended the Father’s words.

“Ye have heard that it hath been said: An eye for an eye, and a tooth for a tooth.”
(Matthew 5:38)

The first thing we should notice is that Christ did not say “God said”; but that it was “said to the ancient ones”, without saying who said it. The commandment God established and used to guide the judges, was probably twisted by the people to justify their personal hatreds; converting it into a popular saying.

God does not mandate such a thing in any place in the Old Testament. What is most similar to this is in Leviticus 24:15-20, Exodus 21:24 and Deuteronomy 19:21. In these three passages, **the judges** are ordered that at the time of justice (not **for** their own conflicts), they should use the

1391 standard of an eye for an eye, if there is no divine
1392 law in respect.

1393 **If we read the first passage**, beginning with
1394 verse 15, we will see that it is instructing judges
1395 about the punishment they should impose for the
1396 diverse crimes: blasphemy, homicide, damages and
1397 **injury**. When it came to injuries is where, as a
1398 generalization, He tells them “...*Breach for breach,*
1399 *eye for eye,....*”, and continues to do so to the end in
1400 verse 20.

1401
1402 *“¹⁵ And thou shalt speak unto the children of*
1403 *Israel, saying: Whosoever curseth his God*
1404 *shall bear his sin. ¹⁶ And he that blasphemeth*
1405 *the name of the LORD, he shall surely be put*
1406 *to death, and all the congregation shall*
1407 *certainly stone him, as well the stranger, as*
1408 *he that is born in the land, when he*
1409 *blasphemeth the name of the LORD, shall be*
1410 *put to death. ¹⁷ And he that killeth any man*
1411 *shall surely be put to death. ¹⁸ And he that*
1412 *killeth a beast shall make it good; beast for*
1413 *beast. ¹⁹ And if a man cause a blemish in his*
1414 *neighbour, as he hath done, so shall it be*
1415 *done to him; ²⁰ breach for breach, eye for*
1416 *eye, tooth for tooth; as he hath caused a*
1417 *blemish in a man, so shall it be done to him*
1418 *again.”* (Leviticus 24:15-20)

1419
1420 As we can see, what this is talking about is a rule
1421 for the judges to follow; but it seems that the Jews
1422 twisted this and began to justify themselves in their
1423 hatred by alleging this passage.

1424 **The second passage** that could have given an
1425 origin to that popular saying refers also to what the
1426 judges needed to do. Let's see.

“22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. 23 And if any mischief follow, then thou shalt give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burning for burning, wound for wound, stripe for stripe.”

(Ex 21:22-25)

In the previous passage we once again see that the mandate of an “eye for an eye” was not given to the believers for them to use with respect to their personal hatred and quarrels, but so that the judges would have a guide to act upon. We see the same in the following passage of Deuteronomy 19:21.

“¹⁶ ***If a false witness rise up*** against any man to testify against him that which is wrong, ¹⁷ then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days. ¹⁸ ***And the judges shall make diligent inquisition,*** and, behold, if the witness be a false witness, and hath testified falsely against his brother, ¹⁹ ***then shall ye do unto him, as he had thought to have done unto his brother,*** so shalt thou put the evil away from among you. ²⁰ ***And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.*** ²¹ ***And thine eye shall not pity, but life shall go for life, eye for eye, tooth***

for tooth, hand for hand, foot for foot.”
(Deuteronomy 19:16-21)

As we have seen in all of these passages, every time “an eye for an eye” is mentioned, it is referring to the way a judge has to punish a criminal; it was not a norm used to stir up personal hatred. When a person had been wronged, they had the right to not accuse and forgive if he so desired. But when that same person was a judge and someone brought the case to him, the judge had to act according to that which was established in this passage: an eye for an eye. There is no other verse in the Old Testament that mention the phrase “an eye for an eye”, but these only three previously mentioned. **Therefore, what Jesus is mentioned in Mt 5:38 is not a commandment of God, but a popular saying.**

We are not going to think that Christ abolished the judges, the courts and the police, when he said that the statement “an eye for an eye” (that was said among the ancients ones) should not be the rule of personal conduct; nothing farther from the truth.

If we only read the New Testament, we would think that “what was said to the ancient ones” was in reality a mandate of God for the behavior of believers. However, if we also read the Old Testament, we learn that this is the standard for the judges to do justice. **We have to read the entire Bible as it is**, if we don’t, we will not know how to properly interpret Scripture. **That is why there is so much nonsense presented as Christian doctrine.**

*

1498 **One passage explains the other, Jannes, Jambres**
1499 **and Timothy**

1500 Once again we see manifested here what I have
1501 said on other occasions: what it says in an
1502 ambiguous or confusing way in one passage of the
1503 Bible, becomes clear when it is related in another
1504 passage. There are times, even, that what a passage
1505 seems to say, by being explained by another, results
1506 in the opposite.

1507 In this case we see that something said without
1508 many details in I Timothy becomes specific and
1509 clear in II Timothy.

1510
1511 *“Neglect not the gift that is in thee, which*
1512 *was given thee by prophecy, **with the laying***
1513 ***on of the hands of the presbytery.”***

1514 (I Timothy 4:14)

1515
1516 In the former passage we can not know who
1517 placed his hands upon Timothy. However, if we
1518 read II Timothy, we see there the clarification of
1519 who placed his hands on Timothy.

1520
1521 *“Wherefore I put thee in remembrance that*
1522 *thou stir up the gift of God, which is in thee*
1523 ***by the putting on of my hands.”***

1524 (II Timothy 1:6)

1525
1526 This passage explains who placed his hands upon
1527 Timothy, it was Paul. In I Timothy 4:14 it wasn't
1528 clear, but here Paul says it plainly.

1529 Also in II Timothy 3:8 it shows that those who
1530 resisted Moses (most probably chief magicians in
1531 Egypt) were named Jannes and Jambres, something
1532 that was not mentioned in any of Moses' books.
1533

*“Now as **Jannes and Jambres** withstood **Moses**, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith.”*
(II Timothy 3:8)

We see once again, and it is not pointless to reiterate, that one must read the entire Bible in order to interpret it correctly.

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Some believe that the Promised Land was infertile ground

There are people who say that the soil in Israel was infertile ground, but that the Israelites found it good because they were arriving after 40 years of going through regions that were even less fertile. That is an error that can be demonstrated in two ways. One of them is by showing that they were not arriving from forty years through regions without vegetation, and second it is because of what they say in the passages I show below.

The Israelites were not coming from any place that was infertile, but from the most fertile regions in Egypt. With respect to their journey, they came from places without population, where there were no sufficient facilities to provide food and water to more than two million wandering persons, not from places that were arid. It was not that there was no vegetation, or that the ground was not fertile, it is because of not cultivating the land that there wasn't any sufficient food for so many people; and by it not being inhabited, there were no wells to supply a drink for two million people with their animals. Besides we have to remember that when for the first time they got in contact with the

1570 promise land, it was not more than one or two years
1571 the most, that they departed from Egypt. Therefore
1572 they had fresh in mind what was a fertile country.

1573 That is why once in a while they had problems
1574 with water and food, not because they were crossing
1575 something like the Sahara. In addition, we have to
1576 realize that if the sheep, donkeys, horses, goats,
1577 camels, etc., belonging to two million people were
1578 being fed, it is because grass was plentiful and there
1579 were rivers and streams.

1580 Therefore, we have to come to the conclusion that
1581 they believed that the Promised Land was good
1582 because it truly was good, and not because they
1583 compared it to the region they were coming from.
1584 Just by using common sense we come to realize the
1585 truth. Now let us go to Biblical proof.

1586 **Another argument** that denies the idea that the
1587 Promised Land was not sufficiently fertile are these
1588 passages that we are going to analyze. Sennacherib,
1589 the King of Assyria, used to seeing the fertile land
1590 of Mesopotamia, says here that **the land of Israel**
1591 **was like his**. He does not say that his was better,
1592 but that it was the same: a land with grain, wine,
1593 bread, vineyards, olives, oil and honey, which is the
1594 description Sennacherib gives in this verse.

1595
1596 *“Until I come and take you away to a land*
1597 *like your own land, a land of corn and wine,*
1598 *a land of bread and vineyards, a land of oil*
1599 *olive and of honey, that ye may live, and not*
1600 *die; and hearken not unto Hezekiah, when he*
1601 *persuadeth you, saying: The LORD will*
1602 *deliver us.”* (II Kings 18:32)

1603
1604 Being that by history and geography we know that
1605 Mesopotamia was a very fertile region, if the

1606 Promised Land would not have been fertile,
1607 Sennacherib would have encourage them go with
1608 him, telling them that Mesopotamia was more
1609 fertile. However, we see that he says they were the
1610 same.

1611 Therefore, in the time of Sennacherib, the land in
1612 Israel was still fertile and good, in the same manner
1613 as when the Hebrews entered into it and explored it,
1614 according to the testimony of Joshua and Caleb
1615 (Numbers 14:7). Even the rebellious explorers, who
1616 were not in agreement to enter in it, recognized that
1617 it was good. (Numbers 13:27). If now it is infertile,
1618 it is due to the maliciousness of its inhabitants, not a
1619 new concept if you have read Genesis 4:11-12 and
1620 Psalms 107:33-34.

1621
1622 *“Until I come and take you away **to a land***
1623 ***like your own land, a land of corn and wine,***
1624 ***a land of bread and vineyards”***
1625 *(Isaiah 36:17)*

1626
1627 *“And they told him, and said: We came unto*
1628 *the land whither thou sentest us, **and surely it***
1629 ***floweth with milk and honey; and this is the***
1630 ***fruit of it.”*** *(Numbers 13:27)*

1631
1632 *“And they spake unto all the company of the*
1633 *children of Israel, saying: **The land, which***
1634 ***we passed through to search it, is an***
1635 ***exceeding good land.”*** *(Numbers 14:7)*

1636
1637 *“¹¹ And now art thou cursed from the earth,*
1638 *which hath opened her mouth to receive thy*
1639 *brother's blood from thy hand. ¹² **When thou***
1640 ***tillest the ground, it shall not henceforth***

1641 *yield unto thee her strength; a fugitive and a*
1642 *vagabond shalt thou be in the earth.”*
1643 (Genesis 4:11-12)
1644

1645 *“³³ He turneth rivers into a wilderness, and*
1646 *the watersprings into dry ground. ³⁴ A fruitful*
1647 *land into barrenness, **for the wickedness of***
1648 ***them that dwell therein.”** (Psalm 107:33-34)*
1649

1650 We see here that thanks to the fact that we read
1651 the entire Bible and use common sense, we can
1652 convince Biblical truth to those who contradict us,
1653 saying the Promised Land was not in reality that
1654 fertile.

1655 **Just like these examples that I have given,**
1656 **there are dozens more.** I have hundreds in the
1657 section titled General Intelligibility and Specific
1658 Intelligibility in the Biblical notes which I spoke
1659 about in the beginning of this book. If I do not place
1660 more is because the purpose of this chapter is only
1661 to demonstrate that it is necessary to read the entire
1662 Bible many times, in order to correctly interpret
1663 Scripture. To include more examples would be to
1664 overload, unnecessarily, this chapter.

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Chapter 7

In order to correctly interpret the Bible we have to bear in mind that God, Christ and the Holy Spirit, do not contradict each other, nor change their opinions throughout the centuries

Christ is the same yesterday, today and forever
A sixth factor is to realize that God, Christ and the Holy Spirit are divine beings. Therefore, **it is not logical to suppose that God's opinions change**, needing correction. It is absurd to think that the Creator erred when he said or commanded something in a book of the Bible, and because of that, had to rectify the error later in another book.

It is also not logical to believe that God thought in one way, and expressed it in the Old Testament, but Christ thought in a different way and that is why it was contradicted in the New Testament.

Others are even capable of supposing that the Holy Spirit inspired something in the disciples, which God was not in agreement with.

That being said, it would seem that no true Christian would think such a thing, but in fact they do, without realizing what they believe, when they sustain erroneous doctrines. Everything the Bible says has to be in harmony, because God is not a being of discord nor chaos.

If the interpretation of a passage implies something like what we have just mentioned, it is because the interpreter is wrong, not the Bible. It is the one interpreting who does not understand, not God who changed his opinion, or Christ who amended or improved upon His father's page.

There are brethren that when they interpret some passage of Scripture act as if they believed that God had an opinion “before”, while “now” He has a contrary opinion. Others even act as if God had an opinion and Jesus Christ had an opposing opinion. Others believe that God had a defective opinion, but when Christ came, he improved upon it. In Hebrews 13:8 we will see that Saint Paul tells us, inspired by the Holy Spirit **that** Jesus Christ does not change.

*“Jesus Christ the same yesterday, and today,
and for ever.” (Hebrews 13:8)*

If Jesus Christ is always the same, it is logical to think that He has not changed. If on the other hand we know that He always obeys the Father, it is also logical to think that He has always been in agreement with the Father and therefore, the Father has never changed either.

*

In God, there is neither change nor shadow of turning

James also testifies that God does not change his opinion. The Creator does not need to rectify, because he is never wrong. **Therefore, if some interpretation implies that God or Christ or the Holy Spirit “improve” on something previously said, that interpretation is wrong.**

*“Every good gift and every **perfect** gift is from above, and cometh down from the Father of lights, **with whom is no variableness, neither shadow of turning.**”*

(James 1:17)

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Being three divine beings, neither God, nor Christ, nor the Holy Spirit are going to have to rectify something they previously said or ordered. If upon interpreting a passage, our interpretation implies that Christ improved on something either established or said by God, that interpretation is wrong. If our interpretation of what is said by some writer of the Bible, men who wrote by being inspired by the Holy Spirit, it implies that they are “improving upon” or “changing” a commandment of God or Christ, that interpretation is erroneous and even blasphemous.

*

God personally says that He does not change

That idea is clearly perceived in the Old Testament. When God reproaches the Israelites for their sins, He informs them that if they have not been consumed by their sins, it is because God doesn’t change.

“For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.”
(Malachi 3:6)

No one who is perfect has to correct or rectify his errors, because then he would not be perfect. Whoever has a correct concept, will understand that no divine being changes their opinion.

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Chapter 8

The Bible is a monolithic doctrinal unit

Sacred Scripture is not the opinion of its many authors, but of God

A seventh factor, by logic, is to take care that our interpretation of a passage is in harmony with **the entire Bible**, not just certain passages, books or sections of it. If an interpretation of ours is in agreement with only 75% of what is said in the Bible but is in opposition with the other 25%, this means that the interpretation, even though it is not totally wrong, is not totally correct. It could very well be that some things are true, but something is also wrong with the interpretation. When that happens to us, it is time to discuss the subject with those that oppose our way of seeing things.

The Bible has had many authors, but it does not include their personal opinion to serve as a guide for us, only the opinion of God. That is why the Bible is a monolithic unit, speaking in a doctrinal and prophetic manner. Everything in it was inspired by the Holy Spirit according to what the Apostle Peter tells us.

“For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”

(II Peter 1:21)

The Apostle Paul is telling us something similar when in his instructions to Timothy, he says the following:

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*“All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof, for
correction, for instruction in righteousness.”*

(II Timothy 3:16)

As we can see, two Apostles tell us that all of
Scripture is from God. Therefore, it is **not** logical to
think that different sections of Scripture teach
opposing things, things that oppose one another.
**God is not a being prone to contradiction,
anarchy, and chaos, but harmony. Therefore, all
correct interpretation must be in harmony with
the rest of the Bible.**

Chapter 9

**When the meaning of phrases and words
in a passage are difficult, see how they are
used in other passages**

**The Greek and Hebrew language that is learned
today. Dangers in modern translations**

An eighth factor when we try to interpret a
passage that is difficult or controversial, is to be
alert of absolutism in words (which I will deal with
in Chapter 10); and above all, **how the author uses
these same words or phrases in other passages.** It
is important also to see how other writers of the
Bible in their writings, utilize same words and
phrases which we find in the passage we are now

1853 interpreting. In this case are interpretations of words
1854 and phrases like “perpetual”, “Sabbath”, “forever”,
1855 “eternal”, “all of the earth” and others we will see
1856 ahead.

1857 **There are many who believe that by knowing a**
1858 **bit of Hebrew and a bit of Greek they can**
1859 **challenge ancient translations.** We should realize,
1860 in advance, that the ancient translators did not study
1861 Greek or Hebrew for three or four years like it is
1862 done today in seminaries, but spoke it since birth. In
1863 addition, they used it continuously and were much
1864 closer to the customs, phrases and idioms of that
1865 time. Many of the “scholars” of today have never
1866 lived in the countryside; they are not familiar with
1867 agricultural customs of that time, which are used so
1868 much in parables. **In addition, they confuse**
1869 **Muslim customs with Biblical customs.**

1870 What I am trying to say with all of this is that
1871 ancient translators had a better understanding of the
1872 language and customs of the Bible than those who
1873 translate today.

1874 **In addition to this, those men translated for the**
1875 **love of the word,** they didn’t aspire to have a
1876 copyright of their translations in order to make
1877 money for their companies. Today, translators or
1878 publishing companies who employ them, officially
1879 obtain the literary rights to the translation (which
1880 we call a copyright), in order to profit from their
1881 work or publication. Now, you would probably say,
1882 what does that have to do with the quality of a
1883 translation?

1884 **In order to obtain a “copyright” of the**
1885 **translation of an ancient document, it is necessary**
1886 **for the new translation to have changed no less than**
1887 **15 % of the words contained in any other existing**
1888 **translation.** If an ancient translator put in the word

1889 “baby”, the one who translates it later has to put
1890 “child”, the ones translating thereafter have to use
1891 words like “infant” “creature” “kid” that do not
1892 exactly mean the same as the word “baby”.
1893 “Creature” is not necessarily a baby. “Infant” can
1894 be one who is five years old or more. “Kid” can
1895 imply certain other characteristics. “Child” is an
1896 individual who has not reached certain age, but is
1897 not necessarily a baby.

1898 This means that **the more modern translations**
1899 **that there are, the more that their translators**
1900 **have to depart from the original language** in
1901 order to obtain their “copyright” or literary
1902 ownership, to get profits for the company that pay
1903 their work. That is why modern translations are not
1904 reliable. Nowadays there are more than 30
1905 translations of the Bible. You can well imagine how
1906 many distortions they must contain. Upon dealing
1907 with this issue, we are not taking into account
1908 changes and distortions that must be made in order
1909 to be “politically correct”, in other words, to not
1910 “offend” anyone, so more Bibles could be sold.

1911 **This is without counting on malicious**
1912 **translations** that purposely twist the significance of
1913 a passage so that the doctrines adapt to their sect, or
1914 so that they are well received by those who do not
1915 want the Word of God to create any “waves”.

1916 **Likewise we know that ecumenical tendencies**
1917 have tried to “improve” the translations of the Bible
1918 in an effort to make all religions feel comfortable
1919 with what the Bible says. They do not do this in one
1920 shot, they publish one version today and in ten or
1921 fifteen years when Christianity has become
1922 accustomed to what is said, they publish another
1923 which is more daring so that the Christian does not
1924 realize it.

1925 **It could be that anyone can allege that the**
1926 **translators of past centuries could twist a**
1927 **passage,** and this is true, but since so many
1928 centuries have passed and we already know by
1929 history the occult interests of those translators, we
1930 would realize which passages could have been
1931 twisted.

1932 However, we cannot know what the secret
1933 interests of the modern translators are, until several
1934 centuries pass and by then, it will not be necessary
1935 for us to know, because we would have already
1936 been deceived. Upon saying all of this, what I am
1937 trying to exhort to you is to use ancient translations.

1938 For example, the Greek word “baptize” means
1939 “submerge”. In those times the dominant Christian
1940 religions used to sprinkle water instead of
1941 submerge. Therefore to translate using the word
1942 “submerge” was against their sectarian interests.
1943 That is why in most ancient translations instead of
1944 using the word “submerge”, they left this word
1945 without translation, and transliterate it from Greek.
1946 It is to say, they represented with letters of the new
1947 language, the sound that this word have in Greek.

1948 Something similar happen with the word
1949 “Saturday”. Because most of the Christian churches
1950 keep Sunday instead of Saturday, they transliterate
1951 the word Saturday from Hebrew to make it sound in
1952 the new language similar to how it sounds in
1953 Hebrew. So instead of using the word “Saturday”
1954 they translate “Sabbath” which could be understood
1955 as Saturday or as Sunday.

1956 As we can see, the distortions from ancient
1957 translation of the Bible are easy to be detected. Not
1958 so the modern ones.

1959 **And what can the Christian do?** We can use
1960 ancient translations and apply the factors herein

1961 mentioned to our interpretations. Let's see some
1962 examples of how to understand the words and
1963 phrases of a difficult passage using as a guide what
1964 those same words and phrases mean in other clear
1965 passages.

1966 *

1967
1968
1969 **Does Jesus Christ order us to hate our parents?**

1970 As the title of this chapter says, when in a
1971 passage we find a word or phrase that appears to
1972 teach us a doctrine which is opposed to what we
1973 have learned in the rest of the Bible, it is time to
1974 analyze how this word or phrase is used in the rest
1975 of the Bible.

1976 A typical case is Luke 14:25-33 where all of
1977 sudden Our Lord seems to be exhorting his disciples
1978 to hate their relatives. Since Christ does not
1979 contradict Himself nor His Father, we realize that
1980 the word "hate" must mean something else in this
1981 passage. Therefore, let us go to other passages
1982 where that word is used and see how it is used there.
1983 Let us also analyze countryside customs in order to
1984 see how they used that word.

1985 This disparity may be due to the fact that during
1986 the time that the Bible was translated to our
1987 language, the word or phrase that was used, that
1988 was then used correctly, might have lost or changed
1989 its significance. If we follow that process with the
1990 word "hate", we will realize the correct meaning of
1991 that word in this passage. Let's see.

1992
1993 *"²⁵ And there went great multitudes with him,*
1994 *and he turned, and said unto them: ²⁶ If any*
1995 *man come to me, and hate not his father, and*
1996 *mother, and wife, and children, and*

1997 *brethren, and sisters, yea, and his own life*
1998 *also, he cannot be my disciple. 27 And*
1999 *whosoever doth not bear his cross, and come*
2000 *after me, cannot be my disciple. 28 For which*
2001 *of you, intending to build a tower, sitteth not*
2002 *down first, and **counteth the cost, whether he***
2003 ***have sufficient to finish it?** 29 Lest haply, after*
2004 *he hath laid the foundation, and is not able to*
2005 *finish it, all that behold it begin to mock him,*
2006 *30 saying: This man began to build, and was*
2007 *not able to finish. 31 Or what king, going to*
2008 *make war against another king, sitteth not*
2009 *down first, and **consulteth whether he be able***
2010 *with ten thousand to meet him that cometh*
2011 *against him with twenty thousand? 32 Or else,*
2012 *while the other is yet a great way off, he*
2013 *sendeth an ambassage, and desireth*
2014 *conditions of peace. 33 So likewise, whosoever*
2015 *he be of you that forsaketh not all that he*
2016 *hath, he cannot be my disciple.”*
2017 (Luke 14:25-33)

2018
2019 If we take the word “hate” as the equivalent of
2020 “abhor”, then the passage takes on a significance
2021 **which in every respect opposes the spirit or**
2022 **essence of all that is said in the rest of the Bible,**
2023 **especially in Exodus 20:12 and Leviticus 19:18.**
2024 Let’s see.

2025
2026 *“Honour thy father and thy mother, that thy*
2027 *days may be long upon the land which the*
2028 *LORD thy God giveth thee.”*
2029 (Exodus 20:12)

2030

“Ye shall fear every man his mother and his father, and keep my Sabbaths. I am the LORD your God.” (Leviticus 19:3)

Therefore, it is evident that what we interpret a priori from the passage of Luke is incorrect. Notwithstanding, if taking this matter into mind and we reread the whole Bible various times, we will someday find the explanation.

Precisely, those who have like me, lived in the countryside or towns in the country, will remember that when a pigeon or hen (one who is covering eggs for hatching) abandons their nest and does not return, we say “that the hen hated the nest”. That did not mean to us that the hen hated the nest, it just simply abandoned it. **With that same sense, the dictionary of the Royal Spanish Academy defines it as a secondary meaning.** Even if we did not have a dictionary or if it didn’t register this second meaning, because it is now obsolete, the Bible itself clarifies the matter.

First, knowing that God does not contradict Himself and that Jesus is not going to contradict Him either, we would understand that having previously said that we were to love our parents and our fellow man (Exodus 20:12; Leviticus 19:3; Matthew 15:4-9) Jesus Christ was not going to command us to hate them.

Secondly, we would not only realize the erroneous interpretation upon encountering these contradictions. We would also realize it by applying common sense and logic. Upon doing so, we would notice that **in the same passage it talks about hating life** (verse 26); and life cannot be hated. We can be unsatisfied with our life, we may want to

2066 abandon it or change it, but to hate life is absurd.
2067 Life is something abstract, impossible to be hated.

2068 Not only that, continuing to apply common sense
2069 to the passage, we see that after saying in verses 25-
2070 27 that everything should be “hated” in the interest
2071 of service to God, it shows beginning in verse 28
2072 and ending in verse 32, that before embracing any
2073 work, one should analyze if we are going to finish it
2074 once we’ve begun. This means that, for example, if
2075 you are going to become a missionary, consider
2076 whether you can do it. And taking into
2077 consideration and in connection with what is said in
2078 verses 25-27 about hating, it says in verse 33: “*So*
2079 *likewise*, *whosoever he be of you that **forsaketh not***
2080 *all that he hath, he cannot be my disciple.*”

2081 Notice that I underlined the word “forsaketh”,
2082 because as it can be clearly seen, Christ, in order to
2083 express the same general idea that He expressed
2084 with the word “**hate**”, He uses now the verb
2085 “**forsaketh**”. This is an indication that when he
2086 used it the first time the word “hate”, he used in its
2087 secondary meaning (which I explained in the
2088 beginning) the one of a hen abandoning the eggs in
2089 the nest, renouncing it.

2090 **When God established the Ten Command-**
2091 **ments, in which one of them commanded to**
2092 **honor father and mother, Jesus Christ was**
2093 **perfectly in agreement;** it is not logical that Christ
2094 was now going to command us to abhor them in the
2095 sense of hating, but that it was necessary to
2096 renounce them for the love of the gospel.

2097 **Third.** Upon reading other parts of the Bible, we
2098 can find the use of the word “hate” which is given
2099 in other passages, and realize the significance the
2100 translator gave it during his time. **It is not**
2101 **necessary to know Greek or Hebrew,** it is enough

2102 to apply common sense and wanting to read the
2103 entire Bible.

2104 **For example, in Genesis 29:31** we see that God
2105 saw that Leah was hated: “*And when the LORD saw*
2106 *that Leah was hated, he opened her womb; but*
2107 *Rachel was barren.*” However, we see that Jacob
2108 continued to sleep with Leah. Therefore, he did not
2109 hate her, only that he had her as a secondary wife,
2110 because the preferred one was Rachel. In verse 33
2111 we once again see the same case: “*....and said,*
2112 *Because the LORD hath heard that I was hated, he*
2113 *hath therefore given me this son also....*”. Leah
2114 recognizes that Jacob had relations with her and
2115 because she was hated, God gave her another son.
2116 In this case the word “hate” could not have been
2117 meaning to “abhor”, because if he hated her, if he
2118 abhorred her, he would not have the slightest
2119 inspiration to sleep with her.

2120 Another example is in Deuteronomy 21:15-16
2121 which says “*....If a man have two wives, one*
2122 *beloved, and another hated,....*”, in this case we
2123 see that “hated” could not have meant loathed,
2124 detested, abhorrent, or something like that because
2125 if he hated her, she would not be his wife; he would
2126 have divorced her and she could have married
2127 another man. For less than hatred a man could
2128 disown his wife. So it is clear that it was referring to
2129 abandoning her from the affective point of view, it
2130 is to say that she was unloved or less-loved.

2131 **In Deuteronomy 22:13-17 we also note that**
2132 **hate does not mean hatred**, but the desire to
2133 abandon her, because he no longer likes her and the
2134 man is searching for a pretext to liberate himself
2135 from her and look good in front of society.

2136 It is even clearer in Deuteronomy 24:1-4 where
2137 we see that there is no hate in the double

2138 disownment of the woman, but simply
2139 disappointment.

2140

2141 “¹ When a man hath taken a wife, and
2142 married her, and it come to pass that she find
2143 **no favour in his eyes**, because he hath found
2144 some uncleanness in her, then let him write
2145 her a bill of divorcement, and give it in her
2146 hand, and send her out of his house. ² And
2147 when she is departed out of his house, she
2148 may go and be another man's wife. ³ **And if**
2149 **the latter husband hate her**, and write her a
2150 bill of divorcement, and giveth it in her hand,
2151 and sendeth her out of his house; or if the
2152 latter husband die, which took her to be his
2153 wife; ⁴ her former husband, which sent her
2154 away, may not take her again to be his wife,
2155 after that she is defiled; for that is
2156 abomination before the LORD, and thou shalt
2157 not cause the land to sin, which the LORD thy
2158 God giveth thee for an inheritance.”

2159 (Deuteronomy 24:1-4)

2160

2161 In Job 33:20 it says that a person who is sick and
2162 in pain “*So that his life abhorreth bread,*”. **No one**
2163 **hates bread, he simply is not in the mood to eat**
2164 **it, he abandons it.**

2165 In Ecclesiastes 2:17-18, he declares that he
2166 “abhorred life” and “abhorred the work” he had
2167 done. Also here, we can say the same that we
2168 previously said about hating life; one may not have
2169 pleasure in life or in some work he did, but he does
2170 not hate life. Persons are hated; beings that think
2171 could be hated. No one hates a rock or a cloud.

2172 **In summary, these passages are very good**
2173 **examples of how useful it is to understand the**

2174 **Bible, to read it many times from Genesis to**
2175 **Revelation and see in other passages the meaning**
2176 **of the words which are used in those passages**
2177 **that create a difficulty to us.** That is better than
2178 studying a bit of Hebrew and Greek and later think
2179 that we know more than the ancient translators.
2180 That is also better than reading “books that explain
2181 the Bible”, when one has not read the Bible several
2182 times. By reading books without an analytical spirit
2183 and knowledge of the Bible, we risk ourselves to: **a)**
2184 **be deceived in bad faith; b)** be deceived by
2185 someone who, in very good faith, teaches us errors
2186 that with very bad intentions were taught to the
2187 writer of that book; or **c)** being deceived by the
2188 communication of personal errors of the writer,
2189 which not for being errors in good faith, are not
2190 errors, and even being good faith errors have an
2191 adverse effect on our life.

2192 This is the same as one who is on a scaffold and
2193 takes a wrong step. No matter how much in good
2194 faith he took the step, it does not avert him from
2195 suffering the consequences.

2196 **Another good example is the episode of Isaac**
2197 **and Abimelech.** We see in the entire passage and
2198 other before it, that the behavior of Abimelech with
2199 Isaac was always honorable and just. In verse 16,
2200 Abimelech does not attack nor endanger Isaac. He
2201 only asks him to retire from his territory because of
2202 motives of state: his strength grew and it was
2203 becoming dangerous in Abimelech’s nation; in
2204 addition, some problems were being generated
2205 among his citizens and Isaac, as we can see in verse
2206 15. There is no animosity, just simply the desire for
2207 him to retreat. That situation is described by Isaac in
2208 verse 27 with the word “**hate**”. They wanted Isaac

2209 to separate himself, leave their side, but **there is no**
2210 **hatred at any time.**

2211
2212 *“And Isaac said unto them: Wherefore come*
2213 *ye to me, seeing ye hate me, and have sent me*
2214 *away from you?”* (Geneses 26:27)

2215
2216 **Jude 1:23 also presents us with a good example**
2217 **to analyze.** As we have already seen, in the
2218 dictionary, the word “hate” in its secondary
2219 meaning is the abandonment of birds from their nest
2220 or its brood. With this meaning I have heard it many
2221 times in the countryside. That is the meaning it has
2222 here, in Jude as in the passage in Luke. One who
2223 chooses to dedicate himself to follow Christ, to
2224 preach the gospel as a missionary, in a certain way
2225 must abandon his family. Let us see the form in
2226 which Jude uses the word hate in his book.

2227
2228 *“And others save with fear, pulling them out*
2229 *of the fire; hating even the garment spotted*
2230 *by the flesh.”* (Jude 1:23)

2231
2232 As we can see, he is asking that we hate garments.
2233 No one hates clothing in the same way that water is
2234 not hated, nor a rock nor any inanimate object. In all
2235 of these examples, we have seen the use which is
2236 given to the word “hate” in different passages of the
2237 Bible, and in realizing this we can reason that when
2238 Christ asks us to hate our family, he is not asking us
2239 to hate them, to abhor them. In order to learn to
2240 correctly interpret the Bible, it is necessary to see
2241 how certain words and phrases are used in other
2242 passages.

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When nude does not mean nude

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Nowadays, when it is said that someone was found in a forest tied to a tree and nude, we all know that the poor man was naked in the same way that he came into this world. However in the Bible the words “nude” or “naked” does not have that **absolute** connotation. A case which shows the word “naked” without the absolute connotation we give it today is in I Samuel 31:9. Let’s see.

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Here we have the word “stripped” with another different significance to the one we commonly give it. Here it means to “take something off” or “remove something from one’s person”. Upon saying “they stripped off his armor”, evidently is not referring to leaving him in the nude but removing his armor.

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*“And they cut off his head, and **stripped off his armour**, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.”*

(I Samuel 31:9)

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Because of reading all Sacred Scripture many times, I realized that the word “naked” in the Bible, does not always mean “completely naked”, but that it means with such a scarce amount of clothing that it is embarrassing; as if today we would say that someone has presented himself in underpants.

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This idea is confirmed by this verse when it says: “....and stripped the naked of their clothing”. If the word “naked” meant “completely naked”, what other article of clothing could be removed from one who is naked? Upon saying here “....and stripped the naked of their clothing....,” shows us that the

naked were not so much so, because they still had clothing that could be removed. Here the word “naked” is not used in the **absolute** sense it is normally given today but as a hyperbole.

It is the general sense of the sentence and the common sense that should be primarily considered in the interpretation of a passage, as well as the general attitude of the Bible toward that same theme, and the use that is given to the same word in other passages. It is senseless and even dangerous to try to acquire a doctrine from isolated verses or passages; above all when they are in opposition to the general treatment of the same issues that is made in the rest of Sacred Scripture.

“For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.” (Job 22:6)

The same case is seen in Isaiah 20:2-3. Here the word “naked” can be applied in the same manner as I explained in the note on Job 22:6. I think this because it is not logical to suppose that Isaiah walked around completely naked for three years, day and night, summer and winter.

*“² At the same time spake the LORD by Isaiah the son of Amoz, saying: Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. ³ And the LORD said: Like as my servant Isaiah hath walked **naked and barefoot three years** for a sign and wonder upon Egypt and upon Ethiopia.”* (Isaiah 20:2-3)

2317 We can also see in II Samuel 6:20 that Michal,
2318 the daughter of Saul was making fun of David for
2319 being **“uncovered” in front of the handmaids,**
2320 when in reality David was not naked, but **dressed in**
2321 **a linen ephod,** as we can see in II Samuel 6:14.

2322
2323 *“And David danced before the LORD with*
2324 *all his might; and David was girded with a*
2325 *linen ephod.”* (II Samuel 6:14)

2326
2327 *“Then David returned to bless his household.*
2328 *And Michal the daughter of Saul came out to*
2329 *meet David, and said: How glorious was the*
2330 *king of Israel today, who uncovered himself*
2331 *today in the eyes of the handmaids of his*
2332 *servants, as one of the vain fellows*
2333 *shamelessly uncovereth himself!”*
2334 (II Samuel 6:20)

2335
2336 We once again see the usefulness of analyzing
2337 other passages where the same word or phrase is
2338 used in order to see the significance which the Bible
2339 is giving it. We also see in this case, that it is good
2340 to analyze the context, because by reading six
2341 previous verses, we realize that what Michal meant
2342 to say was that David was disrobing himself and is
2343 not as what we understand today by “uncovering”.

2344 **Even though we should primarily attribute to**
2345 **any word in the Bible the definition the**
2346 **dictionary gives us,** there are occasions in which
2347 words either have a second or third meaning which
2348 is no longer used today, or the significance has
2349 changed throughout the centuries, or the word is
2350 used in a figurative, metaphoric or hyperbolic form.
2351 In order to resolve this difficulty the best thing is to

2352 analyze the context, and analyzing the use of a word
2353 in other occasions in the Bible.

2354
2355 *“Then all the princes of the sea shall come*
2356 *down from their thrones, and lay away their*
2357 *robes, and put off their broidered garments;*
2358 *they shall clothe themselves with trembling;*
2359 *they shall sit upon the ground, and shall*
2360 *tremble at every moment, and be astonished*
2361 *at thee.”* (Ezekiel 26:16)

2362
2363 In the previous passage we see that when it says
2364 that they “put off their embroidered garments”, it
2365 was referring to the removal of embroidered
2366 clothing, not to remain as the day they were born in.
2367 Immediately thereafter, it adds that they would
2368 clothe themselves with trembling, which is
2369 evidently a figurative way of speaking, because no
2370 one can dress themselves with something as abstract
2371 as trembling.

2372 The hermeneutics that the Bible teaches is simply
2373 to read it in its entirety, apply common sense,
2374 analyze its context, look for the word that offers us
2375 difficulty in other passages, etc.. Learning Hebrew
2376 or Greek is not required of you.

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2379

2380 **When “all the earth” does not mean “all of the** 2381 **Earth”**

2382 There are times in the Bible when the phrase “all
2383 the earth” (or land, or countries) does not mean the
2384 entire planet. That is why in the title of this section,
2385 in the first phrase the word is in lower case and the
2386 second with a capital letter, because when it is used

2387 with a capital “E” it is referring to the name of the
2388 planet.

2389 It is good to have this in mind, because in a
2390 prophecy that speaks of “all the earth”, we have to
2391 try to decide whether it is referring to the entire
2392 planet or if it is referring to all the earth or the land
2393 in the nations about which is prophesied.

2394 It is good to bear in mind the fact that in our daily
2395 speech, and in this case in the Bible, words many
2396 times are **not** used with the absolute meaning that
2397 they have. I say that it is good, because in that way,
2398 **we don’t err in attributing that absolute meaning**
2399 **to those words in other passages**, where that
2400 meaning would be in opposition to what is said in
2401 the rest of the Bible. This is very important, above
2402 all, when we are going to interpret prophesies or set
2403 doctrines. In the verse we are going to analyze it
2404 says:

2405
2406 *“And **all** countries came into Egypt to*
2407 *Joseph for to buy corn, because that the*
2408 *famine was so sore **in all lands**.”*
2409 (Genesis 41:57)

2410
2411 If we analyze the use of the phrase “all countries”
2412 or “all lands” in this verse, we realize that **it is not**
2413 **referring to all the Earth, nor all the countries;**
2414 **this means that it is not referring to the entire**
2415 **planet**, but all the neighboring lands or nations of
2416 those regions. It is evident that the inhabitants of the
2417 American continent did not travel to Egypt to obtain
2418 food from Joseph; and the same can be said about
2419 places as remote as Japan, China, India or England.
2420 We can probably assure that in those places there
2421 wasn’t even the scarcity of food that afflicted the
2422 region at that particular time. It is the context, the

2423 common sense and above all the entire reading of
2424 the Bible that will show us the significance of those
2425 phrases and words.

2426 If we go to Genesis 47:15 we will see that in
2427 reality the only lands or nations that were going to
2428 buy food from Joseph were Egypt and Canaan. No
2429 other country such as Ethiopia, Syria, Persia, etc., is
2430 mentioned.

2431
2432 ***“And when money failed in the land of***
2433 ***Egypt, and in the land of Canaan, all the***
2434 ***Egyptians came unto Joseph, and said: Give***
2435 ***us bread, for why should we die in thy***
2436 ***presence? For the money faileth.”***
2437 (Genesis 47:15)

2438
2439 This way when you once again see in the Bible
2440 the phrase “all the earth” or “all the countries”, or
2441 “all the land”, analyze if that means the “entire
2442 planet” or a determined zone as it means here.

2443 If we now go to Joshua 9:24 we will once again
2444 see that we have to guide ourselves according to the
2445 context and reasoning in order to realize which one
2446 of all the significances is the one that is being
2447 applied in the passage we read. In the passage
2448 mentioned we see that in spite of the fact that the
2449 phrase “all the land” is used, this does not mean the
2450 entire Earth, but all the land that supposedly the
2451 Israelites were going to conquer at that time. We
2452 can understand this in the same manner in Joshua
2453 11:23. Let’s see.

2454
2455 ***“And they answered Joshua, and said:***
2456 ***Because it was certainly told thy servants,***
2457 ***how that the LORD thy God commanded his***
2458 ***servant Moses **to give you all the land**, and to***

destroy **all the inhabitants of the land** from before you, therefore we were sore afraid of our lives because of you, and have done this thing.” (Joshua 9:24)

*“So Joshua took **the whole land**, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And **the land rested from war.**”*

(Joshua 11:23)

In 9:24 we realize that God never said that the Israelites were going to conquer the entire planet, but all of the land in that region; nor did God send the Israelites to destroy all the inhabitants of the planet, therefore we understand that in this case “all the land” is not “all the Earth (planet).

It is seen again in 11:23, because Joshua did not conquer **all the Land**, namely all the planet, but **all the land** which had been assigned to them. When it says that the land rested from wars, it does not mean that the entire planet rested from wars, but only that section which was promised to them.

Let us now see a final example of how the word “earth” (land, country, ground) is used in the Bible. These words have various meanings or sense in the Bible:

a) as material ground (soil), as in Matthew 13:23;

*“But he that received seed into the **good ground** is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (Matthew 13:23)*

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b) as a floor or surface as in I Samuel 28:20;

*“Then Saul fell straightway **all along on the earth**, and was sore afraid, because of the words of Samuel, and there was no strength in him; for he had eaten no bread all the day, nor all the night. (I Samuel 28:20)*

c) as any country or region, as we see in Exodus 1:7, 10; Matthew 2:12;

*“⁷ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and **the land** was filled with them.....¹⁰ Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of **the land.**” (Exodus 1:7-10 Abbreviated)*

*“And being warned of God in a dream that they should not return to Herod, **they departed into their own country** another way.” (Matthew 2:12)*

d) as the planet which is how it is used in Genesis 1:1; Exodus 9:14 and Romans 9:17;

*“In the beginning God created the **heaven and the Earth.**” (Genesis 1:1)*

2530 *“For I will at this time send all my plagues*
2531 *upon thine heart, and upon thy servants, and*
2532 *upon thy people; that thou mayest know that*
2533 ***there is none like me in all the Earth.”***

(Exodus 9:14)

2535
2536 *“For the scripture saith unto Pharaoh: Even*
2537 *for this same purpose have I raised thee up,*
2538 *that I might shew my power in thee, and that*
2539 *my name might **be declared throughout all***
2540 ***the Earth.”***

(Romans 9:17)

2541
2542 **e)** as in the part which is not water which is what
2543 we see in Genesis 1:10, Isaiah 54:9;

2544
2545 *“And God called **the dry land earth**; and the*
2546 *gathering together of the waters called he*
2547 *seas; and God saw that it was good.”*

(Genesis 1:10)

2549
2550 *“For this is as the waters of Noah unto me,*
2551 *for as I have sworn that **the waters of Noah***
2552 ***should no more go over the earth**, so have I*
2553 *sworn that I would not be wroth with thee,*
2554 *nor rebuke thee.”*

(Isaiah 54:9)

2555
2556
2557 **f)** the country of Israel as in Jeremiah 40:7 y 9;
2558 Isaiah 1:7; Nehemiah 9:15; II Kings 4:38; 8:1-2

2559
2560 *“⁷ Now when all the captains of the forces*
2561 *which were in the fields, even they and their*
2562 *men, heard that the king of Babylon **had***
2563 ***made Gedaliah the son of Ahikam governor***
2564 ***in the land**, and had committed unto him men,*
2565 *and women, and children, and of the poor of*

2566 *the land, of them that were not carried away*
2567 *captive to Babylon;”* (Jeremiah 40:7)

2568
2569 *9 And Gedaliah the son of Ahikam the son of*
2570 *Shaphan sware unto them and to their men,*
2571 *saying: Fear not to serve the Chaldeans,*
2572 ***dwelt in the land**, and serve the king of*
2573 *Babylon, and it shall be well with you.”*
2574 (Jeremiah 40:9)

2575
2576 *“Your country is desolate, your cities are*
2577 *burned with fire; your land, strangers devour*
2578 *it in your presence, and it is desolate, as*
2579 *overthrown by strangers.”* (Isaiah 1:7)

2580
2581 *“And gavest them bread from heaven for*
2582 *their hunger, and broughtest forth water for*
2583 *them out of the rock for their thirst, and*
2584 *promisedst them that **they should go in to***
2585 ***possess the land** which thou hadst sworn to*
2586 *give them.”* (Nehemiah 9:15)

2587
2588 *“And Elisha came again to Gilgal, and **there***
2589 ***was a dearth in the land**; and the sons of the*
2590 *prophets were sitting before him, and he said*
2591 *unto his servant: Set on the great pot, and*
2592 *seethe pottage for the sons of the prophets.”*
2593 (II Kings 4:38)

2594
2595 *“Then spake Elisha unto the woman, whose*
2596 *son he had restored to life, saying: Arise, and*
2597 *go thou and thine household, and sojourn*
2598 *wheresoever thou canst sojourn, for **the***
2599 ***LORD hath called for a famine; and it shall***
2600 ***also come upon the land** seven years.”*
2601 (II Kings 8:1)

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g) the actual state of the living which is what is perceived in Exodus 9:15. There could even be many more meanings, but I have not become aware of more than these.

“For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.”
(Exodus 9:15)

As we can see, the word “earth” (Earth, earth, land, ground, country, region), has various meanings in the Bible and in order to realize the different meanings, we do not have to learn Hebrew or Greek, it is enough to learn to use common sense. In that way, we can trust the ancient translators without having to fear that modern translators may “discover” a new meaning for the Biblical passages of all time.

*

When a brother is not a brother

In the following passage we see that the word “brother” is used with the significance of a “close relative”. Jacob was the son of Rebecca, the sister of Laban, therefore he was the nephew of Laban not brother. The same significance is given to the word “brother” in Genesis 29:15. Bear in mind these things at the time in which you interpret certain passages “verbatim” based on the ordinary significance that we give to words and not in the one shown in the context and the rest of the Bible.

*“And Jacob told Rachel **that he was her father’s brother**, and that he was Rebekah’s son; and she ran and told her father.”*

(Genesis 29:12)

*“And Laban said unto Jacob: **Because thou art my brother**, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be?”*
(Gn 29:15)

(Gn 29:15)

These two examples are enough, because everyone who has read the Bible would have to see how Christians called each other among themselves, by the name of “brother” without even being related.

*

Grandchildren and other descendants, and those who inhabit a region, are called “sons”

Very often, in the Bible, the grandchildren or mere descendants are referred to as “sons”. In II Samuel 19:24, Mephibosheth was called the son of Saul when in reality he was his grandson. We prove this in II Samuel 9:6, where it tells us that he was the son of Jonathan, who was really the son of Saul.

*“And **Mephibosheth the son of Saul** came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.”*
(II Samuel 19:24)

(II Samuel 19:24)

“Now when *Mephibosheth, the son of Jonathan, the son of Saul*, was come unto

2673 *David, he fell on his face, and did reverence.*
2674 *And David said: Mephibosheth. And he*
2675 *answered: Behold thy servant!"*
2676 (II Samuel 9:6)

2677
2678 **If we now go to Chapter 2 of the book of Ezra,**
2679 we see that upon using the phrase "children of"
2680 what they mean is "inhabitants of" or "originally
2681 from" and not always children or descendants of
2682 anyone. It would be some as if saying children of
2683 New York, or children of Paris, or children of
2684 Madrid.

2685 I base my thinking on the fact that a great part of
2686 the names mentioned are names of known cities or
2687 regions. For example, in verse 7 of the second
2688 chapter of Ezra, it mentions the "children of Elam".
2689 We know that Elam is a region in Persia. Verse 21
2690 mentions the children of **Bethlehem**; the 25th verse
2691 mentions the children of Kirjatharim, Chephirah,
2692 and Beeroth, which are three cities mentioned in
2693 Joshua 9:17. Further along verse 26 mentions
2694 Ramah and Gabaa, two cities that were well known
2695 to readers of the Bible, which are also mentioned in
2696 Judges 19:13; in verse 29 of chapter two of Ezra,
2697 Nebo is mentioned, a city which is also mentioned
2698 in Chronicles 5:8; and finally in verse 34, Jericho is
2699 mentioned, the extremely well known city in Israel.

2700
2701 *"The children of Elam, a thousand two*
2702 *hundred fifty and four."* (Ezra 2:7)

2703
2704 *"The children of Bethlehem, an hundred*
2705 *twenty and three."* (Ezra 2:21)

2706
2707 *²⁵ The children of Kirjatharim, Chephirah,*
2708 *and Beeroth, seven hundred and forty and*

2709 *three. 26 The children of Ramah and Gaba,*
2710 *six hundred twenty and one.”*

2711 (Ezra 2:25-26)

2712
2713 *“The children of Nebo, fifty and two.”*

2714 (Ezra 2:29)

2715
2716 *“The children of Jericho, three hundred*
2717 *forty and five”* (Ezra 2:34)

2718
2719 *“The priests: the children of Jedaiah, of the*
2720 *house of Jeshua, nine hundred seventy and*
2721 *three.”* (Ezra 2:36)

2722

2723 **As we can see, many of those called “children**
2724 **of...” are in reality “habitants of” or “originally**
2725 **from...”**. I am not saying that there aren’t names of
2726 persons at times instead of names of cities as is
2727 found in verse 36 and others; what I am saying is
2728 that there are names of cities in addition to names of
2729 persons and that the habitants of these cities are
2730 mentioned as “children” of those places.

2731 I want to point this out in order to exercise
2732 hermeneutics, the Bible must be read many times
2733 and we have to guide ourselves by the form in
2734 which words and phrases are used there.

2735 *

2736

2737

2738 **Some are called “eunuchs” because they have**
2739 **been castrated and others are called “eunuchs”**
2740 **because they are officials of a king**

2741 The word “eunuch” was used to indicate a man
2742 who had been castrated as much as to indicate a
2743 servant or official of the king even if he had not
2744 been castrated.

2745 If we go to the dictionary, we see that a secondary
2746 meaning of this word is defined as the following:
2747 **“in ancient and oriental history**, an officer or
2748 favorite employee of a king”. With this, we see that
2749 this word does not **only** mean “a castrated man”.

2750 In almost all occasions in which that word is used,
2751 it is used in the secondary meaning, which means an
2752 employee or worker of a king.

2753 It is known that in the **congregation of Jehovah,**
2754 **a man that was castrated could not enter**, as it is
2755 said in Deuteronomy 23:1; therefore, no one who
2756 was truly a eunuch, could serve as a civil servant in
2757 the congregation of Jehovah. In the following
2758 passage, we see how these eunuchs served the king
2759 of Israel.

2760
2761 ***“The princes of Judah, and the princes of***
2762 ***Jerusalem, the eunuchs, and the priests, and***
2763 ***all the people of the land, which passed***
2764 ***between the parts of the calf”** (Jer 34:19)*

2765
2766 ***“Then took Johanan the son of Kareah and***
2767 ***all the captains of the forces that were with***
2768 ***him, all the remnant of the people whom he***
2769 ***had recovered from Ishmael the son of***
2770 ***Nethaniah, from Mizpah, after that he had***
2771 ***slain Gedaliah the son of Ahikam, even***
2772 ***mighty men of war, and the women, and the***
2773 ***children, and the eunuchs, whom he had***
2774 ***brought again from Gibeon”** (Jer 41:16)*

2775
2776 ***“He that is wounded in the stones, or hath***
2777 ***his privy member cut off, **shall not enter into*****
2778 ***the congregation of the LORD.”** (Dt 23:1)*

2779

2780 Upon seeing in the previous passages that in
2781 calling together the principals of Judah, the princes
2782 of Jerusalem, the priests, etc., the eunuchs were
2783 gathered and brought together with them; it is not
2784 reasonable to think that they were men who were
2785 castrated but officers of the kingdom.

2786 They cannot be men that were castrated for the
2787 twofold reason that **first**, the ones castrated could
2788 not belong to the congregation, and **secondly**, there
2789 is no reason for David to want to congregate with
2790 the mutilated of Israel, which means the miserable
2791 castrated ones, in order to exhibit them together
2792 with the principals of a nation. A castrated man
2793 could be a servant, but never be considered on the
2794 same level as the important men mentioned here. In
2795 the majority of cases, in which in the original the
2796 word “eunuch” is used, the King James version
2797 translates it as “officer”, and the Spanish Reina-
2798 Valera version maintains the word “eunuch”.

2799 If we now are going to read I Samuel 8:15 in the
2800 Reina-Valera translation, we will see that the word
2801 “eunuch” is translated in the King James version as
2802 “officer”, which in reality means an officer of the
2803 king even if he wasn’t castrated. We realize this
2804 because the king was not going to take one tenth of
2805 the seed and vineyards of his citizens in order to
2806 give them to his castrated ones. Logic indicates that
2807 this deals with important officers of the King. Let’s
2808 see Spanish Reina Valera version also.

2809 *“Él diezmará vuestras simientes y vuestras*
2810 *viñas, para dar a **sus eunucos** y a sus*
2811 *siervos.”* (I Samuel 8:15 RV)
2812
2813

2814 *“And he will take the tenth of your seed, and*
2815 *of your vineyards, and give to his officers,*
2816 *and to his servants.”* (I Samuel 8:15 KJ)

2817

2818 Upon reading the verse, we can clearly see the
2819 significance with which the word is used. Why do I
2820 think this? 1) Because it was not a Jewish custom
2821 to castrate a man for any reason and even less a
2822 Hebrew. 2) Castrated men could not belong to the
2823 congregation of Jehovah as we saw in Deuteronomy
2824 23:1. Therefore, no eunuch could belong to a group
2825 of important officers which had to be Jewish. In
2826 addition, those men that were the elite group of
2827 society did not allow themselves to be castrated.

2828 There are cases, as in Isaiah 56:3-5, in which the
2829 word “eunuch” has been used with the meaning of a
2830 castrated man, but in many other cases in the Bible,
2831 we realize that it is referring not to one who is
2832 castrated physically but to an officer of the king.

2833 As we can see, the words have several meanings
2834 and this happens with many of the words used in the
2835 Bible. This is why we should not form doctrines,
2836 nor make a correct interpretation with what just one
2837 phrase of the Bible says. We have to see how that
2838 same word or phrase is used throughout the rest of
2839 the Bible, we have to take into account its context,
2840 and we have to see what is said about that same
2841 subject in other passages of Scripture.

2842 Bear this in mind so that you don’t misinterpret
2843 some passage.

2844

*

2845

2846

2847 **Diverse meanings of the word “law”**

2848 It is important to know the meanings which are
2849 given in the Bible to the word “law”, because

2850 depending on the meaning that in a determined
2851 passage has the word “law”, is how we can interpret
2852 what is being said.

2853 **The Bible calls law to various things that are**
2854 **not the laws of God for human behavior** properly
2855 stated. To us, laws are those parts that are written
2856 which contain some norms to follow, whether
2857 rituals and ceremonies, or rules of behavior.
2858 However, from experience we see that in the Bible
2859 and especially in the New Testament, “law” is not
2860 only the laws of behavior stated, but also the Stone
2861 Tablets, a parchment, the Ten Commandments, the
2862 whole assemblage of the Scriptures, a section of
2863 Scripture, the Psalms, ritual laws and some other
2864 thing I may not remember at the moment. Let’s see.

2865
2866 **Where is it that the norms of behavior are**
2867 **called “law”?**

2868
2869 *“This is **the law** of the beasts, and of the*
2870 *fowl, and of every living creature that moveth*
2871 *in the waters, and of every creature that*
2872 *creepeth upon the earth.” (Leviticus 11:46)*

2873
2874 *“These are **the statutes and judgments and***
2875 ***laws**, which the LORD made between him and*
2876 *the children of Israel in mount Sinai by the*
2877 *hand of Moses.” (Leviticus 26:46)*

2878
2879 *“And what nation is there so great, that hath*
2880 *statutes and judgments so righteous **as all this***
2881 ***law, which I set before you this day?”***
2882 *(Deuteronomy 4:8)*

2883
2884 *“According to the sentence of **the law** which*
2885 *they shall teach thee, and according to the*

2886 *judgment which they shall tell thee, thou shalt*
2887 *do; thou shalt not decline from the sentence*
2888 *which they shall shew thee, to the right hand,*
2889 *nor to the left.” (Deuteronomy 17:11)*
2890
2891

2892 **Where is it that the Ten Commandments and**
2893 **the Tablets of Stone are called “law”?**
2894

2895 *“And the LORD said unto Moses: Come up*
2896 *to me into the mount, and be there, and I will*
2897 *give thee **tables of stone, and a law, and***
2898 ***commandments** which I have written; that*
2899 *thou mayest teach them.” (Exodus 24:12)*
2900
2901

2902 **Where is it that the word “law” is used as the**
2903 **whole assemblage of everything that is said in all**
2904 **of Scripture?**
2905

2906 *“And it shall be for a sign unto thee upon*
2907 *thine hand, and for a memorial between thine*
2908 *eyes, that **the LORD’S law** may be in thy*
2909 *mouth, for with a strong hand hath the LORD*
2910 *brought thee out of Egypt.” (Exodus 13:9)*
2911

2912 *“Then said the LORD unto Moses: Behold, I*
2913 *will rain bread from heaven for you; and the*
2914 *people shall go out and gather a certain rate*
2915 *every day, that I may prove them, whether*
2916 *they will walk **in my law**, or no.”*
2917 *(Exodus 16:4)*
2918

2919 *“Also every sickness, and every plague,*
2920 *which is not written in **the book of this law**,*

2921 *them will the LORD bring upon thee, until*
2922 *thou be destroyed.” (Deuteronomy 28:61)*

2923
2924 *“¹ Blessed is the man that walketh not in the*
2925 *counsel of the ungodly, nor standeth in the*
2926 *way of sinners, nor sitteth in the seat of the*
2927 *scornful. ² But his delight is **in the law of the***
2928 ***LORD; and in his law** doth he meditate day*
2929 *and night.” (Psalm 1:1-2)*

2930

2931

2932 **Where is it that a section of the totality of**
2933 **Scripture is called “law” being that it is divided**
2934 **into two, the law and the prophets?**

2935

2936 *“Think not that I am come to destroy **the law,***
2937 ***or the prophets;** I am not come to destroy, but*
2938 *to fulfil” (Matthew 5:17)*

2939

2940 *“Therefore all things whatsoever ye would*
2941 *that men should do to you, do ye even so to*
2942 *them: **for this is the law and the prophets.**”*
2943 *(Matthew 7:12)*

2944

2945 **Where is it that the book of Psalms and the**
2946 **prophesies are called “law”?**

2947

2948 *“Jesus answered them: Is it not written **in***
2949 ***your law,** I said, **Ye are gods?**”*
2950 *(John 10:34)*

2951

2952 *“I have said, **Ye are gods;** and all of you are*
2953 *children of the most High.” (Ps 82:6)*

2954

2955 *“But this cometh to pass, that the word might*
2956 *be fulfilled that is written **in their law**: They*
2957 ***hated me without a cause.**”* (John 15:25)

2958
2959 *“They that hate me without a cause are more*
2960 *than the hairs of mine head, **they that would***
2961 ***destroy me, being mine enemies wrongfully,***
2962 *are mighty; then I restored that which I took*
2963 *not away.”* (Ps 69:4)

2964
2965 *“The people answered him: We have heard*
2966 ***out of the law** that Christ abideth for ever;*
2967 *and how sayest thou: The Son of man must be*
2968 *lifted up? Who is this Son of man?”*
2969 (John 12:34)

2970
2971 *“Of the increase of his government and*
2972 *peace **there shall be no end**, upon the throne*
2973 *of David, and upon his kingdom, to order it,*
2974 *and to establish it with judgment and with*
2975 *justice **from henceforth even for ever.** The*
2976 *zeal of the LORD of hosts will perform this.”*
2977 (Isa 9:7)

2978
2979 **Where is it that rituals and laws of rituals are**
2980 **called “law”?**

2981
2982 (Ex 12:49 about Passover; Lv 6:9 about
2983 holocausts; Lv 6:14 the meat offerings; Lv 6:25
2984 and 7:1 sin offerings; Nm 6:13 about the rituals for
2985 the Nazarites; Mt 12:5 ritual tasks of the priests on
2986 Saturdays; Lk 2:22-24 purification rites; Eph 2:15
2987 ritual laws in general).

2988

2989 ***“One law shall be to him that is homeborn,***
2990 ***and unto the stranger that sojourneth among***
2991 ***you.”*** (Ex 12:49)

2992
2993 ***“Command Aaron and his sons, saying, This***
2994 ***is the law of the burnt offering. It is the burnt***
2995 ***offering, because of the burning upon the***
2996 ***altar all night unto the morning, and the fire***
2997 ***of the altar shall be burning in it.”*** (Lv 6:9)

2998
2999 ***“And this is the law of the meat offering, the***
3000 ***sons of Aaron shall offer it before the LORD,***
3001 ***before the altar.”*** (Lv 6:14)

3002
3003 ***“Speak unto Aaron and to his sons, saying:***
3004 ***This is the law of the sin offering: In the***
3005 ***place where the burnt offering is killed shall***
3006 ***the sin offering be killed before the LORD; it***
3007 ***is most holy.”*** (Lv 6:25)

3008
3009 ***“Likewise this is the law of the trespass***
3010 ***offering; it is most holy.”*** (Lv 7:1)

3011
3012 ***“And this is the law of the Nazarite, when***
3013 ***the days of his separation are fulfilled, he***
3014 ***shall be brought unto the door of the***
3015 ***tabernacle of the congregation”*** (Nm 6:13)

3016
3017 ***“Or have ye not read in the law, how that on***
3018 ***the Sabbath days the priests in the temple***
3019 ***profane the sabbath, and are blameless?”***
3020 (Mt 12:5)

3021
3022 ***“²² And when the days of her purification***
3023 ***according to the law of Moses were***
3024 ***accomplished, they brought him to Jerusalem,***

3025 *to present him to the Lord; 23 **as it is written***
3026 ***in the law of the Lord:** Every male that*
3027 *openeth the womb shall be called holy to the*
3028 *Lord; 24 and to offer a sacrifice according to*
3029 *that which is said **in the law** of the Lord, a*
3030 *pair of turtledoves, or two young pigeons.”*
3031 *(Lk 2:22-24)*

3032
3033 **Paul also calls “law” to the rituals.**

3034
3035 *“Having abolished in his flesh the enmity,*
3036 ***even the law of commandments contained in***
3037 ***ordinances**; for to make in himself of twain*
3038 *one new man, so making peace.”*
3039 *(Eph 2:15)*

3040
3041 *“And almost all things are by **the law** purged*
3042 *with blood; and without shedding of blood is*
3043 *no remission.”* *(Heb 9:22)*

3044
3045 *“For **the law** having a **shadow** of good*
3046 ***things to come**, and not the very image of the*
3047 *things, can never **with those sacrifices** which*
3048 *they offered year by year continually make the*
3049 *comers thereunto perfect.”* *(Heb 10:1)*

3050
3051 **In this next case we see that Paul calls**
3052 **“law” the book of the prophet Isaiah.**
3053 **Let’s see.**

3054
3055 *“**In the law** it is written: With men of **other***
3056 ***tongues** and other lips will I speak unto this*
3057 *people; and yet for all that will they not hear*
3058 *me, saith the Lord.”* *(I Co 14:21)*

3059

3060 ***“For with stammering lips and another***
3061 ***tongue will he speak to this people.”***
3062 (Isa 28;11)
3063
3064

3065 **As we can see, in the New Testament, the word**
3066 **“law” is used for various things. Therefore, when**
3067 **in the New Testament we see that the word**
3068 **“law” is used, in order to say it is obsolete, we**
3069 **have to analyze if it is referring to the laws of**
3070 **behavior, rituals or something else.**

3071 *

3072
3073
3074 **When an unfaithful woman is not an adulterer**

3075 The case I will present now is very particular to
3076 the Spanish language. It may possibly not present
3077 itself in other languages. In Spanish, to say a
3078 woman is unfaithful means that she had committed
3079 adultery against her husband. Motivated by that
3080 meaning, an individual had great conflict.

3081 I remember that about sixty years ago, I heard of a
3082 case in which a Christian found himself very
3083 disturbed, because he had read the verse I present
3084 below, and from his point of view, Paul here
3085 ordered Christians that if the wife of one was
3086 unfaithful, meaning she was committing adultery
3087 against him, but she wanted to continue living with
3088 her husband, that the Christian had to accept it and
3089 become a consenting cuckold. Even though this
3090 man did not find himself in such a dramatic case, he
3091 was disgusted with this supposed order from Paul,
3092 being that he considered that whoever does such a
3093 thing is as much of a sinner as the wife. Effectively,
3094 from the comparison in Numbers 5:13 and 31, we
3095 can gather that the man sins if he consents to the

3096 adultery of his wife. The verse in question is the
3097 following one.

3098
3099 *“But to the rest **speaking I, not the Lord:** If any*
3100 *brother **hath a wife that believeth not,** and*
3101 *she be pleased to dwell with him, let him not*
3102 *put her away.” (I Co 7:12)*

3103
3104 To the poor man, the Spanish verse mentioned
3105 sounded something like the following:

3106
3107 *“But to the rest **speaking I, not the Lord:** If*
3108 *any brother **hath an unfaithful wife,** and she*
3109 *be pleased to dwell with him, let him not put*
3110 *her away.” (I Corinthians 7:12)*

3111
3112 The Reina-Valera version translated literally from
3113 the Hebrew and Greek, and in Spanish the word
3114 “unbeliever” and “unfaithful” are synonymous.

3115 His problem consisted in that very, very often,
3116 Christians cling to or are guided by solitary verses
3117 and isolated passages, without knowing what the
3118 rest of the Bible says. If this believer would have
3119 read the rest of the Bible, or even if he hadn’t read
3120 it, he would have believed that God does not change
3121 his opinions, in order to accept today as good what
3122 He said yesterday was a sin, he would have
3123 understood that what Paul said could not mean what
3124 a priori it appeared to mean and that had to have
3125 some other explanation.

3126 **Precisely, the word “unfaithful” (infidel)** was
3127 used in the time in which this version of the Bible
3128 was translated to denote the person that was a non-
3129 believer, and even nowadays it is used like that on
3130 many occasions. In the English version, the King
3131 James, it is translated as a person who does not

3132 believe. What Paul was saying here is that if a man
3133 converts to Christ but not his wife and she, in spite
3134 of not being a believer, she would agree in keeping
3135 being his wife, that the Christian should not divorce
3136 her.

3137 **As we can see, we cannot look at Scripture with**
3138 **a narrow mind and with the exclusivity or**
3139 **preference to what a sole passage is saying, or**
3140 **the doctrines that we believe can be based upon**
3141 **its words,** if these are opposed to what we have
3142 learned in the rest of the Bible. We have to read the
3143 Bible in an integral- and not partial manner.

3144 **In order to finalize this chapter,** I only want to
3145 remind you how important it is to pay attention to
3146 what is being read, be honest in interpreting what
3147 you read and **see how phrases and words that**
3148 **present difficulty are used in other passages.**
3149 Something similar to this we find when upon
3150 interpreting a passage we find ourselves with the
3151 “absolutism” of certain words. We will see this
3152 phase of the eighth factor in the next chapter.

3153 ***
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3155
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3158

3159 **Chapter 10**

3160 **The absolutism of words**

3161
3162 **We should exercise care with words of**
3163 **“absolute” meaning**

3164 In this Chapter 10 we are going to deal with a
3165 special case related to the theme of how words are
3166 used in other passages, which is the eighth factor.

3167 This special case is the “absolutism” of certain
3168 words. Even though this case could have been dealt
3169 with in Chapter 9, being that the solution to this
3170 issue requires that we also pay attention to how
3171 words are used in other passages, there are three
3172 reasons why I treat this issue in a separate chapter.
3173 **First** is the fact that there are many examples which
3174 would make Chapter 9 very long. **Secondly**, is the
3175 fact that in addition to finding the significance of a
3176 word in other passages, the use of reason is
3177 required. **And third**, is that because of the use of
3178 the absolutism of words, many errors and heresies
3179 are formed. Due to all this, I have decided to treat
3180 this issue in a separate chapter.

3181 **There are words that by their common use give**
3182 **us an idea of something absolute**, as is “always”,
3183 “ever”, “all”, “nothing”, “never”, “eternally”,
3184 “forever”, etc.. However, sometimes in the Bible
3185 these words do not have the absolute significance
3186 that we give them in everyday life, as we will see
3187 below. That is why we should be careful when we
3188 read passages that appear to be in opposition to the
3189 rest of the Bible, motivated by the use of those
3190 words with absolute meaning.

3191 *

3192 3193 3194 **The pillar of the cloud did depart from the** 3195 **nation**

3196 Even though it says here that the column of cloud
3197 nor the pillar of fire never departed from the front of
3198 the nation’s path, it is understood that the word
3199 “never” is limited to the **never** until the time they
3200 ended their exodus. This is why words like “ever”,
3201 “never”, “all” “nothing”, “always”, etc., cannot
3202 always be taken in their absolute meaning, but

3203 according to the context, according to how it is in
3204 concordance with the rest of the Bible. We should
3205 not grapple with isolated verses in order to form
3206 twisted doctrines, which are to be in opposition to
3207 the rest of the Bible, which new doctrines are only
3208 used to attract disciples or to justify lusts.

3209
3210 *“He took not away the pillar of the cloud by*
3211 *day, nor the pillar of fire by night, from*
3212 *before the people.” (Exodus 13:22)*

3213
3214 If when reading this verse we use common sense
3215 with honesty, we realize that the phrase *“took not*
3216 *away”* does not mean “never ever”.

3217 *

3218
3219
3220 **When “for ever” is not always for ever and**
3221 **“perpetual” is not always perpetual**

3222 The word “perpetual”, “forever” or “for ever”
3223 means something that begins at a given moment and
3224 lasts for the rest of time. That is almost always its
3225 correct meaning. “For ever” or “perpetual” has a
3226 connotation that is more lasting than the phrase “for
3227 the life of”, which means while only life lasts. In
3228 various occasions I have said that in order to
3229 understand a word or expression in the Bible, the
3230 best thing is, (beside what the dictionary says) to
3231 see in what form it has been used in other passages
3232 and what is the context in which it is used now. In
3233 the following passage, it says that making the lamps
3234 burn in the tabernacle of testimony is “a statute for
3235 ever unto their generations.” However, when we
3236 reflect upon this, we will see that in this case “for
3237 ever” is not such perpetual as the dictionary would
3238 state, because on various occasions these lamps

3239 were not burning, especially during the captivity of
3240 Babylon, and Antioch, and when the Romans
3241 destroyed the Second Temple. Not only that, upon
3242 the coming of Christ, all of those rituals were going
3243 to cease, therefore it was not “absolutely for ever”.

3244

3245 *“In the tabernacle of the congregation*
3246 *without the vail, which is before the*
3247 *testimony, Aaron and his sons shall order it*
3248 *from evening to morning before the LORD; it*
3249 *shall be a statute for ever unto their*
3250 *generations on the behalf of the children of*
3251 *Israel.”* (Exodus 27:21)

3252

3253 In Exodus 28:43 it tells us that the robes of Aaron
3254 and his descendants constituted a **statute for ever**
3255 **(perpetual)** for him and his generations after him.
3256 However, all of this had to be eliminated when the
3257 “time of reformation” came, as stated in Heb 9:10.

3258

3259 *“And they shall be upon Aaron, and upon his*
3260 *sons, when they come in unto the tabernacle*
3261 *of the congregation, or when they come near*
3262 *unto the altar to minister in the holy place;*
3263 *that they bear not iniquity, and die. It shall be*
3264 *a statute for ever unto him and his seed after*
3265 *him.”* (Exodus 28:43)

3266

3267 In Exodus 29:9 it says that Aaron and his
3268 descendants would have the priesthood perpetually
3269 “...and the priest's office shall be theirs for a
3270 perpetual statute ...”, and we well know that in
3271 reality they were not going to have a perpetual
3272 priesthood, but that it was going to last until the
3273 coming of the true Great Priest, Jesus Christ Our
3274 Lord.

3275

3276 *“And thou shalt gird them with girdles,*
3277 *Aaron and his sons, and put the bonnets on*
3278 *them; and the priest's office shall be theirs **for***
3279 ***a perpetual statute**, and thou shalt consecrate*
3280 *Aaron and his sons.”* (Exodus 29:9)

3281

3282 The burning of incense which in Exodus is
3283 declared “**a perpetual incense before the LORD**
3284 *throughout your generations*”, ceased being
3285 perpetual when the laws ordering the rituals that
3286 were in the Old Testament were abolished, as we
3287 can see in Ephesians 2:15, Colossians 2:14, and
3288 when the Second Temple was destroyed.

3289

3290 *“And when Aaron lighteth the lamps at even,*
3291 *he shall burn incense upon it, **a perpetual***
3292 ***incense before the LORD throughout your***
3293 *generations.”* (Exodus 30:8)

3294

3295 *“Having abolished in his flesh the enmity,*
3296 *even **the law of commandments contained in***
3297 ***ordinances**, for to make in himself of twain*
3298 *one new man, so making peace.”*
3299 (Ephesians 2:15)

3300

3301 *“**Blotting out the handwriting of ordinances***
3302 *that was against us, which was contrary to us,*
3303 *and took it out of the way, nailing it to his*
3304 *cross.”* (Colossians 2:14)

3305

3306 Likewise, there are many other passages in which
3307 we see the same use of the word “perpetual” or
3308 “everlasting”, a use which is evident that the
3309 significance of that word is not “from that moment

3310 on and forever”; but “from that moment on and for
3311 a long time”.

3312 For example, in Exodus 40:15 it says that “*for*
3313 *their anointing shall surely be an everlasting*
3314 *priesthood throughout their generations*”, but that
3315 priesthood ended when Rome destroyed the Temple
3316 and the Levitical priesthood ended. Therefore, that
3317 priesthood was not perpetual in the sense that we
3318 give the word, but was very lasting.

3319
3320 *“And thou shalt anoint them, as thou didst*
3321 *anoint their father, that they may minister*
3322 *unto me in the priest's office, for their*
3323 *anointing shall surely be an everlasting*
3324 *priesthood throughout their generations.”*
3325 (Exodus 40:15)

3326
3327 Leviticus 6:18-20 speaks of a type of offering, a
3328 “**perpetual meat offering**”, but we know that this
3329 perpetual offering ended for 70 years with the
3330 destruction of the First Temple by Nebuchadnezzar;
3331 and for 20 centuries with the destruction of the
3332 Second Temple by the Romans. From this, we can
3333 once again learn that the meaning of the word
3334 “perpetual”, or the phrase “for ever”, even though
3335 on a regular basis means just that, **is not always**
3336 what we usually think.

3337
3338 *“¹⁸ All the males among the children of*
3339 *Aaron shall eat of it. It shall be a statute for*
3340 *ever in your generations concerning the*
3341 *offerings of the LORD made by fire, every one*
3342 *that toucheth them shall be holy. ¹⁹ And the*
3343 *LORD spake unto Moses, saying: ²⁰ This is*
3344 *the offering of Aaron and of his sons, which*
3345 *they shall offer unto the LORD in the day*

3346 *when he is anointed; the tenth part of an*
3347 *ephah of fine flour for a meat offering*
3348 ***perpetual**, half of it in the morning, and half*
3349 *thereof at night.” (Leviticus 6:18-20)*

3350

3351 Further along, in Leviticus 7:34, it speaks that the
3352 breast and shoulder of peace offerings were for
3353 Aaron and his children a statute **for ever**; in
3354 Leviticus 24:8 and 9 it orders the memorial bread to
3355 be set out as **an everlasting covenant**, which is the
3356 equivalent of saying perpetual and adds that these
3357 breads were going to be theirs to consume as
3358 something very holy, **“a perpetual statute”**. The
3359 same previous reasoning is valid here: the word
3360 “perpetual” does not mean “forever”, which is the
3361 significance we commonly give it, because after
3362 Christ’s coming, all the rituals laws would be
3363 abolished.

3364

3365 *“For the wave breast and the heave shoulder*
3366 *have I taken of the children of Israel from off*
3367 *the sacrifices of their peace offerings, 9 and*
3368 *have given them unto Aaron the priest and*
3369 *unto his sons by a statute **for ever** from*
3370 *among the children of Israel.”*

3371 (Leviticus 7:34)

3372

3373 *“8 Every sabbath he shall set it in order*
3374 *before the LORD continually, being taken*
3375 *from the children of Israel by **an everlasting***
3376 ***covenant**. 9 And it shall be Aaron's and his*
3377 *sons'; and they shall eat it in the holy place,*
3378 *for it is most holy unto him of the offerings of*
3379 *the LORD made by fire by a **perpetual***
3380 ***statute**.” (Leviticus 24:8-9)*

3381

3382 Likewise, Leviticus 25:34 says that the suburbs
3383 would be “**perpetual possession**” of the Levites,
3384 however, we already know that those common
3385 grounds are not possessed by the Levites nor does
3386 anyone know who the Levites are today.

3387
3388 *“But the field of the suburbs of their cities*
3389 *may not be sold; for it is their **perpetual***
3390 ***possession.**”* (Lev 25:34)
3391

3392 In Numbers 15:14-15, where it speaks of the laws
3393 regarding the offerings of strangers, it says “*an*
3394 *ordinance **for ever** in your generations*”, but
3395 notwithstanding that law does not rule any longer.
3396 Therefore, that statute was not for ever.

3397
3398 *“¹⁴ And if a stranger sojourn with you, or*
3399 *whosoever be among you in your generations,*
3400 *and will offer an offering made by fire, of a*
3401 *sweet savour unto the LORD; as ye do, so he*
3402 *shall do. ¹⁵ One ordinance shall be both for*
3403 *you of the congregation, and also for the*
3404 *stranger that sojourneth with you, **an***
3405 ***ordinance for ever in your generations:** as ye*
3406 *are, so shall the stranger be before the*
3407 *LORD.”* (Numbers 15:14-15)
3408

3409 Numbers 18:8, 11 and 19, speaks of what the
3410 priest had to eat from the offerings and sacrifices as
3411 “*an ordinance **for ever***”, but that perpetual statute
3412 does not exist any longer, because there are no
3413 sacrifices nor Levites. Four verses later, in 23 it
3414 speaks of how the Levites would take their
3415 iniquities to the Tabernacle instead of the children
3416 of Israel and that this would be “*a statute **for ever***
3417 ***throughout your generations***”, something which

3418 we already know ended when they destroyed the
3419 Temple.

3420
3421 *“And the LORD spake unto Aaron: Behold, I*
3422 *also have given thee the charge of mine heave*
3423 *offerings of all the hallowed things of the*
3424 *children of Israel; unto thee have I given them*
3425 *by reason of the anointing, and to thy sons, by*
3426 ***an ordinance for ever.**”* (Numbers 18:8)

3427
3428 *“And this is thine; the heave offering of their*
3429 *gift, with all the wave offerings of the children*
3430 *of Israel. I have given them unto thee, and to*
3431 *thy sons and to thy daughters with thee, by **a***
3432 ***statute for ever**, every one that is clean in thy*
3433 *house shall eat of it.”* (Numbers 18:11)

3434
3435 *“All the heave offerings of the holy things,*
3436 *which the children of Israel offer unto the*
3437 *LORD, have I given thee, and thy sons and*
3438 *thy daughters with thee, by **a statute for ever**;*
3439 *it is a covenant of salt **for ever** before the*
3440 *LORD unto thee and to thy seed with thee.”*
3441 (Numbers 18:19)

3442
3443 *“But the Levites shall do the service of the*
3444 *tabernacle of the congregation, and they shall*
3445 *bear their iniquity. It shall be **a statute for***
3446 ***ever throughout your generations**, that*
3447 *among the children of Israel they have no*
3448 *inheritance.”* (Numbers 18:23)

3449
3450 We see something similar in Numbers 19:10 and
3451 21 where it speaks of the ritual of the heifer
3452 declaring once again that it is *a statute for ever*; the
3453 same is declared in Numbers 25:13 with reference

3454 to Phinehas in the case of the Medianite woman,
3455 saying that he would have “the covenant of an
3456 **everlasting** priesthood”. Finally, when in Joshua
3457 15:9 Caleb relates the promise that Moses would
3458 make to him, it says that he promised the land that
3459 he tread upon “*shall be thine inheritance, and thy*
3460 *children's **for ever**””, however, we all know that
3461 ceased many years ago and we don’t even know
3462 who the descendants of Caleb are.*

3463
3464 “*And he that gathereth the ashes of the heifer*
3465 *shall wash his clothes, and be unclean until*
3466 *the even; and it shall be unto the children of*
3467 *Israel, and unto the stranger that sojourneth*
3468 *among them, **for a statute for ever.**”*

3469 (Numbers 19:10)

3470
3471 “*And it shall be **a perpetual statute** unto*
3472 *them, that he that sprinkleth the water of*
3473 *separation shall wash his clothes; and he that*
3474 *toucheth the water of separation shall be*
3475 *unclean until even.”* (Numbers 19:21)

3476
3477 “*And he shall have it, and his seed after him,*
3478 *even **the covenant of an everlasting***
3479 *priesthood; because he was zealous for his*
3480 *God, and made an atonement for the children*
3481 *of Israel.”* (Numbers 25:13)

3482
3483 “*And Moses sware on that day, saying:*
3484 *Surely the land whereon thy feet have trodden*
3485 *shall be thine inheritance, and **thy children's***
3486 ***for ever**, because thou hast wholly followed*
3487 *the LORD my God.”* (Joshua 14:9)

3488

3489 **As we can see, in each of these passages, the**
3490 **words or phrases like “perpetual”, “for ever”,**
3491 **“everlasting”, etc., are used in relation to**
3492 **promises that were fulfilled for a very long time,**
3493 but which we all know were not going to last
3494 perpetually, which means, forever, because when
3495 the sacrifices and other rituals laws ceased, the
3496 promises ceased as well.

3497 With everything explained here, we should be
3498 wise and sensible when we have to interpret what is
3499 said in a passage, even if the word used there
3500 appears to mean what we at first sight believe it
3501 means. This is much more important, when what we
3502 interpret in a passage is in opposition to what is said
3503 in the rest of the Bible, or what is said in another
3504 passage.

3505 **Fanaticism is one of the worst enemies of the**
3506 **faith.** There are many Christians who confuse
3507 fanaticism with a profound conviction. **Conviction**
3508 **is the product of having read the Bible various**
3509 **times and see that what is interpreted in one**
3510 **passage is not contradicted in another passage of**
3511 **Scripture;** it is the product of having honestly
3512 debated with other believers that interpretation and
3513 still not seeing any other alternative.

3514 **Fanaticism is the product of persisting in an**
3515 **interpretation and not allow anyone to convince**
3516 **you of a contrary interpretation** of yours, even
3517 though whoever is contradicting may have more
3518 convincing arguments. The latter is done in three
3519 different forms: **one** absolutely refusing to speak
3520 with someone who is contradictory; **another** is to
3521 speak to the one with the differing opinion, but
3522 abandoning the debate before reaching a
3523 conclusion, so that he become not convinced of
3524 what “he knows” is an error; and **third** is to go to

3525 the debate, believing to have received an esoteric
3526 celestial revelation with respect to the theme that is
3527 discussed, which, if the other has better arguments,
3528 they attribute to a temptation to prove their “faith”,
3529 or that the other is more intelligent, but “is not
3530 correct” and because of that do not allow
3531 themselves to be convinced.

3532 *

3533
3534

3535 **The phrase “many days” or “much time” can**
3536 **mean three years or twenty years and “shortly”**
3537 **can mean two thousand years**

3538 In the Bible, the phrase “many days” or “time
3539 was long” has an uncertain meaning. In I Samuel
3540 7:2 the phrase “time was long” is used to indicate
3541 20 years, while in I Kings 2:38-39 the phrase
3542 “many days” is used to indicate only three years.

3543

3544 *“And it came to pass, while the ark abode in*
3545 *Kirjathjearim, that **the time was long, for it***
3546 ***was twenty years;** and all the house of Israel*
3547 *lamented after the LORD.” (I Samuel 7:2)*

3548

3549 *“³⁸ And Shimei said unto the king: The saying*
3550 *is good; as my lord the king hath said, so will*
3551 *thy servant do. And Shimei dwelt in Jerusalem*
3552 ***many days.** ³⁹ And it came to pass **at the end***
3553 ***of three years,**—that two of the servants of*
3554 *Shimei ran away unto Achish son of Maachah*
3555 *king of Gath. And they told Shimei, saying:*
3556 *Behold, thy servants be in Gath.”*

3557 (I Kings 2:38-39)

3558

3559 Something similar occurs with the phrases
3560 “shortly” and “at hand”. It is not an exaggeration to

3561 exhort a Christian once again to be cautious in his
3562 reading of the Bible in general, in particular the
3563 prophecies and specifically Revelation. We should
3564 not hold on to a sole possibility of an interpretation,
3565 but have them all in mind, even if we are more
3566 inclined to some.

3567
3568 *“¹ The Revelation of Jesus Christ, which God*
3569 *gave unto him, to shew unto his servants*
3570 ***things which must shortly come to pass;** and*
3571 *he sent and signified it by his angel unto his*
3572 *servant John; ² who bare record of the word*
3573 *of God, and of the testimony of Jesus Christ,*
3574 *and of all things that he saw. ³ Blessed is he*
3575 *that readeth, and they that hear the words of*
3576 *this prophecy, and keep those things which*
3577 *are written therein, **for the time is at hand.**”*
3578 *(Revelation 1:1-3)*

3579
3580 From what is said in the previous passage,
3581 “....things which must shortly come to pass....” and
3582 “....for the time is at hand....”, we acquire the idea
3583 that there was a certain urgency in what was being
3584 announced; however, we see that those things either
3585 have not occurred or almost none of them have
3586 occurred. What is the explanation?

3587 All of this means one (or more) of the following
3588 things: **a)** that **everything** revealed in Revelation
3589 were things that were going to happen right away;
3590 **b)** that what was prophesied would begin soon to
3591 happen, even though that did not mean that it was
3592 going to end quickly, but that the events announced
3593 were going to continue to happen; **c)** that it only
3594 refers to what it is immediately going to say, the
3595 giving of the letters; **d)** that upon saying that the
3596 time is near, it could be referring to a brief time for

3597 God: one or two thousand years; e) that these three
3598 verses were written bearing in mind the Christians
3599 at the end of time and they are geared towards them,
3600 in order to warn them, that when all of this begins to
3601 occur, it will happen quickly.

3602 Something similar to when it says: “...*this*
3603 *generation will certainly not pass*, in Matthew
3604 24:34, that it did not refer to that generation, but to
3605 the future generation who would witness the
3606 beginning of what was said there. Likewise, in
3607 Revelation, John could be talking to the generation
3608 of the end; and it is to those to whom he says “the
3609 time is near”, and upon speaking John does it as if
3610 he was part of the final generation. Such an idea is
3611 backed by Revelation 1:10 where we see that John
3612 feels like he has been transported to the day of the
3613 Lord, or the final generation, and being a part of
3614 that final generation it is that he says, “the time is
3615 near”.

3616
3617 “*I was in the Spirit on the Lord's day, and*
3618 *heard behind me a great voice, as of a*
3619 *trumpet.*” (Revelation 1:10)

3620
3621 It is good to bear in mind here, so that we do not
3622 grasp foolishly to simple words, that in Revelation
3623 22:20, the phrase “*I come quickly*”, does not mean
3624 brevity from our human point of view, because
3625 nearly 2000 years have passed without it being
3626 fulfilled.

3627
3628 “*He which testifieth these things saith:*
3629 *Surely I come **quickly**. Amen. Even so, come,*
3630 *Lord Jesus.*” (Revelation 22:20)

3631 *

3632

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**Women and children were not left alone and
helpless in the lands of Og and Sihon**

The word “**all**” in the Bible, in the majority of cases means exactly that “**ALL**”; but it is not always like this, we have to know how to discern. As I always say, the Bible has to be read from day to day, in order, from Genesis all the way to Revelation, time and time again. Only in that way can we achieve an integral image and diaphanous picture of what is written in it. We can only achieve a monolithic doctrine in that manner.

If we read Numbers 32:1-32 we can obtain the impression that **all** the men of the tribe of Ruben the tribe of Gad and the half-tribe of Manasseh, were going to cross the Jordan river to help the other tribes in the war. This is noted mostly in verses 16 and 17, where it appears that only women, children and livestock remained in the land, because there is no mention of any man. We also note this in verse 21 where Moses says “... *will go **all** of you armed over the Jordan...*”; also in verse 24 where the same idea as in 16 and 17 is repeated; once again in 26 where in addition to repeating the same idea about the livestock and the children, women are added, but it does not mention men; once again in 29, where Moses one more time gives the sense that it specifies that “**all**” men would pass; and finally in verse 32, where the people of the two and the half tribes seem to agree with what was said by Moses about the fact that “**all**” men would pass.

If we were to guide ourselves by only this passage in the book of Numbers, we would have to come to the conclusion that the women and children were going to remain alone in the midst of a land that had been recently conquered, exposed to surrounding

3669 enemies, that would invade a land that offered such
3670 easy loot, being that only women and children
3671 inhabited it and there was so much livestock (32:1).

3672 If we now read Numbers 26:7, 18 and 34, we will
3673 see that in the last census, the one done after the
3674 problem created by Balaam, the tribe of Ruben had
3675 43,730 men, the tribe of Gad 40,500 and the tribe of
3676 Manasseh 52,700 warriors that were older than 20
3677 and less than 60 years of age. Let us remember that
3678 there had only been 40 years since their departure
3679 from Egypt and those who were older than 20 years,
3680 when they left Egypt, had died along the way.
3681 Alright, if we add half of the people from
3682 Manasseh, which would have been 26,350 and all of
3683 those from the tribes of Ruben and Gad, the total
3684 would have been 110,580 men above the age of 20.
3685 However, we see here, in Joshua 4:12-13, that it
3686 says that the ones that passed to war were only a
3687 mere 40,000.

3688

3689 *“¹² And the children of Reuben, and the*
3690 *children of Gad, and half the tribe of*
3691 *Manasseh, passed over armed before the*
3692 *children of Israel, as Moses spake unto them.*
3693 *¹³ About forty thousand prepared for war*
3694 *passed over before the LORD unto battle, to*
3695 *the plains of Jericho.” (Joshua 4:12-13)*

3696

3697 Upon reading this we realize that **we have to**
3698 **modify the impression given by the reading of**
3699 **those passages** of the book of Numbers which
3700 appeared to say that **“all”** men were going to go to
3701 war. That way the children, women and livestock
3702 were going to remain helpless in the midst of a vast
3703 land that had been recently conquered, and
3704 surrounded by unfriendly nations, and with an

3705 obstacle, the Jordan River, separating them from
3706 their possible helpers which were days away from
3707 reaching them.

3708 **As we can see, those that passed the Jordan to**
3709 **go to war were 40,000 of the 110,580, an**
3710 **approximate 36%.** That group of fighters formed a
3711 little less than three light infantry divisions; while in
3712 the conquered land, 70,580 men over the age of 20
3713 remained, practically six divisions. Remember that
3714 out of all these men a very little amount (if any),
3715 were above the age of 60. This nation was formed
3716 by those who were under 20 years of age at the time
3717 of the rebellion of the explorers, about 40 years
3718 before.

3719 **That not all of them went to war is also proven**
3720 by what is said in Joshua 22:8 where we see that in
3721 the land of two and the half tribes, **brothers had**
3722 **been left behind**, with which to share in the plunder
3723 of the enemies. If **all** would have gone to war, there
3724 would not have been anyone with which to share
3725 the plunder upon the return, because **all** of them
3726 would have taken part in the loot.

3727
3728 *“And he spake unto them, saying: Return*
3729 *with much riches unto your tents, and with*
3730 *very much cattle, with silver, and with gold,*
3731 *and with brass, and with iron, and with very*
3732 *much raiment: **divide the spoil of your***
3733 ***enemies with your brethren.**”* (Jos 22:8)

3734
3735 Perhaps they remained for diverse motives, if in a
3736 family there were 5 men and 3 of them went to war,
3737 the other two could remain at home, also could stay
3738 the older ones, the ones who did not have the
3739 energy and vigor even though they were young, the
3740 blatant ones who enjoyed the sacrifice of others, the

3741 ones who did not have weapons, the ones who did
3742 not have any valor, as is established in
3743 Deuteronomy 20:8, etc.. This last one appears to be
3744 the principal motive if we guide ourselves by what
3745 is said in Joshua 1:14 “...but ye shall pass before
3746 your brethren armed, **all the mighty en of valour**, ,
3747 and help them;...”.

3748 **Moral of the story:** the Bible, in order for it to be
3749 understood correctly, has to be **read completely,**
3750 **from Genesis to Revelation.** We should not give
3751 more importance to some passages than to others, to
3752 some books than to others; because as Paul said,
3753 “...All scripture is given by inspiration of God, and
3754 is profitable for doctrine, for reproof, for
3755 correction, for instruction in righteousness....” (II
3756 Tim 3:16); and when he said that, he was referring
3757 to the Old Testament, because the New Testament
3758 had not been written. In this case, because I read
3759 “non-important” passages of the census, I could
3760 realize what really happened. We have to read the
3761 whole Bible without skipping anything.

3762 **It should be read continuously, day to day,** as it
3763 says in Joshua 1:8 because only in that way can the
3764 diverse things that one has to analyze or remember
3765 be maintained in our minds.

3766 **We should read it in order,** without continually
3767 jumping from one place to other because maybe that
3768 is why Scripture is in that order and none other, and
3769 because additionally, in this way we are sure that
3770 we have read it entirely or there are things that one
3771 has never read, or at least have not read them in the
3772 corresponding context.

3773 **Without skipping over anything** even if it seems
3774 useless or boring, because it is written for a reason.
3775 A passage is not more Biblical than another, nor

3776 inspired more than another. If they had no purpose
3777 they wouldn't be there.

3778 **This proof about the fact that only a part of the**
3779 **two and the half tribes went to war, I got from**
3780 **the fact that I read the amount of inhabitants**
3781 **given in the census of the Israelites, something**
3782 **many find tedious and do not read.**

3783 The knowledge of Scripture that I can show you
3784 in these notes, I have acquired just that way: by
3785 reading the Bible as I advise you to do.

3786 Notice that I have not advised you to study
3787 Hebrew and Greek, because it is not necessary,
3788 what we have to do is be honest, continually read
3789 the Bible, do not cling preconceived
3790 "interpretations" and use common sense.

3791 *

3792
3793
3794 **In Edom there is nothing that burns or give**
3795 **smoke or smolders day and night**

3796 In some of the passages of the Bible, words such
3797 as "eternal", "perpetual", "always", "never", etc.,
3798 are used without the absolute sense we attribute to
3799 them. Other times they are used in the absolute
3800 sense; which means "never" means exactly that:
3801 never again. In verse 5 of the chapter 34 of Isaiah,
3802 we see that it is speaking of Edom. In verse 10, it
3803 speaks of a fire which in the land of Edom, **will not**
3804 **be put out neither day, nor night;** and that the
3805 smoke would **rise perpetually.**

3806
3807 *"9 And the streams thereof shall be turned*
3808 *into pitch, and the dust thereof into brimstone,*
3809 *and the land thereof shall become burning*
3810 *pitch. 10 **It shall not be quenched night nor***
3811 ***day; the smoke thereof shall go up for ever:***

3812 ***from generation to generation** it shall lie*
3813 *waste; none shall pass through it **for ever and***
3814 ***ever.*** (Isa 34:9-10)
3815

3816 It is evident that in the land that the descendants
3817 of Esau occupied (which is also called Edom)
3818 nothing actually exists that brings forth smoke or
3819 fire continually. Therefore, the phrases, “night nor
3820 day”, “for ever”, “from generation to generation”,
3821 and “for ever and ever”, in reality do not have the
3822 strength that we give it.

3823 It could be said that what happens is that this
3824 prophecy has not begun to be fulfilled; but if it were
3825 like that, we would have to come to the conclusion
3826 that it will be fulfilled at the end of the world; and
3827 then “from generation to generation” would be
3828 referring to generations that will rise up during the
3829 Millennium, after the Second Coming of Christ.

3830 Now, even in that way, the fire and smoke could
3831 last throughout the entire millennium (a thousand
3832 years), **but would not last perpetually, because**
3833 **when the new Heaven and Earth come, it will not**
3834 **continue.**

3835 A possibility is that this prophesy is referring to a
3836 threat to Edom, but that did not come to fruition
3837 because of the repentance of the nation as was the
3838 case in Nineveh.

3839 The context of each passage and its comparison
3840 with other prophecies or acts, is the best guide for
3841 us to understand if a word means exactly what we
3842 think it means or not. In this case, the reading of the
3843 rest of this chapter shows that after the announced
3844 destruction, the nation of Edom would continue to
3845 be inhabited by humans (verse 12) and animals
3846 (verses 11-15).
3847

*“For my sword shall be bathed in heaven: behold, it shall come down **upon Idumea**, and upon the people of my curse, to judgment.”*
(Isa 34:5)

“9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10 **It shall not be quenched night nor day; the smoke thereof shall go up for ever** from generation to generation it shall lie waste; none shall pass through it for ever and ever. 11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. 12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls. 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.”

(Isa 34:9-15)

As we have seen in this chapter, prudence teaches us to examine the words that have an “absolute” meaning, in order to see if it refers to a hyperbole, a prophecy not yet fulfilled, a threat that did not occur

3884 because of the repentance of those threatened, or if
3885 it deals with some other thing. We also saw that one
3886 of the methods to come to a conclusion is to read
3887 other passages that deal with the same subject
3888 matter or a similar one. Remember, do not waste
3889 time in learning a bit of Hebrew and another bit of
3890 Greek because those who translated our Bibles
3891 knew a lot more than the actual translators of today.
3892 In addition, they did not have any sectarian or
3893 shameful interests to twist the Word; and if they
3894 had it, we know of them nowadays by history, and
3895 we know what they could have twisted. **What we**
3896 **do have to learn is** to use common sense.
3897 With this chapter, we end the explanation of the
3898 eighth factor and let's study the ninth.

3899 ***
3900
3901
3902
3903
3904

3905 **Chapter 11**

3906 **Very often the context determines the**

3907 **significance**

3908
3909 **The context suggests that the Aaron's**
3910 **sons were inebriated**

3911 **A ninth factor** to properly understand the Bible,
3912 is to keep in mind the context; the anterior context
3913 as well as the posterior. In the case of the death of
3914 Aaron's two sons which is told in Leviticus 10:1-
3915 10, the subsequent context allows us to suspect that
3916 these two priests were inebriated when they dared to
3917 burn incense in a way that was not authorized.

3918 It is possible for us to suspect that these two sons
3919 of Aaron were drunk when the idea to make an
3920 offering occurred to them “...and offered strange
3921 fire before the LORD, which he commanded them
3922 not...”, because immediately after narrating this
3923 event, it states that God told Aaron not to drink
3924 wine nor cider when it was time to enter to make
3925 the sacrifices. And in order to make such a
3926 suspicion stand out, he adds this commandment
3927 “...that ye may put difference between holy and
3928 unholy....”.

3929 This gives a sensation as if the deaths of Nadab
3930 and Abihu, the sons of Aaron, had been motivated
3931 for not having made the distinction between the
3932 holy and the profane due to the level of alcohol in
3933 their organism.

3934
3935 “¹ And Nadab and Abihu, the sons of Aaron,
3936 took either of them his censer, and put fire
3937 therein, and put incense thereon, and offered
3938 strange fire before the LORD, which he
3939 commanded them not. ² And there went out
3940 fire from the LORD, and devoured them, and
3941 they died before the LORD....⁸ And the LORD
3942 spake unto Aaron, saying, ⁹ **Do not drink**
3943 **wine nor strong drink, thou, nor thy sons**
3944 **with thee, when ye go into the tabernacle of**
3945 **the congregation, lest ye die; it shall be a**
3946 **statute for ever throughout your generations;**
3947 ¹⁰ And that ye may put difference between
3948 holy and unholy, and between unclean and
3949 clean.” (Lv 10:1-10 Abbreviated)

3950
3951 It is also a significant fact that in this case God
3952 spoke directly with Aaron and only with him;
3953 without Moses as the intermediary, as it always

3954 occurred. God spoke directly to Aaron alone very
3955 few times; prior to this occasion, I can only
3956 remember one other time in Exodus 4:27.

3957 This idea occurred to me when reading the note in
3958 the margin of the Bible translated by Felipe Scio de
3959 San Miguel which was printed at the end of the
3960 1700's, and **which I hold as valuable proof of**
3961 **everything which at that time had not been**
3962 **altered as yet.** I also have a copy of the original
3963 Bible that was translated and printed by Casiodoro
3964 de Reina, before it was revised by Cipriano Valera.
3965 But for this latter one, what I have is a photographic
3966 printing of each page and not the original itself, as
3967 in the case of Scio of San Miguel. I also have a
3968 photocopy of the original of the Casiodoro de Reina
3969 Bible with the revision that was made by Cipriano
3970 Valera.

3971 *

3972
3973
3974 **“Desert” means “solitary”, “uninhabited”, not**
3975 **“arid” or “infertile”**

3976 On many occasions, it is the context that
3977 enlightens us about the meaning of a word, verse or
3978 passage. In the translations of the Bible to Spanish
3979 the word “desert” is used frequently and
3980 appropriately. In the English translations the word
3981 “wilderness” is used to signify an uninhabited place
3982 but not arid and without vegetation. However, some
3983 English speaking believers erroneously use the
3984 word “wilderness” to mean “desert”, or a place
3985 which is arid and without vegetation, which is not
3986 always correct. The jungle is not an arid place
3987 because it has water and vegetation. Not
3988 withstanding, if we put two and a half million
3989 people in a jungle or forest, they can die of hunger

3990 and thirst, because there isn't enough food and
3991 water for so many people in one place.

3992 The words “desert” and “wilderness” are defined
3993 by many today to mean an arid terrain, infertile,
3994 without humidity nor vegetation, like the Sahara.
3995 However, the **meaning of the word “deserted”**
3996 **means “solitary”, “without inhabitants”.**

3997 Being that terrain that is infertile, barren, arid, are
3998 abandoned by people, they remain solitary and
3999 without inhabitants, and that is why that terrain is
4000 called “deserted”. But, the true meaning of the word
4001 “desert” or “wilderness” is not a place without
4002 vegetation or water, but a place that is uninhabited.
4003 For example, the jungle is a deserted place, but it is
4004 not a place without water or vegetation. That is why
4005 in English the translation is made with the word
4006 “wilderness” and not “desert”.

4007 It is true that whoever knows the meaning of this
4008 word will not have a problem understanding what
4009 the Bible says. But if the person does not know the
4010 true meaning of the word, but pays attention to the
4011 context where the word “wilderness” is found, he
4012 will perfectly understand that the meaning is
4013 “solitary”, “uninhabited” and not “arid” nor
4014 “infertile”. Let's see some examples so that you
4015 may understand the importance of paying attention
4016 to the context.

4017 **If we go to the New Testament, we will see the**
4018 **same use of the word.** Here we see that in the
4019 “wilderness” where John baptized by immersion,
4020 there was sufficient water to baptize the multitudes.

4021
4022 *“John did baptize in the wilderness, and*
4023 *preach the baptism of repentance for the*
4024 *remission of sins.”* (Mark 1:4)
4025

If John baptized in the wilderness it is because there was sufficient water there so that the people could enter into it at least to the waist. Therefore, the so-called wilderness was not a place like the Sahara, but a place like the countryside of our countries that are found far from cities and highways, where there are no facilities where to live, but a river can be found.

In spite of the fact that in verse 35, it speaks of a “desert”, in 39 we see that **there was green grass there**, this gives a hint to what they called “desert place”.

“³⁵ And when the day was now far spent, his disciples came unto him, and said: **This is a desert place,** and now the time is far passed
³⁶ Send them away, that they may go into the country round about, and into the villages, and buy themselves bread, for they have nothing to eat. ³⁷ He answered and said unto them: Give ye them to eat. And they say unto him: Shall we go and buy two hundred pennyworth of bread, and give them to eat? ³⁸ He saith unto them: How many loaves have ye? Go and see. And when they knew, they say: Five, and two fishes. ³⁹ And he commanded them to make all sit down by companies **upon the green grass.**

(Mark 6:35-39)

*

The Sinai, a “wilderness” where there was an abundance of water, grass and trees

In chapter 19 of Exodus we see that the people reached the wilderness or desert of Sinai. This

4062 wilderness was a place that was uninhabited, not a
4063 wasteland, infertile or barren. It was not without
4064 water and vegetation. In order to say this, I base
4065 myself on the fact that to feed two and a half
4066 million inhabitants and their sheep, cows, donkeys,
4067 etc., there had to be grass and water in the place;
4068 and that it had sufficient water, not only to drink,
4069 but also to wash clothes as we can see it was used in
4070 verse 14.

4071
4072 *“In the third month, when the children of*
4073 *Israel were gone forth out of the land of*
4074 *Egypt, the same day came they into **the***
4075 ***wilderness of Sinai.**” (Ex 19:1)*

4076
4077 *“And Moses went down from the mount unto*
4078 *the people, and sanctified the people; and*
4079 ***they washed their clothes.**” (Ex 19:14)*

4080
4081 **As we can see, it is valid to use the context in**
4082 **order to reason what the meaning of a word is.**
4083 Other similar passages can be seen further along in
4084 the same book of Exodus.

4085 Many people think that because now there are
4086 regions on the planet that are truly sandy, arid
4087 terrains in which there is neither vegetation nor
4088 water, this means that they were always like that.

4089 The region of Sinai, during the time of Moses was
4090 not arid, because there was grass. This we can
4091 gather from what God says, in his warning to
4092 Moses: that not even the animals are permitted to
4093 **graze before the mount.** If God prohibits them
4094 from eating the grass in front of the mount, it is
4095 because there was grass, and if there was grass, it
4096 was not what we call a desert today.

4097 Likewise, if we notice in Deuteronomy 9:21, we
4098 see that there was water because when Moses
4099 ground the golden calf, he threw it into the brook
4100 that descended out of the mount.

4101
4102 *“² And be ready in the morning, and **come up***
4103 ***in the morning unto mount Sinai**, and*
4104 *present thyself there to me in the top of the*
4105 *mount. ³ And no man shall come up with thee,*
4106 *neither let any man be seen throughout all the*
4107 *mount; **neither let the flocks nor herds feed***
4108 ***before that mount.**” (Ex 34:2-3)*

4109
4110 *“And he took the calf which they had made,*
4111 *and **burnt it in the fire**, and ground it to*
4112 *powder, and strawed it upon **the water**, and*
4113 *made the children of Israel drink of it.”*
4114 *(Ex 32:20)*

4115
4116 *“And I took your sin, the calf which ye had*
4117 *made, and **burnt it with fire**, and stamped it,*
4118 *and ground it very small, even until it was as*
4119 *small as dust; and I cast the dust thereof into*
4120 ***the brook that descended out of the mount.**”*
4121 *(Dt 9:21)*

4122
4123 In the two previous verses we see that in addition
4124 to having water, there was wood, because he burned
4125 the calf. If there was wood, it is because there were
4126 trees. That does not mean that there was a spring or
4127 stream every three yards, or a small river, but
4128 evidently, with a few exceptions, they had access to
4129 water and wood. **We once again see the**
4130 **importance of paying attention to the context,**
4131 **and to read the whole Bible.**

4132 In the following passage we see once again that
4133 this “desert” or “wilderness” where the Israelites
4134 traveled during their exodus was not a dry place,
4135 because there was dew in the evening. On other
4136 occasions, as in I Kings 17:1, we see that there had
4137 to be a very big drought as in the time of Elijah, for
4138 there wasn’t any dew. Therefore, the presence of
4139 dew in this “desert” leads us to think that it was a
4140 more fertile terrain than Israel’s at the time of the
4141 three and a half years drought brought on by Elijah.

4142
4143 *“And when the dew fell upon the camp in*
4144 *the night, the manna fell upon it.”*

4145 (Numbers 11:9)

4146
4147 *“And Elijah the Tishbite, who was of the*
4148 *inhabitants of Gilead, said unto Ahab: As the*
4149 *LORD God of Israel liveth, before whom I*
4150 *stand, **there shall not be dew nor rain** these*
4151 *years, but according to my word.”*

4152 (I Kings 17:1)

4153
4154 **In this territory where the Israelites walked,**
4155 **there were no wells nor facilities for a nation in**
4156 **exodus,** they were approximately two and a half
4157 million people; in that sense it was inhospitable, but
4158 it was not a terrain so dry as what we call a desert
4159 today.

4160 This word is used very frequently in the Bible
4161 with the significance of “solitary spot”, and not a
4162 “place without vegetation”, which is the only
4163 significance that we today give it as a word.

4164 In the passage we see below it is used to mean a
4165 “solitary place”, “uninhabited place”, because in
4166 that “wilderness” there was a wood, a forest. If this

4167 was referring to an arid place, like the Sahara, there
4168 could not have been a forest there.

4169 Perhaps it may be with this significance of an
4170 “uninhabited place, that the word “wilderness” is
4171 used in Revelation 12:6 and 14.

4172

4173 *“And David saw that Saul was come out to*
4174 *seek his life, and David was in **the wilderness***
4175 *of Ziph **in a wood**.”* (I Sam 23:15)

4176

4177 It is clear that in what we call today a desert
4178 cannot be a forest. Once again, here is the
4179 importance of having in mind the context at the
4180 time of interpreting a passage.

4181 If we go to Matthew 3:1-4, we will see that **John**
4182 **the Baptist, finding himself in the wilderness, fed**
4183 **himself with wild honey. If there was honey, it is**
4184 **because there were flowers** in that “desert”
4185 (solitary place). This does not refer to a place where
4186 there was no vegetation, because if that were so,
4187 there could not be any flowers, or bees, or honey.

4188 If we read John 6:10 where this same episode is
4189 related, we see that it says that **there was much**
4190 **grass**. If there was much grass, it could not be
4191 talking about an infertile place but of a deserted
4192 place, or a solitary place, a place without people.

4193

4194 *“And Jesus said: Make the men sit down.*
4195 *Now **there was much grass in the place**. So*
4196 *the men sat down, in number about five*
4197 *thousand.”* (John 6:10)

4198

4199 As we can see, if we examine in the context, the
4200 former as well as the latter, we could understand the
4201 use of words that have changed their meaning
4202 through centuries, or words with meanings that we

4203 have confused. **That is better than learning a little**
4204 **bit of Hebrew or Greek**, which in reality we will
4205 never dominate, nor do we know if the teachers of
4206 today know what the meaning of the words were
4207 previously, if they know what they are supposed to
4208 know as the ancient translators did.

4209 *

4210
4211
4212 **If Esau would have said it in his heart, Rebecca**
4213 **would not have found out**

4214 When we read the passage I show below we get
4215 the sensation a priori that the phrase “said in his
4216 heart” means something like thinking to oneself but
4217 without communicating it to anyone.

4218 However, we see in verse 42 **that Rebecca has**
4219 **found out what her son, Esau, “had said in his**
4220 **heart”** in verse 41. It is evident, then, that the
4221 phrase “said in his heart” does not mean what we, a
4222 priori, thought. At least, it doesn’t mean that all the
4223 time.

4224
4225 *“⁴¹ And Esau hated Jacob because of the*
4226 *blessing wherewith his father blessed him.*
4227 *And **Esau said in his heart:** The days of*
4228 *mourning for my father are at hand; then will*
4229 *I slay my brother Jacob. ⁴² **And these words***
4230 ***of Esau her elder son were told to Rebekah;***
4231 *and she sent and called Jacob her younger*
4232 *son, and said unto him: Behold, thy brother*
4233 *Esau, as touching thee, doth comfort himself,*
4234 *purposing to kill thee.” (Gn 27:41-42)*

4235
4236 As we can see, if the words of Esau were told to
4237 Rebecca, this means that he did not only say it in his
4238 heart, but that he said it to someone. The context

4239 shows us the reality. Perhaps Esau thought it first,
4240 but evidently he later told someone.

4241 *

4242

4243

4244 **The word “apostle” means “one who is sent”**

4245 According to the dictionary, the word “apostle”
4246 means “one who is sent”. When I read the Valera
4247 Bible, the original one, as a note in the margin of
4248 this verse it said the same thing: that it meant “one
4249 who is sent”, “ambassador”. That meaning is
4250 confirmed in this passage by placing two similar
4251 examples, in which we see the same form in which
4252 the word “servant” is in relation to “lord”, also the
4253 word “apostle” is related to the one who sends, or
4254 as it says literally “the one who sent him”. From
4255 here, we can effectively gather that the word
4256 “apostle” means “the one who is sent”. The Reina-
4257 Valera version in Spanish translates from the Greek
4258 (and Hebrew) literally, verbatim, he translated
4259 “apostle” instead of -“he that is sent”.

4260

4261 *“Verily, verily, I say unto you, **The servant** is*
4262 *not greater than **his lord**; neither **he that is***
4263 ***sent** greater than **he that sent him.**”*

4264 (John 13:16)

4265

4266 Reading the Bible can confirm or negate with
4267 assurance the things that are taught to us by
4268 tradition or studies.

4269 *

4270

4271

4272

4273

4274

4275 **The three men were near Abraham,**
4276 **but not by him**

4277 In order to correctly understand the Bible, we
4278 have to take into consideration its context. In this
4279 verse it says that the three men were **by** Abraham,
4280 but later it says that when he saw them, he ran from
4281 the door of his tent to greet them. Therefore, they
4282 were not together with him in the sense that we
4283 commonly give the word “by”.

4284
4285 *“And he lift up his eyes and looked, and, lo,*
4286 *three men **stood by him**, and when he saw*
4287 *them, **he ran to meet them from the tent***
4288 *door, and bowed himself toward the ground.”*
4289 (Gn 18:2)

4290
4291 Here we see that in this case, the word “by him”
4292 does not mean the same as when we say the girl
4293 friend was by her fiancé as they walked along the
4294 sidewalk, but rather as when we say that the
4295 countryside home was by the expressway, in spite
4296 of the fact that it was 100 or 200 yards from the
4297 expressway.

4298 I remember that as a child, my father and I went
4299 to the home of a farmer who invited my father to go
4300 to the house of a neighbor. My father asked him
4301 how far it was, because he had a small child with
4302 him, to which the farmer responded that it was
4303 “very close”, as short as the “crowing of a rooster”.
4304 We were walking about half an hour in order to
4305 reach the place.

4306 On another occasion, now being older, something
4307 similar happened with another farmer. He told me
4308 that so and so lived beside the highway. We had to
4309 walk about a mile and a half to reach it.

4310 People in the countryside consider that distances

4311 are much shorter than what city folk think. We have
4312 to remember that in Biblical times even those that
4313 lived in a city were country folk because their
4314 livestock and crops were in the country.

4315 A use of the language very similar to the previous
4316 verse is seen also in Judges 19:14-15, where after
4317 saying that they were **by Gibeah**, they had to depart
4318 from the path they were on in order to reach the
4319 city.

4320
4321 *“¹⁴ And they passed on and went their way;*
4322 *and the sun went down upon them when they*
4323 *were **by Gibeah**, which belongeth to*
4324 *Benjamin. ¹⁵ And they turned aside thither, to*
4325 *go in and to lodge in Gibeah; and when he*
4326 *went in, he sat him down in a street of the*
4327 *city; for there was no man that took them into*
4328 *his house to lodging.” (Judges 19:14-15)*

4329
4330 **By the context, we realize in what sense a word**
4331 **or phrase is being used.** It is easy, when one has
4332 read the Bible many times, to realize what is being
4333 said in a passage, while a first time reader may have
4334 difficulty.

4335 *

4336
4337
4338 **Isaiah said that Christ would not cry, but Luke**
4339 **says that He did cry**

4340 Isaiah, referring to Christ, said that He would not
4341 cry nor make His voice be heard in the square. If we
4342 were to grasp on to what small isolated verses as
4343 these say, we would see that in Luke 8:8, Christ did
4344 cry. In that case, we would have to think that there
4345 was a contradiction in the Bible. However if we try

4346 to realize their meaning by the context, we would
4347 see the reality.

4348
4349 ***“² He shall not cry, nor lift up, nor cause his***
4350 ***voice to be heard in the street. ³ A bruised***
4351 ***reed shall he not break, and the smoking***
4352 ***flax shall he not quench; he shall bring forth***
4353 ***judgment unto truth.”*** (Isa 42:2-3)

4354
4355 ***“And other fell on good ground, and sprang***
4356 ***up, and bare fruit an hundredfold. And when***
4357 ***he had said these things, he cried: He that***
4358 ***hath ears to hear, let him hear.”***
4359 (Lk 8:8)

4360
4361 Upon reading what is said in Isaiah, having in
4362 mind its context, we realize that what it means is
4363 that He would not be having fights or conflicts;
4364 while in the other case, the one in Luke 8:8, refers
4365 to raising His voice so that the ones that were not so
4366 close would hear.

4367 Why do I believe this? If we read in verse 2 of
4368 Isaiah, bearing in mind what is said in 3 (latter
4369 context) we would realize that it refers to the fact
4370 that Christ would not be having discussions, brawls,
4371 yellings, etc., because in verse 3 it says that He
4372 would not break a bruised reed and not quench a
4373 smoking flax. It is picturing a person who is
4374 incapable of breaking something that was already
4375 bruised, incapable of quenching something that was
4376 merely smoldering. This shows the delicacy of His
4377 treatment of the people He was coming to save.

4378 On the other hand, in the passage in Luke, we
4379 realize, upon reading the previous context (verse 4)
4380 that a great multitude has gathered there from

4381 various surrounding cities. Therefore, He had to
4382 raise His voice.

4383
4384 *“And when **much** people were gathered*
4385 ***together**, and were come to him out of every*
4386 *city, he spake by a parable.” (Lk 8:4)*

4387
4388 This means that contradiction does not exist, it is
4389 a different use for the same word. We come to
4390 realize in each case what it’s correct use is, using
4391 the context as a reference. The use of all the factors
4392 mentioned in the beginning of this book will help us
4393 greatly to understand the Bible in a correct manner.

4394 *

4395
4396
4397 **Curse those who swear...falsely**

4398 When we read Zechariah 5:3 it appears that there is
4399 a curse on persons who swear. This is a good
4400 example that we have to take two principles into
4401 consideration: the context and that Christ does not
4402 contradict the Father.

4403
4404 *“Then said he unto me: This is the curse that*
4405 *goeth forth over the face of the whole Earth;*
4406 *for every one that stealeth shall be cut off as*
4407 *on this side according to it; **and every one***
4408 ***that sweareth** shall be cut off as on that side*
4409 *according to it.” (Zech 5:3)*

4410
4411 If we only read this verse and do not pay attention
4412 to what the context says, and the rest of the Bible,
4413 we would fall into an error. We would say that it is
4414 prohibited to swear, because there is a curse for he
4415 who swears. Upon doing so, we form what I call a
4416 “mono-versal” doctrine, “one verse based

4417 doctrine". This is to say, a Biblical doctrine or
4418 interpretation based upon a sole verse without a care
4419 for what the rest of the Bible says regarding the
4420 same issue.

4421 However, if we pay attention in what verse 4 says,
4422 we would realize that when in verse 3 it briefly says
4423 **"and every one that sweareth"**, it refers to those
4424 who swear falsely, although it doesn't specify this.
4425 It is not referring to all who swear, but those who
4426 falsely swear. This we know because of two
4427 different reasons: **one** because the following verse
4428 (4), clarifies that it is talking about the one who
4429 swears falsely, and **another**, because God mandates
4430 them to swear for Him, and the prophet is not going
4431 to contradict Him. Let's see.

4432
4433 *"³ Then said he unto me: This is the curse*
4434 *that goeth forth over the face of the whole*
4435 *Earth; for every one that stealeth shall be cut*
4436 *off as on this side according to it; **and every***
4437 ***one that sweareth** shall be cut off as on that*
4438 *side according to it. ⁴ I will bring it forth,*
4439 *saith the LORD of hosts, and it shall enter*
4440 *into the house of the thief, and into the house*
4441 *of **him that sweareth falsely by my name**, and*
4442 *it shall remain in the midst of his house, and*
4443 *shall consume it with the timber thereof and*
4444 *the stones thereof."* (Zech 5:3-4)

4445
4446 God does not contradict himself nor does Christ
4447 contradict God. In light of this principle, let's see
4448 what Deuteronomy 10:20 and Matthew 5:33-37
4449 have to say.
4450

4451 *“Thou shalt fear the LORD thy God; him*
4452 *shalt thou serve, and to him shalt thou cleave,*
4453 *and swear by his name.”* (Dt 10:20)

4454
4455 We see in this passage that swearing in the name
4456 of God is mandated. It is clear that it is implicit that
4457 swearing should only be done when it deals with
4458 something that is meritorious, not to convince a
4459 friend about the size of a fish that escaped the hook.
4460 However, when in Matthew 26:63, they told Our
4461 Lord, “I adjure thee by the living God, that thou tell
4462 us whether thou be the Christ, the Son of God”, the
4463 Lord did not reject the swearing.

4464 Nevertheless, there are some who in confusing
4465 what was said by Christ in Matthew 5:33-37, refuse
4466 to swear even when something merits a sworn oath.
4467 This is because they do not bear in mind what is
4468 said in the rest of the Bible. Christ does not
4469 contradict God. If the Father tells us to swear, Jesus
4470 is not going against His will. **If we analyze the**
4471 **passage, we will see that the Lord is not talking**
4472 **about swearing to have told the truth, but to**
4473 **promise as a sworn statement to do something in**
4474 **the future.** The latter is not totally under our
4475 control, and it is reckless to promise something by
4476 swearing. Notice what the Lord censure is what is
4477 said by them of old time: “Thou shalt not forswear
4478 thyself, but shalt perform unto the Lord thine
4479 oaths.” This means that he speaks of not promising
4480 to give something or do something in the future.
4481 The Lord is not saying to not swear under any
4482 circumstances. Let’s see.

4483
4484 *“³³ Again, ye have heard that it hath been*
4485 *said by them of old time: **Thou shalt not***
4486 ***forswear thyself, but shalt perform unto the***

4487 ***Lord thine oaths.*** ³⁴ But I say unto you, Swear
4488 not at all; neither by Heaven, for it is God's
4489 throne; ³⁵ nor by the Earth, for it is his
4490 footstool, neither by Jerusalem; for it is the
4491 city of the great King; ³⁶ neither shalt thou
4492 swear by thy head, because thou canst not
4493 make one hair white or black. ³⁷ But let your
4494 communication be, Yea, yea; Nay, nay; for
4495 whatsoever is more than these cometh of
4496 evil.” (Mt 5:33-37)

4497
4498 This last section of the chapter has been a good
4499 example to demonstrate that to correctly interpret a
4500 passage we have to have two principles in mind:
4501 make the interpretation in the context that it is
4502 found, and having in mind that God, Christ and the
4503 Holy Spirit do not make mistakes nor contradict
4504 each other, they do not say one thing during the
4505 time of Moses, and another to the contrary several
4506 centuries later.

4507
4508 ***
4509
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4511
4512

4513 Chapter 12

4514 **Do not generalize a specific case, applying**
4515 **it to others that have nothing to do with it**

4516
4517 **“Thou shalt be saved, and thy house” is not a**
4518 **promise for every believer**
4519 **A tenth factor** is to not generalize nor extend
4520 what is said for a specific case, to all the cases in
4521 the same style. I have seen this issue in persons who

4522 extend the promise that was made in two particular
4523 cases (Acts 16:31 and 11:14). These people want to
4524 believe that if they believe in Christ their families
4525 will be saved. **That is false.**

4526 There are times when something said in the Bible
4527 lends itself to confusion. This is what happens to
4528 some in the interpretation of this verse, because
4529 they assume that the promise of salvation expressed
4530 here for just a case, is extended to the members of
4531 the family of all believers. Namely, that by one
4532 person believing, his entire family will be saved or
4533 at least that his family will become believers.

4534 **There is no such thing.** Paul and Silas, who had
4535 the Holy Spirit and could discern further than the
4536 eye could see or the analysis of man, knew that by
4537 their jailer believing, his whole family would
4538 believe as well. That is why, **in this particular case**
4539 **and only in this case,** Paul and Silas promised
4540 **salvation to all the family member of that**
4541 **Macedonian,** as soon as he believed.

4542
4543 *“And they said: Believe on the Lord Jesus*
4544 *Christ, and thou shalt be saved, and thy*
4545 *house.”* (Acts 16:31)

4546
4547 It is the same as the promise expressed in Genesis
4548 22:17 to Abraham. Strictly speaking, no one else
4549 could think that he would receive it himself, it was
4550 solely for Abraham.

4551
4552 *“That in blessing I will bless thee, and in*
4553 *multiplying I will multiply thy seed as the*
4554 *stars of the heaven, and as the sand which is*
4555 *upon the sea shore; and thy seed shall*
4556 *possess the gate of his enemies.”*
4557 (Gn 22:17)

4558

4559 **I am not saying with this that the Christian**
4560 **lose hope that the same thing that happened to**
4561 **the jailer could happen to him,** blessing him with
4562 the conversion of his family. Further, I would
4563 encourage prayer for the conversion of his family,
4564 because God, who knew he would ask for such a
4565 thing, could provide for his family, souls that were
4566 proto-Christians.

4567 **What I am saying is that this is not law nor a**
4568 **general promise,** but something particular; while
4569 what is said about prayer for the conversion of our
4570 own family, not being a promise, is in the realm of
4571 possibilities of celestial dynamics established by
4572 God.

4573 Something similar to what is said here is said in
4574 Acts 11:13-14 where Cornelius, the centurion is
4575 promised that his family would be saved. This is
4576 also a particular promise, or rather a notice to one
4577 person of what is going to happen, and not a general
4578 promise to any believer.

4579

4580 *“¹³ And he shewed us how he had seen an*
4581 *angel in his house, which stood and said unto*
4582 *him: Send men to Joppa, and call for Simon,*
4583 *whose surname is Peter; ¹⁴ who shall tell thee*
4584 *words, **whereby thou and all thy house shall***
4585 ***be saved.**”* (Acts 11:13-14)

4586

4587 **God is not, in these passages, compromising**
4588 **Himself with the believer to save his family if**
4589 **only he is a believer,** but that the jailer is being
4590 informed, possibly thanks to the gift of prophesy,
4591 that his family members were going to believe and
4592 be saved along with him.

That belief does not have any logic, because if it were that way, everyone would be saved, because salvation would then become a chain reaction. Actually, if a man converts and as a result of this, his wife and all his children as well, we would have the case that when the wife converts, the promise guarantees that all her family members are going to be saved, her parents, her brothers, their wives, etc.. Once the wives of these convert, then another chain reaction begins.

As we can see, these two cases are particular cases that were made to these two believers, not a promise of God to those who convert. We see that particular cases should not be generalized, and we have to use our common sense.

*

Confusion in a promise of God's made to Abraham and applying it to the nation of Israel

In Genesis 12:1-3, God told Abraham that He would bless those who blessed him and curse those who cursed him. That is what God promised to Abraham **personally**.

“1 Now the LORD had said unto Abram: Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, 3 and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the Earth be blessed.”

(Genesis 12:1-3)

4629 There are, however, some who erroneously
4630 generalize and think that what was said to Abraham
4631 was extended to all of his carnal descendants. Even
4632 there are some who believe that in order for us to
4633 obtain the blessings of God, we should be in good
4634 standing with the nation of Israel. God never said
4635 that this special protection was extensive to his
4636 descendants.

4637 On the contrary, we see in the following verse that
4638 talking to the people of Israel, the issue of being an
4639 enemy to your enemies **had a condition: they had**
4640 **to be obedient.** It was not because of simply being
4641 a carnal descendant of Abraham that God became
4642 “an enemy to their enemies”, but because of the
4643 obedience to the commandments of God.

4644
4645 ***“But if thou shalt indeed obey his voice,***
4646 ***and do all that I speak,*** *then I will be an*
4647 *enemy unto thine enemies, and an adversary*
4648 *unto thine adversaries.” (Exodus 23:22)*

4649
4650 If when God told Abraham that he would be an
4651 enemy to his enemies and curse those who cursed
4652 him, if He would have been referring to his
4653 descendants, he would not have had to now
4654 condition them to be obedient, being that the
4655 condition would have been to be a descendant of
4656 Abraham and they were.

4657 Likewise, if when God made such a promise to
4658 Abraham, He would have been referring also to his
4659 descendants; neither Nebuchadnezzar first, nor the
4660 Romans later would have destroyed Israel and the
4661 Temple.

4662 **The Romans, after having destroyed the**
4663 **Temple and having taken captive the Jews,**
4664 **continued to reign for several centuries. If God**

4665 was going to curse those that cursed the descendants
4666 of Abraham, the Romans would have lost their
4667 power after destroying the Temple and the nation of
4668 Israel. The same could be said about the
4669 Babylonians who after destroying the Temple and
4670 the nation of Israel continued to reign for another
4671 seventy years. The promise to be an enemy of his
4672 enemies and curse those who cursed him could not
4673 be referring to Abraham's descendants; you can not
4674 extend carelessly and happily, the blessing of a man
4675 to all his descendants; that is foolishness; or
4676 cunningness used to gain political support to the
4677 nation of Israel.

4678 In the minds of those who have that erroneous
4679 interpretation the only thing having any valor would
4680 be to be a descendant of Abraham. According to
4681 them a descendant of Abraham **should not** be
4682 cursed, but an African, a Frenchman or a German
4683 can be. We should **not** be an enemy of a descendant
4684 of Abraham, but it is fine to be an enemy of a
4685 Chinaman, an African-American or a Peruvian.
4686 That is called racism.

4687 According to them, the blessings of God come to
4688 us according to how we treat the descendants of
4689 Abraham, even if we trample upon the other races
4690 and nationalities. These people have a very
4691 erroneous way of interpreting the character of our
4692 Creator.

4693 There are many brethren, whom influenced by
4694 this interested or erroneous interpretations, think
4695 that what God said to the patriarch Abraham, about
4696 "I will bless those who bless you and curse those
4697 who curse you" applies also to the actual Jews and
4698 above all to Israel as a nation and its political issues.

4699 They even think that the luck of a country does
4700 not depend on how justice is made, not how the

4701 blacks are treated, nor immigrants, nor women, nor
4702 children, nor the poor, nor the Christians, but how
4703 they treat Israel as a nation. It gives the sensation
4704 that this error was introduced skillfully into
4705 Christianity, because they want to gain some benefit
4706 from that interpretation, **being assured that**
4707 **Christians are that dumb.**

4708 **Israel, as a nation and the Jews as people**
4709 **should be treated in the manner Jesus Christ**
4710 **wants us to.** We should treat all with love, justice
4711 and equality, the Jews, as much as the Chinese, the
4712 Japanese, the Arabs or the Latin Americans. There
4713 should be justice with every nation. God takes into
4714 consideration what we do to any person or nation,
4715 not just Israel and the Jews.

4716 Another clear argument is the content of the
4717 following verse, from the lips of Jesus Christ, where
4718 we clearly see that the Lord did not consider the
4719 Jews that were non-believers as the descendants of
4720 Abraham. This means that, for the Lord, the carnal
4721 descendants of Abraham that did not believe in Him
4722 were not the seed of Abraham. Let's see.

4723
4724 *"They answered and said unto him:*
4725 *Abraham is our father. Jesus saith unto*
4726 *them: If ye were Abraham's children, ye*
4727 *would do the works of Abraham."*

4728 (John 8:29)

4729
4730 **If the Lord did not consider the Jewish non-**
4731 **believers as the seed of Abraham, it is obvious**
4732 **that the promises made to Abraham are not**
4733 **extended to them.** Specifically, that which says "I
4734 will bless those that bless you and curse those that
4735 curse you" not only does not refer to the

4736 descendants in general, but nor it refers to the non-
4737 believing Jews.

4738 There are three reasons for not extending to the
4739 carnal seed of Abraham the promise made
4740 specifically to that patriarch: **a)** because in the
4741 passage in Genesis, the original, we see that the
4742 promise is to Abraham personally, not his
4743 descendants; **b)** because even the Arabs are
4744 descendants of Abraham through Ishmael and Esau;
4745 and **c)** because even if it were extended to his
4746 descendants, Jews and Arabs that are non-believer
4747 in Christ, are not considered as descendants of
4748 Abraham by Jesus Christ.

4749 We have to be careful not to generalize, extending
4750 the meaning of a specific case to all the cases that
4751 are similar.

4752 *

4753
4754
4755 **The Pharisees extended “an eye for an eye” to**
4756 **their personal issues**

4757 In Chapter 6, I used the example of an “eye for an
4758 eye” with reference to the fact that we should read
4759 the entire Bible. In this case, I include it to show
4760 what an error it is to take a commandment
4761 established for a particular case and extend it to
4762 other general cases. If we read Deuteronomy 19:16-
4763 21 we will see that what God is ordering refers
4764 exclusively to the case when the judges faced a
4765 false witness.

4766
4767 *“¹⁶If a false witness rise up against any man*
4768 *to testify against him that which is wrong; ¹⁷*
4769 *then both the men, between whom the*
4770 *controversy is, shall stand before the LORD,*
4771 *before the priests and the judges, which shall*

4772 *be in those days; 18 and **the judges shall make***
4773 ***diligent inquisition; and, behold, if the***
4774 ***witness be a false witness, and hath testified***
4775 ***falsely against his brother; 19 then shall ye do***
4776 ***unto him, as he had thought to have done***
4777 ***unto his brother. So shalt thou put the evil***
4778 ***away from among you. 20 And those which***
4779 ***remain shall hear, and fear, and shall***
4780 ***henceforth commit no more any such evil***
4781 ***among you. 21 And thine eye shall not pity;***
4782 ***but life shall go for life, eye for eye, tooth for***
4783 ***tooth, hand for hand, foot for foot.”***

4784 (Deuteronomy 19:16-21)

4785
4786 In spite of the fact that the commandment is given
4787 specifically to the judges, the Pharisees had
4788 extended it, erroneously generalizing its use to their
4789 benefit. We once again see that one cannot extend a
4790 commandment, a prophesy or a promise more than
4791 what it was given for.

4792 As the tenth factor states, for a good interpretation
4793 of Scripture, it is necessary to: not generalize a
4794 specific case, applying it to others that have nothing
4795 to do with it.

4796 ***
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Chapter 13

We should discuss our interpretations with other believers when they differ

The discussion of doctrinal themes between believers is healthy

The eleventh factor, to correctly interpret the Bible, one which I consider crucial, is to **discuss our interpretations with those that have a different interpretation**. I consider it crucial because if I am wrong, only those who are in opposition can help me see the light. The ones who think like I do, if we are both wrong, the only thing they can do is reaffirm my error. On the contrary, whoever opposes our interpretation, helps us out of our error, if we are wrong, or reaffirms our interpretation if we see that their arguments are fallacies, weak or that don't apply, to the issue at discussion.

The first Christians, Paul and Barnabas, among them, heatedly argued, but with justice and love, their differences. Therefore, it is not wrong to discuss as some believe. To my way of seeing, we can discuss as long as the one who is discussing has in his spirit the desire to convince another about something which he **sincerely** believes is correct doctrine; and as long as his own spirit leaves a door open to understand if it is the other person who has a good argument. Let's see what Paul and Barnabas did.

*“When therefore Paul and Barnabas **had no small dissension and disputation** with them, they determined that Paul and Barnabas, and certain other of them, should go up to*

4843 *Jerusalem unto the apostles and elders about*
4844 *this question.”* (Acts 15:2)
4845

4846 What happens many times is that people do not
4847 discuss, they fight with words, try to offend, irritate,
4848 demean their opponent and make fun of him. It
4849 means, they are not discussing, but fighting, trying
4850 to overcome him with weapons not appropriate of a
4851 just cause. To employ ones own arguments, even if
4852 at time someone may do it in a heated form (but
4853 never offensive) I don't consider bad.

4854 **The real problem of many brethren is that they**
4855 **do not want to discuss because their faith is very**
4856 **weak** and they fear that it would be destroyed. They
4857 have erroneous doctrines and even heresies, which
4858 they absorbed when they converted, and even
4859 though they do not have a base to sustain it, desire
4860 to maintain it at all costs, and that is why they don't
4861 discuss it.

4862 **Others don't discuss because they know they**
4863 **are not right and their ego does not allow them**
4864 **to recognize it,** nor does it allow that such a thing
4865 be discovered publicly during a fraternal discussion.

4866 *

4867
4868
4869 **Paul and Apollos were not afraid to argue about**
4870 **religion**

4871 The healthiest habit about the validity of
4872 discussions and disputes over arguments can be
4873 appreciated in the following passages where we see
4874 that the Apostle Paul as much as Apollos argued
4875 about religion continuously.
4876

4877 *“And he reasoned in the synagogue every*
4878 *sabbath, and persuaded the Jews and the*
4879 *Greeks.”* (Acts 18:4)

4880
4881 *“And he came to Ephesus, and left them*
4882 *there; but he himself entered into the*
4883 *synagogue, and reasoned with the Jews.”*
4884 (i Acts 18:19)

4885
4886 *“For he mightily convinced the Jews, and*
4887 *that publickly, shewing by the scriptures that*
4888 *Jesus was Christ.”* (Acts 18:28)

4889
4890 *“And he went into the synagogue, and spake*
4891 *boldly for the space of three months,*
4892 *disputing and persuading the things*
4893 *concerning the kingdom of God.”*
4894 (i Acts 19:8)

4895
4896 In all of these passages we perceive that it was the
4897 custom of the Apostles and in general of the first
4898 believers to discuss religion with believers and non-
4899 believers. **I don’t know where base now so many**
4900 **believers their “repugnance” with the fraternal**
4901 **discussion of our beliefs,** unless it is the fear of
4902 having their egos hurt if their arguments are
4903 erroneous.

4904 There are some who not having Biblical
4905 arguments in order to defend their heretical
4906 doctrines, appeal to the sophism of “he was called
4907 to preach not discuss doctrines”. That is a
4908 hypocrisy, that is only a false pretext to follow with
4909 a belief they know is erroneous, but which they do
4910 not want others to realize that they know are
4911 erroneous.

4912 Saint Paul, who preached the gospel a lot more
4913 than all those individuals, was accustomed to
4914 discussing his points of view, as we can see in the
4915 following passage.

4916
4917 “¹⁷ Therefore disputed he in the synagogue
4918 with the Jews, and with the devout persons,
4919 and in the market daily with them that met
4920 with him. ¹⁸ Then certain philosophers of the
4921 Epicureans, and of the Stoicks, encountered
4922 him. And some said: What will this babblers
4923 say? Other some: He seemeth to be a setter
4924 forth of strange gods; because he preached
4925 unto them Jesus, and the resurrection.”
4926 (Acts 17:17-18)

4927
4928 Thus we see that **Paul argued about doctrine**, in
4929 the synagogue, with the Jews and with Gentiles that
4930 were converted to Judaism, while in the public
4931 square he argued with anyone who might be
4932 interested, as is seen in verse 17. He also argued
4933 with the philosophers as we can see in verse 18.
4934 **This means that Paul was not so “disgusted” in**
4935 **the discussion of religion**, as the supposed
4936 imitators of the Apostle, who are terrified when an
4937 argument deals with keeping their religious
4938 convictions by way of a discussion among
4939 believers. **Perhaps they are more saintly than**
4940 **Saint Paul.**

4941 *

4942
4943
4944 **The ones who weren’t Apostles also discussed**
4945 **their doctrines**

4946 The first Christians were used to discussing
4947 religion. In the book of Acts, we see that in 6:9,

4948 Stephen, who was not an apostle, did so; in the
4949 same manner that we saw in Apollo previously,
4950 who was also not an apostle. The apostles did it. For
4951 example, in Acts 9:29, it is Paul; in 11:2 and 15:7,
4952 it is Peter; in 17:2, it is once again Paul. Let's look
4953 at all of these.

4954
4955 *“Then there arose certain of the synagogue*
4956 *which is called the synagogue of the*
4957 *Libertines, and Cyrenians, and Alexandrians,*
4958 *and of them of Cilicia and of Asia, **disputing***
4959 ***with Stephen.”** (Acts 6:9)*

4960
4961 Here we see that the members of the synagogue
4962 argued with Stephen, and logically, if they argued
4963 with him, it was because he argued with them. No
4964 one can argue alone. Then the ones who argued
4965 with Stephen did what is always done by those who
4966 do not have an argument to support their religious
4967 convictions: use force against the opposition, if they
4968 are strong enough, **or escape from their discussion**
4969 **if they do not have the power to silence the one**
4970 **who is arguing with them.** In this case, being that
4971 they have the strength, they killed Stephen. Now,
4972 we once again see Paul arguing about religion.

4973
4974 *“And he spake boldly in the name of the Lord*
4975 *Jesus, and **disputed** against the Grecians; but*
4976 ***they went about to slay him.”** (Acts 9:29)*

4977
4978 In the previous passage, we once again see the
4979 same pattern. Because they did not have an
4980 argument to refute Paul, they sought to kill him. Not
4981 only that, they continue to grapple with their
4982 erroneous beliefs. **They are all the same.**
4983

4984 *“And when Peter was come up to Jerusalem,*
4985 *they that were of the circumcision **contended***
4986 *with him.”* (Acts 11:2)

4987
4988 Once again we see the believers **contending**, this
4989 time with Peter because of an erroneous doctrine
4990 they had. **If they would not have argued the issue,**
4991 **they would have continued in their error.**

4992
4993 *“And when there had been **much disputing**,*
4994 ***Peter rose up, and said unto them: Men and***
4995 ***brethren, ye know how that a good while ago***
4996 ***God made choice among us, that the Gentiles***
4997 ***by my mouth should hear the word of the***
4998 ***gospel, and believe.”*** (Acts 15:7)

4999
5000 As we can see in Acts 15:2, thanks to the fact that
5001 they had “no small dissension and disputation”,
5002 doctrine was made clear and the Apostolic Letter
5003 was written. **If the first Christians would have**
5004 **cowardly in their arguments, as well as the ones**
5005 **of today,** what they would have done was not
5006 argue, but form a sect completely apart with their
5007 undisputed beliefs.

5008
5009 *“And Paul, **as his manner was**, went in unto*
5010 *them, and three Sabbath days **reasoned with***
5011 ***them out of the scriptures.”*** (Acts 17:2)

5012
5013 In the previous passage we see that not only Paul
5014 argued, **but that this was his custom all the time.**
5015 If Paul argued it was because: **a)** it is not wrong to
5016 discuss about doctrines; **b)** because he had solid
5017 arguments for the doctrine he believed in, and **c)**
5018 because he preferred the prevalence of the truth of
5019 God before his ego.

So, being that so many primitive Christians, and in many occasions, discussed about doctrinal issues, I don't see the base for the "scruples" some have or pretend to have that cause them say they believe that Christians should not discuss.

However, the truth in my experience is that **they argue, but only when they think they have good arguments.** Not withstanding, as soon as they realize that they are wrong, they leave without recognizing their error, and it is at that point that they decide that a Christian should not discuss. That has happened to me with Christians of every denomination, but more so with the Russellites who always tell you that they are going to bring someone who knows more than they do, but **never** return with that “someone” who knows more. It is a way to flee from the argument and save their pride.

*

If the Apostle Paul exhorts us to examine everything, we should not reject a fraternal discussion

“To discuss” means to examine a subject meticulously, by each exposing their opinion and placing arguments against the contrary. On a regular basis, religious people refuse to discuss their beliefs, perhaps sensing that some can demonstrate that they are wrong, or not wanting someone to take away their ideas, or avoiding someone to hurt their ego. By what Saint Paul says we see that, opposite to what many today believe, there is nothing wrong with examining the doctrines of others.

“Prove all things; hold fast that which is good.”
(I Thessalonians 5:21)

5056

5057 Notwithstanding that clear advice of our brother
5058 Paul, there are many, too many, Christians who
5059 cloister themselves, depriving themselves of
5060 discussing about their convictions so that “they are
5061 not deceived”. The solution is not in cloistering
5062 ourselves nor shutting our ears “so that we are not
5063 deceived”, but in reading the Bible daily and in the
5064 light of its teachings, prove all things and hold fast
5065 that which is good.

5066 I remember that when I was young, **Catholics**
5067 **were absolutely prohibited from speaking with**
5068 **non-Catholics or read the Bible, even the**
5069 **Catholic Bible. The Russellites follow the same**
5070 **norm.** They do the opposite of examining
5071 everything and retaining what is good.

5072 Once any denomination has its converts, they
5073 isolate them from other Christian denominations in
5074 order to prevent them from realizing their mistakes.
5075 It is not a measure of the “protection” of their own.
5076 It is a way to prevent their donors from leaving.

5077

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5078

5079

5080 **Can you reproof without discussing?**

5081 In actuality people take the word “discuss” as if it
5082 were a bad word, a difference from the first
5083 Christians who discussed their beliefs.

5084 The majority of people, and Christians are no
5085 exception, reject the discussion of their convictions.
5086 This is motivated by one of three reasons or more:

5087 **a)** they do not have a Biblical argument to
5088 substantiate what they believe, but they want to
5089 continue believing it, and upon discussing, someone
5090 can show them that they are wrong, therefore, they
5091 abstain from arguing using diverse pretexts;

b) they don't care to help those they consider are wrong and are not willing to trouble themselves enough to discuss in order to convince them;

c) they do not love God's truth that much as to bother themselves looking for it.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

(II Timothy 3:16)

If Paul said that Scripture is profitable for reproof and to correct what is erroneous, it is evident that he considered that religious beliefs should be discussed and we well know that he argued them wherever he went.

The word “reproof” means to annul or rebuke an argument that another has used, to take this opposing argument and demonstrate that it is against the thesis maintained by whoever presented it. That can only be done during a discussion.

In the previous passage, where Paul advises the use of Scripture to reproof, we prove that Paul's opinion was that the Christian should reproof, from where we can deduce that he found it normal and acceptable for a Christian to discuss religious beliefs. I don't know why it is that now the "holier than thou" believe that there should not be discussion, because to discuss, according to them, "is not what a Christian should do". Poor Paul, he was not such a good a Christian as these who are "allergic" to the fraternal discussion of our convictions.

We already saw previously, upon analyzing several passages of the book of Acts, how the Apostles and other brethren discussed openly,

5128 whatever had to do with the faith. To abstain from
5129 discussing doctrines with fellow believers,
5130 **pretending to be more meek than anyone,**
5131 appears to me as a subterfuge of those who in
5132 reality know that they are not right, but don't want
5133 to be known to anyone that they know they are not
5134 right. It could be instead a subterfuge in those that,
5135 doubting what they believe, do not desire for
5136 anyone to open their eyes to the truth, so that they
5137 can continue believing their loved lie without their
5138 conscience bothering them too much.

5139 *

5140
5141
5142 **Paul orders Christians to discuss with those that**
5143 **are wrong**

5144 Nowadays Christians think that in order to be a
5145 “good Christian”, religion should not be discussed.
5146 What should not be done is fight, insult or offend,
5147 but Paul always advised his disciples and brothers
5148 to discuss about religion; and he himself did it
5149 constantly in the synagogues, in the Areopagus and
5150 wherever someone contradicted the sound doctrine.
5151 Paul, in speaking of how preachers should be, said
5152 the following:

5153
5154 *“⁹ Holding fast the faithful word as he hath*
5155 *been taught, that he may be able **by sound***
5156 ***doctrine** both to exhort and to **convince the***
5157 ***gainsayers.** ¹⁰ For there are many **unruly and***
5158 ***vain talkers and deceivers, specially they of***
5159 ***the circumcision, ¹¹ whose mouths **must be*****
5160 ***stopped,** who subvert whole houses, teaching*
5161 *things which they ought not, for filthy lucre's*
5162 *sake.”* (Titus 1:9:11)

5163

5164 There are many nowadays, who in contradiction
5165 to this teaching of Paul, who they claim to imitate,
5166 say that the only thing that they have to do is to
5167 “say”, without using arguments or try to convince
5168 anyone.

5169 **Paul argued with the Jews and the Gentiles,**
5170 **because he knew he had the truth, that he had the**
5171 **sound doctrine, and because he had it, he wasn’t**
5172 **lacking arguments. What happens to those who fear**
5173 **discussing with those that they consider to be wrong**
5174 **is that in reality, they do not have the sound**
5175 **doctrine, or they are not sure if they have or have**
5176 **not the truth, and their inflated egos does not permit**
5177 **them to be defeated in the discussion. They prefer**
5178 **to hide in the pretext that the only thing they**
5179 **have to do is “say and then flee” so that no one**
5180 **can show that they are wrong.**

5181 However, what is the reality? What is it that Paul
5182 wanted the preachers to do? In this passage, Paul, in
5183 addition to saying that the preachers should retain
5184 the sound doctrine, says clearly and diaphanously
5185 that with that sound doctrine they should **“convince**
5186 **those who contradict”**. I don’t think that an
5187 excessive effort of intelligence is necessary to
5188 realize that in order to “convince” we have to
5189 “discuss”, arguments have to be exposed in favor of
5190 truth and against what is wrong. Above all, because
5191 we have to **convince those who “contradict”**. In
5192 order to convince the contradictor, there is no other
5193 option than to discuss with him. By “saying and
5194 fleeing”, nothing is resolved, only the ego is saved.
5195 And it also leaves the poor listener in doubt. We
5196 have to have love with those who are wrong, and
5197 bring them to the truth of the Lord.

5198 In addition, we see that Paul tells them that they
5199 have to **“close the mouth” of those who distort**

5200 **the truth.** The Apostle does not advise to preach a
5201 doctrine and flee, but he advises to confront those
5202 who oppose and sustain what is false. In order to
5203 close their mouths it is necessary to discuss
5204 **amicably with them;** not avoid the discussion or
5205 burn them at the stake, nor to kill them like the
5206 Roman Catholic inquisition, Calvin and others did.
5207 Those that avoid discussion in general do it because
5208 they cannot send us to the stake; if they could,
5209 instead avoiding or discussing, they would send us
5210 to the stake.

5211 *

5212
5213
5214 **The Apostle Peter believes that one should**
5215 **discuss with gentleness and reverence**

5216 According to the Apostle Saint Peter, every
5217 Christian should be prepared to respond to those
5218 who wish to know about our doctrine; as well as to
5219 be able to explain, if someone has objections,
5220 because they don't understand the doctrine.

5221 Contrary to this wholesome advise of the Apostle,
5222 the custom of almost all Christians is to assert
5223 dogmatically what he believes, read a couple of
5224 verses and flee if he sees that his participant has
5225 good Biblical arguments to the contrary. What the
5226 Apostle Peter advises here is not to take that
5227 attitude.

5228
5229 *“But sanctify the Lord God in your hearts,*
5230 *and **be ready always to give an answer to***
5231 ***every man that asketh you a reason of the***
5232 ***hope** that is in you with meekness and fear.”*

5233 (I Peter 3:15)
5234

5235 That is the Christian form that should be used to
5236 discuss about religious issues, with gentleness and
5237 reverence, but without fleeing from the discussion
5238 when the non-believer, or the one who is wrong
5239 brings forth arguments that appear to be correct.

5240 *

5241
5242
5243 **Did Paul exhort Titus in 3:9 not to discuss?**

5244 Some have used, as a justification to not discuss,
5245 the verse mentioned in the title. Let's begin by
5246 reading it.

5247
5248 *“But avoid foolish questions, and*
5249 *genealogies, and contentions, and strivings*
5250 *about the law; for they are unprofitable and*
5251 *vain.”* (Titus 3:9)

5252
5253 With little use of reason, it is evident that Paul
5254 was not prohibiting the believers to speak about or
5255 even discuss about the scope of God's
5256 commandments, because that is exactly what he did,
5257 according to what we see in Chapter 15 of Acts and
5258 throughout all the Epistles. All along the book of
5259 Acts, Paul debated with the Jewish brethren, based
5260 upon Scripture and demonstrating that Jesus was the
5261 Christ. Apollo did the same. In this way, we see that
5262 Paul debated with his brothers about the actual
5263 ineffectiveness of ritualistic laws, given that they
5264 were mere symbols of the coming and sacrifice of
5265 the true Lamb of God.

5266 Never did Paul teach that God's laws for human
5267 behavior were abolished and were obsolete, but the
5268 ceremonial and ritualistic laws.

5269 In the previous passage, it tells us to avoid debates
5270 regarding the law. Regarding what law? Could

5271 someone think that what Paul was saying was that it
5272 is not proper to speak about the commandments of
5273 God? Was Paul saying here that the conversations
5274 relating to the laws of God for human behavior are
5275 genealogical or foolish issues? It is not logical to
5276 think such a thing.

5277 Paul is not saying that if **someone said** that
5278 commandments such as not worshiping images, not
5279 commit adultery, not steal, etc., were obsolete and it
5280 was no longer necessary to keep them, a Christian
5281 should not discuss with that person nor contradict
5282 him, but simply shut his mouth. It is not logical to
5283 think that this was Paul's teaching.

5284 Debates concerning the law that he recommends
5285 should be avoided are types of doctrines some
5286 brought which had to do with Jewish genealogies
5287 and ritualistic issues.

5288 If some Greek told Paul and the rest of the
5289 Christian that it was licit to worship Jehovah and
5290 Jupiter, I am sure that Paul were going to discuss
5291 the point. Paul is not calling "foolish questions" to
5292 an issue like the one we just talked about.

5293 If someone went out preaching that Christians
5294 would be saved by counterbalancing their wrongful
5295 actions with the good, I am sure that Paul and the
5296 rest of the brothers were going to discuss the point
5297 with him, instead of allowing the Church to become
5298 poisoned. Paul is not calling "foolish questions" to
5299 these types of discussions. Therefore, it is not wise
5300 to allege this sole verse, against all the others in
5301 which Paul advises the contrary of what a priori
5302 seems to say the one we are discussing.

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Chapter 14

Know the ancient customs throughout the Bible

Do not confuse Biblical customs to the Muslim, Indian and Chinese customs

Factor number twelve is to know ancient customs. By knowing the customs of Biblical times we can understand some passages which in another way would seem incomplete and illogical. That knowledge, however, must have been taken from our reading of the Bible and not from reading the books which show things that were invented by their confused authors. By reading the Bible, from Genesis to Revelation, we can learn the truths about Biblical customs. The authors of books about Biblical customs, sometimes through ignorance and other time through convenience, that is sectarian, political or of another nature, makes us see things that are contradictory with what we read in the Bible.

I have read in books and heard in sermons that the situation of women in Biblical times was only a step above slaves. That is a lie, and anyone who reads the entire Bible can prove it. What happens is that some confuse the customs of the Muslims, India and China with Biblical customs. They say that the Jews compromised their children in arranged marriages since they were 4 or 6 years of age; that is nonsense. However, all of these confusions I have seen come from the pulpit and written in brochures for the use in the Sunday Schools of some denominations.

5340 That is why it is good to interpret the Bible
5341 correctly, know the ancient customs but through the
5342 Bible and not through what others teach.

5343 *

5344

5345 **Because of genealogies we note that at times a**
5346 **woman was more important than the husband**

5347 Reading the entire Bible teaches us what in reality
5348 the position of women in the Biblical times was.
5349 There are many who believe that in the time of the
5350 Old Testament a woman was **nothing**. They have
5351 that erroneous notion because they confuse the
5352 customs of the Muslims with the customs of the
5353 servants of God in Biblical times. In the following
5354 verse, we see that the genealogy that mentions
5355 Rebecca includes Milcah the woman, before
5356 mentioning Nachor, the man. It seems that in that
5357 society or in that spot, Milcah was a character.

5358

5359 *“And she said unto him: I am the daughter of*
5360 *Bethuel **the son of Milcah**, which she bare*
5361 *unto Nahor.”* (Genesis 24:24)

5362

5363 In 36:2, we see once again a similar case, in the
5364 genealogy it mentions the woman instead of the
5365 man, it seems that in this case that the woman was
5366 more important than the husband. In the case of
5367 Aholibamah, we see that the genealogy of his father
5368 is not mentioned but of his mother, whose name
5369 was Anah.

5370

5371 *“Esau took his wives of the daughters of*
5372 *Canaan; Adah the daughter of Elon the*
5373 *Hittite, and **Aholibamah the daughter of***
5374 ***Anah** the daughter of Zibeon the Hivite.”*
5375 (Genesis 36:2)

5376

5377 We also see in verse 36:39 that when they show
5378 the genealogy of Mehetabel, the person they
5379 mention is her mother, Matred.

5380

5381 *“And Baalhanan the son of Achbor died, and*
5382 *Hadar reigned in his stead; and the name of*
5383 *his city was Pau; and his wife's name was*
5384 *Mehetabel, the daughter of Matred, the*
5385 *daughter of Mezahab.”* (Genesis 36:39)

5386

5387 There are people who confuse their misogynous
5388 personal tendencies with the ordination of God in
5389 marriage, in which the husband is the one who
5390 governs. There are many passages in the Bible from
5391 where we can gather that although by habit women
5392 did not occupy themselves with certain work or
5393 authority, they weren't prohibited from doing them.
5394 Good examples are those of Deborah, Jael and
5395 Hulda. The first was a military leader; the second
5396 was the executioner of an enemy and the third was a
5397 prophetess.

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5399

5400

5401 **Women and the veil in Biblical times**

5402 There exists very often among Christians the error
5403 of confusing Muslim customs with the customs of
5404 Biblical times. Many believe, including some
5405 scholars and professors of seminaries that women in
5406 Biblical times lived with their faces covered by a
5407 veil like the Muslim women of today. There is no
5408 such thing. As a nuptial custom, a woman used a
5409 veil to present herself before the man who she was
5410 going to marry, but that was only for that purpose,
5411 the rest of her activities and life, she walked around

5412 with her face uncovered. Nowadays a bride also
5413 uses a veil during the marriage ceremony.

5414 **Decent women did not have to cover their**
5415 **faces,** the ones that covered their faces were the
5416 prostitutes, as we can see in the passage I present
5417 below, in which Judah upon seeing his daughter in
5418 law Tamar, thought she was a prostitute because
5419 she had a veil covering her face. Even it says that
5420 the reason why he thought she was a prostitute was
5421 because she was covered. If all the women of that
5422 time would have been used to wearing a veil over
5423 their faces, Judah would not have thought that a
5424 woman who he saw with a veil covering her face
5425 was a prostitute.

5426
5427 *“¹⁴ And she put her widow's garments off*
5428 *from her, and **covered her with a veil,** and*
5429 *wrapped herself, and sat in an open place,*
5430 *which is by the way to Timnath; for she saw*
5431 *that Shelah was grown, and she was not given*
5432 *unto him to wife. ¹⁵ **When Judah saw her, he***
5433 ***thought her to be an harlot, because she had***
5434 ***covered her face.**” (Genesis 38:14-15)*
5435

5436 From the reading of these two previous verses, it
5437 is evident that decent women did not walk around
5438 with their faces covered, but the prostitutes. The
5439 error of many is that they confuse Biblical customs
5440 with Muslim customs.

5441 This same idea is perceived in Genesis 24:65
5442 where it shows that Rebecca walked around without
5443 a veil in front of Abraham's servant and the ten men
5444 under his keep. Rebecca only put the veil on when
5445 she saw that Isaac, her future husband was coming
5446 to meet with her. If Rebecca had always used a veil,
5447 she would not have had to put it on when

5448 Abraham's servant told her that her fiancée was
5449 coming to her.

5450

5451 *“For she had said unto the servant: What*
5452 *man is this that walketh in the field to meet*
5453 *us? And the servant had said: It is my master.*
5454 *Therefore she took a veil, and covered*
5455 *herself.”* (Gn 24:65)

5456

5457 It is clearly seen that Rebecca was not wearing a
5458 veil in front of Abraham's servant, and therefore, in
5459 front of all the men who were in the retinue.

5460 Further along, in Genesis 29:17 it says that
5461 Rachel (Rebecca's niece) had a beautiful face. That
5462 does not give us a very wide margin to think that it
5463 was hidden under a veil.

5464 In addition, I do not remember any passage which
5465 may lead us to think that the women in the Middle
5466 East at that time covered their faces with a veil.
5467 That came after the Muslims imposed with blood
5468 and fire their religion and their customs to that area.

5469

5470 *“Leah was tender eyed; but Rachel was*
5471 *beautiful and well favoured.”*
5472 (Genesis 29:17)

5473

5474 If Rachel's pretty face could be appreciated, it is
5475 because she did not wear a veil, because hidden
5476 behind a veil, all faces are the same.

5477 To interpret the Bible correctly, it is good to know
5478 ancient customs, but throughout the Bible, not
5479 books written by confused authors.

5480

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5481

5482

5483

5484 **Feminine clothing of Biblical times**

5485 Some think that women's clothing in Biblical
5486 times were something like the attire of a cloistered
5487 nun. Even though the clothing of women is not
5488 described in any place, it is evident that the clothing
5489 allowed for the appreciation of their beauty. We
5490 have already proved that the customs of those days
5491 allowed the woman's face to be seen. Let us now
5492 see why we can know that their clothing allowed for
5493 the appreciation of the form of their bodies. We are
5494 not speaking of the boldness that exists today in
5495 women's attire; those pious women did not dress
5496 that way, but they also did not dress like a nun.

5497 The verse we will read is a good proof of that.
5498 And, do not think that in this case, it is because it
5499 was about a loose woman. There are other cases that
5500 also show it. In the following verse, it speaks in a
5501 way that allows us to see that the beauty of a
5502 woman could be seen in spite of her clothes, a sign
5503 that they were not clothed in what a cloistered nun
5504 wore.

5505
5506 ***"Lust not after her beauty in thine heart,***
5507 ***neither let her take thee with her eyelids."***
5508 (Proverbs 6:25)

5509
5510 Modest women, like Sara, also dress in a way that
5511 the surrounding men could appreciate her beauty
5512 (Genesis 12:14); however, no one could accuse her
5513 of frivolousness, because the Apostle himself cites
5514 her as an example of modesty when he describes
5515 how women should dress and adorn themselves in I
5516 Peter 3:5-6.

5517

5518 *“And it came to pass, that, when Abram was*
5519 *come into Egypt, the Egyptians beheld the*
5520 *woman that she was very fair.”*

5521 (Genesis 12:14)

5522
5523 *“⁵ For after this manner in the old time the*
5524 *holy women also, who trusted in God,*
5525 *adorned themselves, being in subjection unto*
5526 *their own husbands. ⁶ Even as Sara obeyed*
5527 *Abraham, calling him lord; whose daughters*
5528 *ye are, as long as ye do well, and are not*
5529 *afraid with any amazement.”*

5530 (I Peter 3:5-6)

5531
5532 In Genesis 24:16, speaking this time about
5533 Rebecca, a favorable comment is made about the
5534 beauty that those who saw her could appreciate, a
5535 sign that the clothing did not hide her beauty. In
5536 Genesis 26:7, now married, Rebecca is once again
5537 noted by those who saw her because of the beauty
5538 that anyone could see in her.

5539
5540 *“And the damsel was very fair to look upon,*
5541 *a virgin, neither had any man known her; and*
5542 *she went down to the well, and filled her*
5543 *pitcher, and came up.”* (Genesis 24:16)

5544
5545 *“And the men of the place asked him of his*
5546 *wife; and he said: She is my sister; for he*
5547 *feared to say, She is my wife; lest, said he, the*
5548 *men of the place should kill me for Rebekah;*
5549 *because she was fair to look upon.”*

5550 (Genesis 26:7)

5551
5552 As we can see in all these cases presented, the
5553 beauty of a woman could be noted in spite of her

5554 clothing, whereby we can gather that the decent
5555 clothes they habitually wore were not in the same
5556 style a Muslim woman or that of cloistered nuns.

5557 In Genesis 29:17, we see that they made a
5558 difference between a pretty face and a beautiful
5559 body; therefore, when they use the word
5560 “beautiful” they are not referring to a pretty face,
5561 but a well formed body. In Spanish Reina-Valera it
5562 is clearer, because they translate “pretty face”.

5563
5564 *“Leah was tender eyed, but **Rachel was***
5565 ***beautiful and well favoured.**”*
5566 (Genesis 29:17)

5567
5568 In other passages, we note the same non-monastic
5569 clothing that was used, where we could gather that
5570 it was the common clothing in fashion during that
5571 time. Let’s see: Deuteronomy 21:11; Judges 15:2;
5572 II Samuel 14:27; I Kings 1:3-4; Esther 1:11; Esther
5573 2:7; Job 42:15.

5574
5575 *“And seest among the captives **a beautiful***
5576 ***woman**, and hast a desire unto her, that thou*
5577 *wouldest have her to thy wife.”*
5578 (Deuteronomy 21:11)

5579
5580 *“And her father said: I verily thought that*
5581 *thou hadst utterly hated her; therefore I gave*
5582 *her to thy companion. **Is not her younger***
5583 ***sister fairer than she?** Take her, I pray thee,*
5584 *instead of her.”* (Judges 15:2)

5585
5586 *“And unto Absalom there were born three*
5587 *sons, and one daughter, whose name was*
5588 *Tamar. **She was a woman of a fair***
5589 ***countenance.**”* (II Samuel 14:27)

5590

5591 “³ So **they sought for a fair damsel**
5592 **throughout all the coasts of Israel, and found**
5593 **Abishag a Shunammite, and brought her to**
5594 **the king. ⁴ And the damsel was very fair, and**
5595 **cherished the king, and ministered to him, but**
5596 **the king knew her not.”** (I Kings 1:3-4)

5597

5598 “To bring Vashti the queen before the king
5599 with the crown royal, **to shew the people and**
5600 **the princes her beauty, for she was fair to**
5601 **look on.”** (Esther 1:11)

5602

5603 “**And he brought up Hadassah, that is,**
5604 **Esther, his uncle's daughter, for she had**
5605 **neither father nor mother, and the maid was**
5606 **fair and beautiful;** whom Mordecai, when her
5607 father and mother were dead, took for his own
5608 daughter.” (Esther 2:7)

5609

5610 “**And in all the land were no women found**
5611 **so fair as the daughters of Job; and their**
5612 **father gave them inheritance among their**
5613 **brethren.”** (Job 42:15)

5614

5615 As is seen in all these passages, the beauty of a
5616 woman could be appreciated despite the clothing
5617 they wore; therefore, they did not wear monastic
5618 attire; if they had worn that type of clothing, it
5619 would not have been possible for the public to say
5620 they were beautiful.

5621 We cannot think that the women whose beauty
5622 could be appreciated on its own without clothing
5623 hiding their beauty were loose, as I have
5624 demonstrated; nor were their husbands or fathers
5625 consenting, because men of the morality of Job had

5626 daughters whose beauty all could see, because the
5627 clothing he allowed them to wear, hid not their
5628 beauty.

5629 **Of course, no one should take this opportunity**
5630 **to free the reins to their shamelessness,** by using
5631 Scripture as a pretext to justify dressing in an
5632 obscene manner. The one who uses good judgment
5633 and does not allow himself to be dragged on by
5634 misogynistic prejudice, or other personal or group
5635 complex, nor by the lust of the times, will find a
5636 proper zone of equilibrium in which to authorize his
5637 family dressing.

5638 *

5639

5640

5641 **The civil state of women differed in their**
5642 **clothing and their adornment**

5643 It is well known that in ancient times married
5644 woman and single women differed in their
5645 adornment. Women who were engaged differed
5646 from married ones and virgins.

5647

5648 ***“Can a maid forget her ornaments, or a***
5649 ***bride her attire? Yet my people have forgotten***
5650 ***me days without number.”*** (Jeremiah 2:32)

5651

5652 ***“Therefore the showers have been***
5653 ***withholden, and there hath been no latter***
5654 ***rain; and **thou hadst a whore's forehead,*****
5655 ***thou refusedst to be ashamed.”***

5656 (Jeremiah 3:3)

5657

5658 In Jeremiah 2:32 it is evident that there was
5659 **difference in adornment and necklaces worn by**
5660 **women that were engaged and those that were**
5661 **not yet for marriage.** Jeremiah 3:3 speaks of

5662 “....and thou hadst a whore's forehead....” where we
5663 can gather that the prostitutes were known because
5664 they had or didn’t have, some form of adornment on
5665 their foreheads. It was logical that the prostitutes
5666 wanted to be different from the single, the engaged
5667 and the married women, because without that
5668 obvious difference, there was no possibility of
5669 attracting clients, being that these would want to
5670 avoid finding themselves in a grave problem if they
5671 approached a married woman with such
5672 pretensions. It is necessary to remember that at that
5673 time, that was in reality a very grave and serious
5674 problem due to the customs of the times. That is
5675 why it is important to learn those customs so that
5676 we can interpret correctly.

5677 *

5678
5679
5680 **Women were not “prohibited” from certain**
5681 **activities; it was the circumstances that**
5682 **prohibited them**

5683 There are many people who believe that in ancient
5684 times and above all in the Bible, women were
5685 scorned and even spurned. Some have this in their
5686 minds because of their misogynistic atavism, but
5687 there are some who mistakenly believe it. That did
5688 not occur in the Biblical culture, but that was
5689 introduced to that region as of the imposition of the
5690 Islamic religion. The false religions are
5691 distinguishable for having two extreme and
5692 erroneous positions towards women: some scorn
5693 them and others see them as semi-goddesses.

5694 The fact that women were not more outstanding in
5695 ancient cultures was because in past times, **physical**
5696 **strength was indispensable to excel in society.**

5697 Up until the 1800’s what existed was a society

5698 which because of the lack of the technical advances
5699 of today, required brutal strength. Let's use the
5700 example of war. The ones who have always
5701 exceeded in society have always been war heroes.
5702 War was characterized by using heavy mace blows,
5703 swords, rocks, running after the ones who escape
5704 running from their captors and persecutors, fighting
5705 body to body with the enemy. None of these things
5706 could be done by women with the efficiency of
5707 men. Therefore, **they could not, in general be**
5708 **heroines of war and consequently they could not**
5709 **be influential characters in society.**

5710 On the contrary, nowadays, they are allowed to
5711 enlist in the Army, the Navy and in Air Force. Any
5712 woman can pilot a combat plane; extraordinary
5713 physical effort is not needed for it.

5714 We can say the same about business. A woman in
5715 ancient times could dedicate herself to certain and
5716 determined businesses, but not as much as men.
5717 We have the case of the woman mentioned in
5718 Proverbs 31:10-31, and Lydia in Acts 16:14, they
5719 dedicated themselves to businesses they could carry
5720 out. **They couldn't, for example, take their**
5721 **merchandise to places that were distant and**
5722 **dangerous like men did** riding their camels,
5723 because due to their physical weakness, they would
5724 be assaulted, raped, enslaved or assassinated.

5725 Nowadays, any woman can safely travel to the
5726 majority of the big cities in the world and conduct
5727 extensive business. Even they can conduct many of
5728 these businesses without leaving their offices, via
5729 telephone, fax, computer and the banking services
5730 in diverse countries.

5731 **If we talk about work on a farm, the same**
5732 **thing happens.** A woman can plow a field on a
5733 tractor or strip down a field full of weeds or

5734 undergrowth, sitting on a bulldozer. It was not the
5735 same in the 1800's when the only thing that could
5736 be utilized was the strong arm of a man and the
5737 strength of oxen and horses. It wasn't easy therefore
5738 accumulate riches in agriculture and livestock.

5739 **The issue was not that “before” a woman was**
5740 **scorned;** the issue was that before, in Biblical
5741 times, women could not compete in the brutal world
5742 in which she lived in. No one was going to give an
5743 opportunity to a competitor woman, because they
5744 didn't give it to a competitor man either. That is
5745 why women were reserved for a certain type of
5746 work or activity, to which they themselves were
5747 restricted by nature. That does not mean that there
5748 weren't any exceptions, but it was just that,
5749 exceptions in which, for some reason or
5750 circumstance not frequently, a woman stood out.

5751 As we see, **it was not an issue that it was**
5752 **prohibited for a woman to be outstanding; it was**
5753 **that circumstances did not allow it.**

5754 Among the jobs that women did were the
5755 domestic ones, because in the city and in their
5756 homes they were safer than walking alone in the
5757 countryside. However, they worked in the farms in
5758 the company of their relatives or neighbors, or in
5759 places close to the city where they lived, which
5760 were frequented by the neighbors and people they
5761 knew. It is such a case in which women shepherded
5762 the family sheep.

5763 In Exodus 2:16 we also see that the daughters of
5764 Jethro, Moses' father-in-law, grazed his father's
5765 sheep. In this special case, these women, even
5766 though they did not receive serious attacks, they
5767 were displaced by other shepherds. Motivated by
5768 this abuse it was that Moses defended them and got
5769 involved in Jethro's family. Rachel was also a

5770 shepherd to the sheep of Laban, her father.

5771

5772 *“Now the priest of Midian had seven*
5773 *daughters, and they came and drew water,*
5774 *and filled the troughs to water their father's*
5775 *flock.”* (Exodus 2:16)

5776

5777 *“And while he yet spake with them, Rachel*
5778 *came with her father's sheep, for she kept*
5779 *them.”* (Genesis 29:9)

5780

5781 Another task that at times was given to women
5782 was to **keep the vineyards**, as is seen in Song of
5783 Solomon 1:6.

5784

5785 *“Look not upon me, because I am black,*
5786 *because the sun hath looked upon me. My*
5787 *mother's children were angry with me; they*
5788 *made me the keeper of the vineyards; but*
5789 *mine own vineyard have I not kept.”*
5790 (Song of Solomon 1:6)

5791

5792 Carrying the water for the household use was
5793 another task of women, especially the single ones.
5794 Whoever has watch a horse drink water can
5795 comprehend the task that Rebecca had to undertake
5796 in order to provide a drink for ten camels. The
5797 pitcher that she carried upon her shoulders could not
5798 have been small, because the stone troughs that are
5799 near wells used by animals to drink was not small,
5800 because you don't fill a trough for ten camels to
5801 drink with small sips of water.

5802

5803 *“And she hasted, and emptied her pitcher*
5804 *into the trough, and ran again unto the well to*

draw water, and drew for all his camels."

(Genesis 24:20)

It appears that those women, within certain limits, had rough work. In order to carry the water that is needed in a house, pitcher by pitcher is no light feat. Of course, there were probably other young women in the household who shared the task. In reviewing verse 43, it gives the feeling that the **job of going to the well for water was reserved to single women**; at least during that time or in that region. In the time of Christ, we see that the Samaritan woman went to get water.

*“Behold, I stand by the well of water; and it shall come to pass, **that when the virgin cometh forth to draw water,** and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.” (Genesis 24:43)*

There were also other activities that were particular to men that women did as is seen in the case of the construction of the walls of Jerusalem by Nehemiah.

*“And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he **and his daughters.**”*

(Nehemiah 3:12)

In this case, not just a woman but a whole family of them was working in the restoration of the walls of the city of Jerusalem. Undoubtedly this means one of two things, either these women practiced architecture or worked in masonry.

5840 In general, when it came to the activities of
5841 women, there were no prohibitive rules, it was they
5842 themselves, who knew that physically they could
5843 not compete, and moved away. However, those
5844 women who considered themselves capable of
5845 doing something, did so without anyone bothering
5846 them.

5847 **As for social activities,** it is perceived that they
5848 participated as much as the men as we see in the
5849 following passage from Job.

5850
5851 *“And his sons went and feasted in their*
5852 *houses, every one his day; and sent and*
5853 *called for their three sisters to eat and to*
5854 *drink with them.”* (Job 1:4)

5855
5856 **In general,** it could be said that women had
5857 liberty, but circumstances, competition and the
5858 nature of their sex limited them greatly. Because of
5859 the fact of being women and become pregnant and
5860 have to care for newborns, limited them in the use
5861 of their time and in the amount of strength they
5862 could dedicate to excel in politically, socially and
5863 economically. This does not mean that none of them
5864 did, what it means is that there were always more
5865 impediments for women than for men. It is good to
5866 analyze these things because this allows us to
5867 understand the customs and upon doing so, it helps
5868 us to interpret Scripture correctly.

5869 *

5870
5871

5872 **Numbers were rounded off**

5873 Nowadays, our culture obliges us to be precise. If
5874 several friends are going to take a flight, they have
5875 to be there at 4:20 P.M.. In past centuries it was not

5876 like this, if several friends got together to take a trip
5877 on horseback, they had to be at the starting point
5878 either mid-morning or after lunch.

5879 With the same reason, when a census is done
5880 today, numbers are exact, but the custom in that
5881 time was to round out numbers. For example, if
5882 they counted 3,218 persons, you wrote 3,200 and if
5883 3,288 were counted, it was 3,300.

5884 In the following passage, we see proof of this. In
5885 Numbers 3:22 it says that the descendants of
5886 Gerson were 7,500. In 28, it says that the ones from
5887 Coath were 8,600; and in 34 it says that the ones
5888 from Merari were 6,200. It is too coincidental that
5889 all three would end in two zeros. It is a possibility
5890 of three hundred to one that they would all end in
5891 zeros. Let's see.

5892
5893 *“Those that were numbered of them,*
5894 *according to the number of all the males,*
5895 *from a month old and upward, even those that*
5896 *were numbered of them were **seven thousand***
5897 ***and five hundred.**”* (Numbers 3:22)

5898
5899 *“In the number of all the males, from a*
5900 *month old and upward, were **eight thousand***
5901 ***and six hundred,** keeping the charge of the*
5902 *sanctuary.”* (Numbers 3:28)

5903
5904 *“And those that were numbered of them,*
5905 *according to the number of all the males,*
5906 *from a month old and upward, were **six***
5907 ***thousand and two hundred.**”*
5908 (Numbers 3:34)

5909
5910 *“All that were numbered of the Levites,*
5911 *which Moses and Aaron numbered at the*

5912 *commandment of the LORD, throughout their*
5913 *families, all the males from a month old and*
5914 *upward, were **twenty and two thousand.***
5915 (Numbers 3:39)
5916

5917 It is not only this that I just said what shows that
5918 this was the custom, but in verse 39, where it says
5919 that all the ones that had been counted among the
5920 Levites were 22,000. The sum of 7,500 + 8,600 +
5921 6,200 = 22,300 and not 22,000. This indicates to us
5922 that the amount was rounded off by subtracting the
5923 300. When there were other cases, however that
5924 have the need to better exactitude due to the
5925 circumstances, the count was exact as in the case of
5926 Ezra and Nehemiah, when they made a census of
5927 the nation that returned from Babylon.

5928 *

5929
5930
5931 **The strings fell in pleasant places**

5932 If one doesn't know Biblical customs, this
5933 sentence in Psalm 16:6 does not make sense. In
5934 ancient times, it was customary to measure land
5935 with cords and strings that were previously
5936 measured. We see this in II Samuel 8:2, where
5937 David, having cast out the defeated ones, measures
5938 with a cord the space they occupied to give them
5939 life or death.

5940
5941 *“And he smote Moab, and **measured them***
5942 ***with a line**, casting them down to the ground;*
5943 *even with two lines **measured he to put to***
5944 ***death, and with one full line to keep alive.***
5945 *And so the Moabites became David's*
5946 *servants, and brought gifts.” (II Sam 8:2)*
5947

5948 In Psalm 16:6, when saying the phrase “*The lines*
5949 *are fallen unto me.....*”, he is making reference to
5950 the custom of using string to measure the land.
5951 What he is saying is that his territory was measured
5952 in the place he liked. Something similar is said in
5953 Psalm 78:55.

5954
5955 “*The **lines** are fallen unto me in pleasant*
5956 *places, yea, I have a goodly heritage.*”
5957 (Psalm 16:6)

5958
5959 “*He cast out the heathen also before them,*
5960 *and **divided them an inheritance by line**, and*
5961 *made the tribes of Israel to dwell in their*
5962 *tents.*” (Psalm 78:55)

5963
5964 In the previous verse, we see that the word “line”
5965 refers to a tool used to measure land, in the same
5966 way that in the 1800’s the chain of a surveyor was
5967 used. From this, we can gather that the phrase “the
5968 lines are fallen unto me in pleasant places, which
5969 appears in Psalm 16:6 means that the land they
5970 measured fell in a good place. This is what is good
5971 about knowing Biblical customs, Scripture is
5972 interpreted easily.

5973 *

5974 5975 5976 **Gall (bile) used as an analgesic**

5977 When one reads the passages that narrate the
5978 crucifixion of Jesus Christ, one doesn’t understand
5979 why the Lord rejected the mixture of vinegar and
5980 gall which Matthew says they gave him. Mark, too,
5981 narrates something similar, but this time they tried
5982 to give him wine mixed with myrrh.

5983 It could be that they first tried to give him vinegar
5984 with gall and upon seeing that he rejected it, they
5985 thought it might have been because of the bad taste
5986 and exchanged it for wine mixed with myrrh. To us,
5987 this gives us the notion that this had to do with
5988 cruelty on the part of those present and that is why
5989 the Lord did not drink it.

5990
5991 *“They gave him **vinegar to drink mingled***
5992 ***with gall, and when he had tasted thereof, he***
5993 ***would not drink.”*** (Matthew 27:34)

5994
5995 *“And they gave him to drink **wine mingled***
5996 ***with myrrh, but he received it not.”***
5997 (Mark 15:23)

5998
5999 I have heard that in antiquity, the gall (bile) was
6000 used as a sedative, being that it was supposed to
6001 have soporific and anesthetic qualities. In the verse
6002 presented below, it appears that this ancient belief is
6003 confirmed, it speaks of drinking wine and giving
6004 gall with the objective of causing a person to
6005 become inebriated. They say this as if they believed,
6006 or knew, that the mixture of both had a bigger, more
6007 effective power to inebriate. In the King James
6008 Version, it is translated as “bottle” instead of the
6009 Reina-Valera translation which is “bile”.

6010
6011 *“¡Ay del que da de beber a sus compañeros,*
6012 *que **les acercas tu hiel y embriagas, para***
6013 ***mirar sus desnudeces!”***
6014 (Habakuk 2:15 RV)

6015
6016 *“Woe unto him that giveth his neighbour*
6017 *drink, that putteth thy **bottle** to him, and*

6018 *makest him drunken also, that thou mayest*
6019 *look on their nakedness!”*
6020 (Habakuk 2:15 KJ)

6021
6022 If in reality bile has that effect or not, I do not
6023 know; but it seems certain that this was the belief of
6024 the times. It is probably, then, that this may be the
6025 reason why Jesus rejected drinking vinegar mixed
6026 with bile that was offered to him before crucifying
6027 him, possibly with the intent of putting him to sleep
6028 and suffering less, being that they knew he was not
6029 a criminal (Matthew 27:34).

6030 The rejection by Jesus was probably due to the
6031 fact that he was conscious that He had to suffer for
6032 us and if he drank that, his suffering would not have
6033 been perfect. Even though the intention of the one
6034 who offered the beverage could have been good, he
6035 was evidently being used by Satan, in order to tempt
6036 Jesus at the very threshold of torment.

6037 Sometimes, by not knowing the dynamics of
6038 things that are celestial, we are instruments of
6039 Satan, believing that we are doing well. Ignoring
6040 Scripture drives us to ignore the dynamics of
6041 celestial elements and divine purposes.

6042 In Mark 15:23, it says that what was given to
6043 Jesus to drink was wine mixed with myrrh. Perhaps
6044 this mixture also had soporiferous qualities, and it
6045 was offered to him in light of the fact that He had
6046 rejected the other, maybe they thought that it was
6047 due to its bad taste. It could also be that such a
6048 mixture does not have any sedating quality, but that
6049 it was believed as such and Christ did not accept it
6050 because of the bad testimony with respect to the
6051 great function He had to bring forth.

6052 Thanks to the fact that we read the entire Bible, in
6053 this case Habakuk 2:15, we can learn about the
6054 customs and we can better interpret what we read.

6055 *

6056
6057
6058 **Drunk being the third hour of the day?**

6059 For a moment, we do not perceive what Peter is
6060 trying to say in Acts 2:15 with: *“For these are not*
6061 *drunken, as ye suppose, seeing it is but the third*
6062 *hour of the day.”* What does it matter that it was
6063 the third hour for them not to be drunk? The
6064 dialectical force of this argument is based on the
6065 customs of that era.

6066 In antiquity, drinks such as rum, cognac, vodka,
6067 tequila, whiskey, moonshine, etc., which have more
6068 than 12% of alcohol, did not exist. Those liquors are
6069 made by way of the distillation of sugary liquids
6070 already fermented and from where the alcohol is
6071 extracted and added to such drinks. This is why
6072 those drinks can inebriate so rapidly.

6073 Wine is a natural product from the fermentation
6074 also natural in the juice of the grape. The peel of the
6075 grape also brings in and of itself the
6076 microorganisms that provoke fermentation. That is
6077 why in order to make wine, the only thing that the
6078 ancient ones had to do was step on the grape and
6079 save the juice; the juice fermented itself.

6080 The microorganism that provokes fermentation is
6081 characterized by the fact that it feeds itself from the
6082 glucose in the grape and as a collateral product, that
6083 microorganism produces alcohol. Said micro-
6084 organism does this naturally until it produces a 12
6085 or 13% of alcohol in the liquid in which it lives in,
6086 at which time, it begins to die. That is why the
6087 natural wine of the ancients did not contain more

6088 than 13% alcohol. Stronger liquors came later on
6089 after distillation was discovered.

6090 Wine was a natural and common beverage in
6091 Biblical times, that was consumed everyday,
6092 including by children, in the same way that coffee is
6093 consumed nowadays. This is why those people were
6094 used to drinking wine daily without becoming
6095 drunk when they drank the normal quantity of the
6096 times. In order to become drunk, they had to drink
6097 large quantities and begin early in order to be drunk
6098 at night.

6099 That is why in Acts 2:15, Peter argues that the
6100 men who had received the Holy Spirit were not
6101 drunk being that it was only the third hour of the
6102 day, which means nine o'clock in the morning.
6103 Being that during that time, the only thing that they
6104 drank was wine, and since they were children they
6105 were used to drinking it, it was not possible for it to
6106 have made them drunk being that it was only nine in
6107 the morning. Because rum, vodka, whiskey, etc.,
6108 did not exist; inebriation was not rapid.

6109 Knowing ancient customs, and above all the
6110 Biblical customs, helps to understand Scripture.

6111 **Something similar is perceived in Isaiah 5:11,**
6112 where it says that those that were drinking until
6113 evening were "inflamed" by the wine. It is good to
6114 remember that people in those times were used to
6115 drinking wine since childhood and everyday,
6116 because it was used as nourishment and anyone who
6117 cultivated their land and had a vineyard in their yard
6118 had it. Therefore, it was not easy for people that
6119 were accustomed to drinking to become drunk so
6120 rapidly, because they had been drinking from 6 to 9
6121 in the morning.

6122 The distillation of alcohol was something that
6123 existed much later than Roman times; therefore,

6124 beverages that contained more than 13% of alcohol
6125 could not have existed because the microorganisms
6126 that make alcohol die after there is a concentration
6127 of 12 to 13% of alcohol.

6128

6129 *“Woe unto them that rise up early in the*
6130 *morning, that they may follow strong drink;*
6131 *that continue until night, till wine inflame*
6132 *them!”* (Isaiah 5:11)

6133

6134 As we can see, one had to drink up to night for the
6135 wine to inflame them, as it says in Isaiah. That is
6136 what Peter was saying when he mentioned the third
6137 hour; he did not try in any way to counteract the
6138 accusation, because the truth was evident: no one
6139 smelled like having drunk wine, and the issues
6140 produced were not characteristics of a drunkard.

6141 The phrase in King James is translated as a
6142 “strong drink”, the Reina-Varela translates it as
6143 cider, a product of the fermentation from the juice
6144 of apple.

6145

*

6146

6147

6148 **Difference in the hairstyles of** 6149 **men and women**

6150 In ancient Biblical times, men used long hair,
6151 although not so long. However, there was a
6152 difference in the hair of a man from a woman. This
6153 means, that the custom of that time was that
6154 although both wore long hair, it was possible to
6155 distinguish between the hair of a man and that of a
6156 woman by solely looking at their hair. This we
6157 gather from the fact that John says on one hand
6158 (Rev 9:7) that the locusts had the faces of men and
6159 on the other hand (verse 8) that they had “hair as

6160 the hair of a woman”. If in spite of having the face
6161 of a man, the hair was notably that of a woman, it is
6162 because it was possible to distinguish the difference.

6163

6164 *“⁷ And the shapes of the locusts were like*
6165 *unto horses prepared unto battle; and on their*
6166 *heads were as it were crowns like gold, and*
6167 ***their faces were as the faces of men.*** ⁸ *And*
6168 ***they had hair as the hair of women,*** *and their*
6169 *teeth were as the teeth of lions.”*

6170 (Revelation 9:7-8)

6171

6172 If, in the midst of a vision, **John, who was used**
6173 **to seeing the hair in the men and women of his**
6174 **time could make out the difference**, it is because
6175 in spite of the fact that men used long hair, it was
6176 different from the hair of the opposite sex. Even
6177 having faces of men, he makes the exception: the
6178 faces were of men, but the hair corresponding to
6179 those faces were of a feminine aspect. In spite of the
6180 fact that circumstances were favorable for John to
6181 consider that the corresponding hair on those
6182 masculine faces was also masculine; in spite of this,
6183 I repeat, he could tell the difference.

6184 **Therefore, the hair on both sexes was so**
6185 **different, that not even when on the head of the**
6186 **opposite sex could it be confusing.** The same thing
6187 does not occur in the times we are living in today.
6188 Sometimes it is difficult to differentiate between a
6189 man and a woman despite the fact that we may
6190 observe something other than the hair, clothing,
6191 adornments, posture, activities, etc..

6192 As we can see, by just reading the Bible and
6193 noticing certain details of what we read, we can find
6194 out what the customs of that era were.

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Three day rest after a trip

Upon reading the Bible, we learn what the customs of the time were by just paying attention to the details and analyzing that a certain custom appears in several passages that do not have a direct relation to each other. I have noticed that in antiquity there existed the custom of resting for three days after a trip. In the passage I present below, that pattern of rest is discovered which we will see in other passages. In the Reina-Valera version the word “rest” is used, and in the King James the word “abode” or “lodge” is used and have the same meaning.

*“¹ And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and **lodged** there before they passed over. ² And it came to pass after **three days**, that the officers went through the host.”* (Joshua 3:1-2)

That ancient custom of resting for three days after a trip is once again seen in Ezra 8:15 and 8:32, this time as a rest from a long trip. In another different case, but motivated by a similar trip, it is mentioned in Nehemiah 2:11.

*“And I gathered them together to the river that runneth to Ahava; and there **abode we in tents three days**; and I viewed the people, and the priests, and found there none of the sons of Levi.”* (Ezra 8:15)

*“And we came to Jerusalem, and **abode there three days.**”* (Ezra 8:32)

*“So I came to Jerusalem, and **was there three days**”* (Nehemiah 2:11)

In the New Testament, we can note once again that it was customary to rest for three days after a trip. After his trip, Paul waited three days before starting his task.

“16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was suffered to dwell by himself with a soldier that kept him.
17 And it came to pass, that after three days Paul called the chief of the Jews together, and when they were come together, he said unto them: Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.” (Acts 28:16-17)

We once again see that in order to learn to understand the Bible, in this case the customs of the era, the Bible itself is enough as long as we read it in its entirety and we do not allow ourselves to be blinded by what we learn from traditions.

*

Height of tables and the posture used to eat on them in Israel

In the passage I present below, we see that the tables used in Israel were not ones that were only

6267 nine or ten inches from the ground like the
6268 Japanese, but that they were tall and **needed a chair**
6269 **to sit on.** It is not logical to think that in spite of the
6270 fact that a chair was used, the table would have
6271 been so low as to allow for sitting on the floor,
6272 because if the person sat on the floor to eat, he
6273 would not need a chair to sit and rest, he could have
6274 sat on the floor.

6275 It is not, as some believe, that in Biblical times
6276 they sat on the floor because the table was always
6277 short. **It could be that these short tables existed**
6278 **also, but we can see that they are not the only**
6279 **ones.** Perhaps this type of low table, which required
6280 one to sit or lean, on the floor, came later during the
6281 Hellenic period, which means after the Greco-
6282 Macedonians of Alexander the Great spread
6283 Hellenic customs around the world. Nowadays, the
6284 Arabs use that type of table which requires sitting or
6285 lying on the ground. Perhaps some have been
6286 confused with the Greek and Arab customs.

6287 In the time of Elisha, in Israel a type of table was
6288 used that required a chair to sit in. We gather this by
6289 the petition that the Sunamite makes of her husband
6290 to prepare a room with a bed, candlestick, table and
6291 chair for the prophet.

6292
6293 *“9 And she said unto her husband: Behold*
6294 *now, I perceive that this is an holy man of*
6295 *God, which passeth by us continually. 10 Let*
6296 *us make a little chamber, I pray thee, on the*
6297 *wall, and let us set for him there a bed, and a*
6298 ***table, and a stool, and a candlestick; and it***
6299 *shall be, when he cometh to us, that he shall*
6300 *turn in thither.”* (II Kings 4:9-10)
6301

6302 It is certain that in actuality in the Middle East
6303 and the Far East tables that are very low are used,
6304 that are not higher than 22 or 25 centimeters or 9 or
6305 10 inches. In order to eat at these tables, you have to
6306 sit on the floor in the manner which they do in Arab
6307 countries and Japan. It is also certain that tables like
6308 these existed in the Greco-Roman era and that in
6309 these nations, people were almost lying down to the
6310 left side with their feet facing outward and their
6311 elbow on the floor to eat from them. **Not**
6312 **withstanding, it seems to me that Christ almost**
6313 **always used ones like the ones used today.**

6314
6315 *“And when the hour was come, he sat down,*
6316 *and the twelve apostles with him.”*

6317 (Luke 22:14)
6318

6319 I base this on the fact that those particular tables
6320 were known in the region from a long time ago, as
6321 we see in Judges 1:7 whereby King Adonibezek
6322 expresses his bitter complaint and declares that
6323 **under his table** there were men who gathered
6324 scraps. By logic, if a man could fit under the tables,
6325 this one was not ten inches in height but at least the
6326 actual height used today.

6327
6328 *“And Adonibezek said: Threescore and ten*
6329 *kings, having their thumbs and their great*
6330 *toes cut off, **gathered their meat under my***
6331 ***table.** As I have done, so God hath requited*
6332 *me. And they brought him to Jerusalem, and*
6333 *there he died.”* (Judges 1:7)
6334

6335 In Christ’s time we also see that tables were
6336 sufficiently tall so that dogs could fit beneath them
6337 as we see in the episode of the Syrophoenician

6338 woman in Mark 7:28. If dogs fit underneath the
6339 table, they were not going to be one of those tables
6340 that are ten inches tall, nor were the fellow guest
6341 going to be reclined on the floor, because then the
6342 dogs couldn't go under the table.

6343
6344 *“And she answered and said unto him: Yes,*
6345 *Lord, yet the dogs under the table eat of the*
6346 *children's crumbs.”* (Mr 7:28)

6347
6348 However, it seems that reclining on the floor and
6349 eating from a short table or carpet was also
6350 customary. I say this because in the episode of the
6351 sinner who washed the feet of Jesus at the house of
6352 the Pharisee, that is what is gathered. Let's see.

6353 The sinner **found herself at the feet of Jesus, but**
6354 **behind him.** That was only possible if Jesus was
6355 found reclining on the floor, in the oriental use with
6356 his feet facing outward and his head towards the
6357 table.

6358
6359 *“³⁶ And one of the Pharisees desired him that*
6360 *he would eat with him. And he went into the*
6361 *Pharisee's house, and sat down to meat. ³⁷*
6362 *And, behold, a woman in the city, which was*
6363 *a sinner, when she knew that Jesus sat at*
6364 *meat in the Pharisee's house, brought an*
6365 *alabaster box of ointment, ³⁸ and stood at his*
6366 *feet behind him weeping, and began to wash*
6367 *his feet with tears, and did wipe them with the*
6368 *hairs of her head, and kissed his feet, and*
6369 *anointed them with the ointment.”*

6370 (Luke 7:36-38)

6371
6372 As we can see, in this specific case, it appears that
6373 the position that was adopted by the diners was

6374 similar to the one used by the Greeks. This means, a
6375 carpet on the floor, the food on top of the rug or a
6376 very short table and the diners surrounding it,
6377 reclined against their left side and their feet facing
6378 outward. I think that this is the position because the
6379 passage that we read says that the **woman found**
6380 **herself behind his feet**. If Christ would have been
6381 sitting in a chair eating at an ordinary table, it would
6382 have to say that she was in front of his feet or
6383 below, at his feet.

6384 *

6385 6386 6387 **The doors of the cities and the wickets on the** 6388 **doors**

6389 Before the invention of artillery, walls offered a
6390 great defense to cities. If these walls prevented
6391 invasion of strangers, they also restricted the exit
6392 and entry of their inhabitants. That is why the walls
6393 had so many doors as were convenient and feasible.
6394 These doors in general were found near places like
6395 paths, points that were easily defended, rivers,
6396 fountains, areas of production, etc..

6397 Since in small cities there were only one or very
6398 few doors, these among other things constituted a
6399 natural meeting point. Around them there was an
6400 esplanade which constituted of the square where
6401 people met.

6402 If the city was near the sea, for example, the door
6403 on that side where people who entered and left were
6404 the ones who had something to do with the sea
6405 (fishermen, navigators, their customers, etc.), that
6406 door and its esplanade turned into the meeting point
6407 of all that had something to do with the sea. A door
6408 like that was called “The Door of the Sea” or “The
6409 Door of the Fish”, or something like that. On the

6410 other extreme of the city, for example, there was
6411 another door that faced the plain where the livestock
6412 grazed and where the animals and their shepherds
6413 exited and entered. In that esplanade, those
6414 mentioned and whoever wanted to do business with
6415 them also met. That door was called “The Door of
6416 Livestock” or “The Door of Sheep”. On a side there
6417 could have been a door that faced farms, vineyards,
6418 etc., and the farmers and those who did business
6419 with them met.

6420 **In summary**, the door or the doors were a path of
6421 access to the city, and were specialized according to
6422 the circumstances, turning themselves into a natural
6423 meeting place for those who had something to do
6424 with some activity.

6425 **The doors also acquired names like door of the**
6426 **king, etc.**, as we can see in Scripture as the doors of
6427 Jerusalem were called. In a place somewhat like
6428 what was previously described is where Lot was
6429 seated in Sodom when the angels arrived.

6430
6431 *“And there came two angels to Sodom at*
6432 *even; and Lot sat in the gate of Sodom; and*
6433 *Lot seeing them rose up to meet them; and he*
6434 *bowed himself with his face toward the*
6435 *ground.”* (Genesis 19:1)

6436
6437 The fact that everyone who entered or exited the
6438 city had to do it through the door, made it easy to
6439 find whomever one was looking for. In Ruth 3:11,
6440 we see, by the way that Boaz spoke, that he was
6441 referring to those that were meeting at the door. **In**
6442 **Hebrew it says “door”**, which is how it is
6443 translated in the Reina-Valera, but King James
6444 translates it as “city”.
6445

6446 ***“¹ Then went Boaz up to the gate, and sat***
6447 ***him down there. And, behold, the kinsman***
6448 ***of whom Boaz spake came by, unto whom he***
6449 ***said: Ho, such a one! Turn aside, sit down***
6450 ***here. And he turned aside, and sat down. ²***
6451 ***And he took ten men of the elders of the city,***
6452 ***and said: Sit ye down here. And they sat***
6453 ***down.”*** (Ruth 4:1-2)

6454
6455 ***“And now, my daughter, fear not, I will do to***
6456 ***thee all that thou requirest, for all the city of***
6457 ***my people doth know that thou art a virtuous***
6458 ***woman.”*** (Ruth 3:11)

6459
6460 It is obvious, in the way that Boaz spoke that he is
6461 referring to those who met at the door of the city.

6462 In other words, the gregarious tendency of man,
6463 led him for centuries to congregate in certain places
6464 in which circumstances, civilization and customs of
6465 the era facilitated the meeting.

6466 Nowadays, due to modern inventions such as
6467 television and the expansion of movies, that
6468 gregarious custom has been lost little by little,
6469 above all in the United States, where people have
6470 turned into loners, glued to a television screen and
6471 so absorbed in what is happening there that they
6472 don't even have time or a mind to interchange
6473 thoughts or words with their children.

6474 Previously, due to the non-existence of this type
6475 of entertainment and thanks to the gregarious
6476 tendency of man, people met in certain places to
6477 exchange thoughts and objects. Or, they were
6478 accustomed to visit others very frequently.
6479 Formerly, everyone exchanged ideas and news with
6480 others; nowadays, no one exchanges ideas; they are
6481 the ones who control television, radio, and

6482 newspapers, who **inoculate** to the viewer their ideas
6483 and news that is noteworthy to them... and period.
6484 The television can very appropriately be called, **the**
6485 **one-eyed monster**.

6486 Given that custom of meeting in public places, it
6487 is that we understand the number of notable persons
6488 that went to listen to Saint Paul according to what
6489 Acts 25:23 says. In many other places of the Bible,
6490 it mentions the custom of meeting at the door of the
6491 city as we will see as follows.

6492
6493 *“And on the morrow, when Agrippa was*
6494 *come, and Bernice, with great pomp, and was*
6495 *entered into the place of hearing, **with the***
6496 ***chief captains, and principal men of the city,***
6497 *at Festus' commandment Paul was brought*
6498 *forth.”* (Acts 25:23)

6499
6500 *“¹⁰ And Ephron dwelt among the children of*
6501 *Heth, and Ephron the Hittite answered*
6502 *Abraham in the audience of the children of*
6503 *Heth, even of **all that went in at the gate of***
6504 ***his city**, saying: ¹¹ Nay, my lord, hear me; the*
6505 *field give I thee, and the cave that is therein, I*
6506 *give it thee; in the presence of the sons of my*
6507 *people give I it thee; bury thy dead.”*
6508 (Genesis 23:10-11)

6509
6510 *“And Hamor and Shechem his son **came***
6511 ***unto the gate of their city**, and communed*
6512 *with the men of their city, saying.”*
6513 (Genesis 34:20)

6514
6515 *“¹⁹ Then shall his father and his mother lay*
6516 *hold on him, and bring him out unto the*
6517 *elders of his city, **and unto the gate** of his*

6518 *place; 20 and they shall say unto the elders of*
6519 *his city: This our son is stubborn and*
6520 *rebellious, he will not obey our voice, he is a*
6521 *glutton, and a drunkard.”*

6522 (Deuteronomy 21:19-20)

6523
6524 *“22 Rob not the poor, because he is poor,*
6525 *neither oppress the afflicted **in the gate**, 23 for*
6526 *the LORD will plead their cause, and spoil*
6527 *the soul of those that spoiled them.”*

6528 (Proverbs 22:22-23)

6529
6530 *“Wisdom is too high for a fool; he openeth*
6531 *not his mouth **in the gate**. (Proverbs 24:7)*

6532

6533 **As a summary:** in the ancient walled-in cities the
6534 doors that were the access to the city were a
6535 meeting place.

6536 These doors were very large and heavy and they
6537 had to be barred strongly at the end of the day or
6538 when there were enemies nearby. That is why a
6539 problem presented itself when someone wanted to
6540 enter the city at night and found the doors closed. In
6541 order to avoid that difficulty, there was something
6542 called a “wicket” which was a small door found in
6543 the body of the larger door where only one person
6544 could enter.

6545 The same thing occurred in large houses where
6546 there was a great door which served as an entry to a
6547 large courtyard for the horsemen with their mount
6548 or the wagons with their load. These doors also had
6549 a wicket so that at night, the great door would not
6550 have to be opened. That is what is mentioned in the
6551 episode of the liberation of Peter, when he reached
6552 the house of Mary, the mother of John. King James

6553 uses the generic words “door” and “gate”, but the
6554 Reina-Valera translates it specifically as a “wicket”.

6555
6556 *“¹² And when he had considered the thing, he*
6557 *came to the house of Mary the mother of*
6558 *John, whose surname was Mark; where many*
6559 *were gathered together praying. ¹³ And as*
6560 *Peter knocked **at the door of the gate**, a*
6561 *damsel came to hearken, named Rhoda. ¹⁴*
6562 *And when she knew Peter's voice, **she opened***
6563 ***not the gate** for gladness, but ran in, and told*
6564 *how **Peter stood before the gate.**”*

6565 (Acts 12:12-14)

6566
6567 These doors and wickets, I was able to see, not as
6568 doors of cities, but in the great mansions or citadels
6569 of the 1930's.

6570 *

6571
6572

6573 **The day ended with the setting of the sun**

6574 Nowadays when neither commercial activity nor
6575 jobs detain at the arrival of nighttime, because
6576 electrical light facilitates the continuation of
6577 activities, the setting of the sun does not represent
6578 the natural limit that it did in other times. That is
6579 why an artificial limit was found for the official end
6580 of the day and the beginning of the following day
6581 which was 12:00 in the evening. Midnight, up until
6582 no more than one hundred years ago, was the
6583 moment of inactivity; that is why the change of date
6584 was less cumbersome at that time. That is why now
6585 the day ends at twelve midnight.

6586 However, in Biblical times, to the Hebrews and
6587 for the non-Hebrew, **the natural end of the day,**
6588 **the setting of the sun, was also the change in**

6589 **date.** In the passage which I show below, it
6590 confirms that it was not only the Hebrews who
6591 considered the setting of the sun as the end of the
6592 day and date. The Philistines also thought that way.
6593 That is why in the episode of Samson's wedding,
6594 they come with the answer on the seventh day, but
6595 "before the sun sets". We see that they also thought
6596 that once the sun sets on the seventh day, the period
6597 to foretell the enigma Samson has presented them,
6598 was over, it means, the seventh day had ended.

6599
6600 *"And the men of the city said unto him **on the***
6601 ***seventh day before the sun went down**: What*
6602 *is sweeter than honey and what is stronger*
6603 *than a lion? And he said unto them: If ye had*
6604 *not plowed with my heifer, ye had not found*
6605 *out my riddle."* (Judges 14:18)

6606
6607 Here we see that it was not only the Hebrews that
6608 considered the change of date at the setting of the
6609 sun, but the Philistines also thought that. Knowing
6610 these types of things and knowing these customs,
6611 serves us to correctly interpret Scripture, as what
6612 was the day of the week in which the Lord died.

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6614 ***

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Chapter 15

**Sometimes we can realize the tone with
which certain things were said**

**Gestures, the facial expression and the inflection
of the voice, show us the intent with which things
are told to us**

The thirteenth factor is to understand that at times the words, **according to the inflection of the voice**, can mean one thing or the contrary. Let's suppose that someone says to another "Take it, if you want". Depending on the tone that person used, and the previous or subsequent context, that phrase can take on a very different meaning. An expression like that can mean by the tone by which it is said, that the owner does not need that item, therefore it indicates to his friend: "Take it, if you want". Or perhaps before the threat of someone who want to steal something from us, we say: "Take it, if you want", and because of the tone, we are saying: "and you will see what will happen to you".

It is evident that upon reading something written, one cannot hear the inflection of the voice with which it was spoken, but sometimes we can tell from the context. This is the case of the prophet Micaiah, son of Imla, when he confronted King Ahab of Israel. From the angry reply of the King, we realize that the prophet spoke ironically to him.

*

6659 **What was the tone of voice that the prophet**
6660 **Micaiah, son of Imlah used to speak to King**
6661 **Ahab**

6662 When Jehoshaphat of Judah asks Ahab of Israel to
6663 consult with Jehovah (5), he brings him his own
6664 prophets.

6665
6666 *“⁵ And Jehoshaphat said unto the king of*
6667 *Israel: Enquire, I pray thee, at the word of*
6668 *the LORD today. ⁶ Then the king of Israel*
6669 *gathered the prophets together, about four*
6670 *hundred men, and said unto them: Shall I go*
6671 *against Ramothgilead to battle, or shall I*
6672 *forbear? And they said: Go up, for the Lord*
6673 *shall deliver it into the hand of the king. ⁷ And*
6674 *Jehoshaphat said: Is there not here a*
6675 *prophet of the LORD besides, that we might*
6676 *enquire of him? ⁸ And the king of Israel said*
6677 *unto Jehoshaphat: There is yet one man,*
6678 *Micaiah the son of Imlah, by whom we may*
6679 *enquire of the LORD; but I hate him, for he*
6680 *doth not prophesy good concerning me, but*
6681 *evil. And Jehoshaphat said: Let not the king*
6682 *say so. ⁹ Then the king of Israel called an*
6683 *officer, and said: Hasten hither Micaiah the*
6684 *son of Imlah.”* (I K 22:5-9)

6685
6686 Knowing that these prophets, only from their lips
6687 and not their hearts were prophets of Jehovah, we
6688 will better understand this episode. When
6689 Jehoshaphat of Judah (where God was worshiped
6690 and not Baal) asks to consult with God, these
6691 prophets are brought in (6). But it seems that
6692 Jehoshaphat was not very convinced in the
6693 reliability of these prophets of Jehovah, because he
6694 asked (7) if there was not another prophet of God.

6695 In spite of the reluctance of Ahab of Israel to call
6696 upon **the true prophet of God**, at the insistence of
6697 King Jehoshaphat of Israel (8-9), he opted to please
6698 him. Ahab could not, of his own whim, do without
6699 such a precious military assistance like the troops of
6700 Jehoshaphat of Judah present there, as we can see in
6701 verse 4.

6702
6703 *“And he said unto Jehoshaphat: Wilt thou go*
6704 *with me to battle to Ramothgilead? And*
6705 *Jehoshaphat said to the king of Israel: I am*
6706 *as thou art, my people as thy people, my*
6707 *horses as thy horses.” (I Kings 22:4)*

6708
6709 That is why in spite of the resistance of Ahab, the
6710 prophet Micaiah, the son of Imla enters the scene.
6711 As we will see further, in reality Micaiah had been
6712 sent by God so that he may explain how there was a
6713 deceiving spirit in the other prophets; **being that**
6714 **God does not deceive nor allows a person who**
6715 **wants to know the truth to remain deceived.**

6716
6717 *“¹⁵ So he came to the king. And the king said*
6718 *unto him: Micaiah, shall we go against*
6719 *Ramothgilead to battle, or shall we forbear?*
6720 *And he answered him: Go, and prosper, for*
6721 *the LORD shall deliver it into the hand of*
6722 *the king. ¹⁶ And the king said unto him: How*
6723 *many times shall I adjure thee that thou tell*
6724 *me nothing but that which is true in the*
6725 *name of the LORD? ¹⁷ And he said: I saw all*
6726 *Israel scattered upon the hills, as sheep that*
6727 *have not a shepherd; and the LORD said:*
6728 *These have no master; let them return every*
6729 *man to his house in peace.”*
6730 *(I Kings 22:15-17)*

6731

6732 Even though Micaiah in verse 15 says something
6733 which is not true, it cannot be assessed as a lie,
6734 because clearly one realizes that it was said in a
6735 way, with such a tone of voice, that no one, **not**
6736 **even Ahab** (16), believed it. **Possibly the tone of**
6737 **voice, the gestures and the hand expressions, etc.,**
6738 **indicated that he was speaking ironically, as a**
6739 **form of mockery.** In other words, because of the
6740 context, we realize that Micaiah said that, in a way
6741 that all would understand that the truth was
6742 something else.

6743 **I base my belief in this** by the reaction of Ahab
6744 in verse 16. If Micaiah would have said that in a
6745 way that what he said could be taken seriously,
6746 King Ahab, for whom it was convenient for people
6747 to believe that Micaiah also prophesied in his favor,
6748 would have shut his mouth and would not have
6749 reprehended Micaiah. However, because of the
6750 angry way in which Ahab of Israel responded, we
6751 realize that he could not take what was said by
6752 Micaiah seriously, he couldn't do so in front of the
6753 others, as something acceptable.

6754 **Therefore, in this, Micaiah doesn't lie, he just**
6755 **speaks in an ironic manner that was evident to**
6756 **all.** If Micaiah would have said what he did in verse
6757 15, in a credible form to the multitudes, Ahab
6758 would have shut his mouth and would have let it
6759 pass, because it was convenient to the purpose of
6760 motivating the people for war.

6761 If we, nowadays, cannot perceive the truth, it is
6762 because we do not hear the tone of voice of the
6763 prophet nor see his face or his gestures, but we can
6764 guide ourselves from the context, by the reaction of
6765 the King of Israel.

6766 **In everyday life, we very often speak like**
6767 **Micaiah.** Sometimes someone asks: have you seen
6768 so and so? and the participant replies, “Yes, a dog
6769 has just carried him away in his mouth”. All,
6770 however, understand that what he is trying to say is
6771 that he hasn’t seen him. Even though what he first
6772 said was not true, it was not either a lie, because it is
6773 purposely said so that no one would believe it.

6774 **What happens with Micaiah is totally the**
6775 **opposite of what happens with the 400 prophets.**
6776 Micaiah says something false purposely so that no
6777 one believes him, in order to clear it up later. On the
6778 other hand, the 400 say something false so that it is
6779 believed as certain and without the purpose of
6780 clarification later on. Who deceived the prophets?

6781 **We see in 19-23 that in those times rebellious**
6782 **spirits still lived in Heaven** and were present
6783 before the Throne of God in the same manner that is
6784 seen in Job, Chapter One. This continued until they
6785 dared to make an attempt against the life of Jesus,
6786 which was the moment in which they were expelled
6787 from Heaven to Earth.

6788 Well, one of those rebellious or deceitful angels
6789 decided to deceive the 400 prophets of Ahab. God
6790 allowed him to do that (22), **but he didn’t consent**
6791 **to the deceit to remain without clarification,** even
6792 in front of he who was to be deceived in order to
6793 fight Ramoth of Galaad: King Ahab.

6794
6795 *“19 And he said: Hear thou therefore the*
6796 *word of the LORD: I saw the LORD sitting on*
6797 *his throne, and all the host of heaven standing*
6798 *by him on his right hand and on his left. 20*
6799 *And the LORD said: Who shall persuade*
6800 *Ahab, that he may go up and fall at*
6801 *Ramothgilead? And one said on this manner,*

6802 *and another said on that manner. 21 And there*
6803 *came forth a spirit, and stood before the*
6804 *LORD, and said: I will persuade him. 22 And*
6805 *the LORD said unto him: Wherewith? And he*
6806 *said: I will go forth, and I will be a lying*
6807 *spirit in the mouth of all **his** prophets. And he*
6808 *said: Thou shalt persuade him, and prevail*
6809 *also; go forth, and do so. 23 Now therefore,*
6810 ***behold, the LORD hath put a lying spirit in***
6811 ***the mouth of all these **thy** prophets, and the***
6812 ***LORD hath spoken evil concerning thee.”***

6813 (I Kings 22:19-23)

6814
6815 *“26 And the king of Israel said: Take Micaiah,*
6816 *and carry him back unto Amon the governor*
6817 *of the city, and to Joash the king's son; 27 and*
6818 *say: Thus saith the king: Put this fellow in the*
6819 *prison, and feed him with bread of affliction*
6820 *and with water of affliction, until I come in*
6821 *peace. 28 And Micaiah said: If thou return at*
6822 *all in peace, the LORD hath not spoken by*
6823 *me. And he said: **Hearken, O people, every***
6824 ***one of you.”*** (I Kings 22:26-28)

6825
6826 **We see in 19-23 and 28 that a true prophet of**
6827 **God clarifies in detail, what occurred in Heaven;**
6828 **so therefore, there was no longer deceit.** Not only
6829 was he saying the truth, but he made clear why the
6830 others were prophesying the lie. The blame fell
6831 upon the ones who did not believe the true prophet
6832 and preferred to believe the false prophets, who
6833 spoke what the “deceived” liked to hear.

6834 It is the same case of the rebellious angels, who
6835 appear not want to believe what is going to happen
6836 to them; or the case of false religions and true
6837 Christianity. God allows false religions (Islam,

6838 Spiritism, Buddhism, Judaism, Rusellism,
6839 Armstongism, Mormonism, Romanism, etc.), who
6840 are false prophets, to tell their lies, but has always
6841 maintained the Sacred Scripture and to those who
6842 base themselves upon it to preach, so that all could
6843 know what the one real Truth is, and also know why
6844 the others are being deceived. The blame is upon
6845 the people who prefer to believe a lie from those
6846 who flatter them or their lusts.

6847 In the case of Ahab, in spite of the fact that he
6848 found himself before the truth, he rejected it,
6849 because he liked what the 400 false prophets told
6850 him, which was in unison with his pursuit of power,
6851 with his desire to conquer the city, his lust, his
6852 concupiscence.

6853 As we have seen, if one does analyze the details
6854 and the context of a passage, we can comprehend
6855 the tone with which things are said. That tone, at
6856 times, is crucial to interpret the Bible correctly.

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6863 Chapter 16 6864 Prolepsis in Scripture

6865 What is prolepsis

6866 **The fourteenth factor** is to notice that prolepsis
6867 is used sometimes in the Bible. We call “prolepsis”
6868 the rhetorical act of an author who, when writing a
6869 story, uses names, mentions actions or speaks as if
6870 they were already in existence, things that at the
6871

6872 time of the episode that he is narrating, were not
6873 known.

6874 An example of this would be a historian, who in
6875 the process of relating an episode in the history of
6876 the United States, which took place before its
6877 independence, he upon mentioning that a military
6878 man was chosen to lead the independent army says
6879 that the person chosen was George Washington the
6880 first president of the United States.

6881 At the time which the historian is narrating that
6882 period, Washington had not yet been president, but
6883 since the author write a posteriori, and since he
6884 knows that he became president, he refers to him in
6885 advance or prolepsis, as the First President. In the
6886 Bible, that case is found several times.

6887 *

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6889

6890 **Mention of different languages before narrating**
6891 **that those languages existed**

6892 The Bible is full of prolepsis. Many times you are
6893 going to encounter this type of thing in the Bible,
6894 and that creates at times, much confusion.
6895 Therefore, be on alert.

6896 In the case we are going to study now, we see that
6897 the writer, who knows the different languages that
6898 were going to exist, which he narrates in Chapter
6899 11, anticipates his narration and mentions in
6900 Chapter 10 something he is going to relate later: the
6901 different languages. This we gather from the phrase:
6902 “...every one after his tongue...”.

6903

6904 *“By these were the isles of the Gentiles*
6905 *divided in their lands; every one after his*
6906 *tongue, after their families, in their nations.”*

(Genesis 10:5)

6907

6908

6909 We are going to find this type of thing in the
6910 Bible many times and this creates confusion on
6911 some occasions.

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6915 **The name “Beersheba” did not exist yet,**
6916 **but it is mentioned**

6917 Many passages of the Bible were written a long
6918 time after the events narrated there happened and
6919 some others almost at the same time of its
6920 occurrence. Of course I am referring to the narrative
6921 passages.

6922 In this case, the writer says that Ishmael and
6923 Hagar wandered through the desert in Beersheba
6924 when in fact at the time that they wandered through
6925 said desert, it was not called by that name. That
6926 name came later, when seventeen verses ahead, the
6927 episode of Abraham and Abimelech is narrated and
6928 the place was given its name. Let’s see.

6929

6930 *“And Abraham rose up early in the morning,*
6931 *and took bread, and a bottle of water, and*
6932 *gave it unto Hagar, putting it on her shoulder,*
6933 *and the child, and sent her away; and she*
6934 *departed, and wandered in the wilderness of*
6935 ***Beersheba.**”* (Genesis 21:14)

6936

6937 *“Wherefore he called that place **Beersheba,***
6938 *because there they sware both of them.”*
6939 (Genesis 21:31)

6940

6941 We have immediate proof in 21:31, where we see
6942 that the name Beersheba was first the name of a
6943 well and this occurred after Hagar and Ishmael.

6944 It is also good to know that in order for a name to
6945 become extensive in the surrounding areas, some
6946 time had to pass. Bear in mind these types of things
6947 so that you don't misunderstand certain passages.

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6951 **The name "Gilead" is mentioned prior**
6952 **to its being named**

6953 In this case we see that narrated history indicates
6954 to us in verse 47 that the name Gilead was the name
6955 Jacob gave the place, **after his encounter with**
6956 **Laban**. However, since the writer of the book
6957 narrated everything much after the acts, he uses
6958 previously in verses 21, 23 & 25 the name Gilead to
6959 the place which had not been named yet. Let this be
6960 a clear example for us to understand some things
6961 that are narrated in the Bible which appear strange
6962 to us.

6963

6964 *"²¹ So he fled with all that he had; and he*
6965 *rose up, and passed over the river, and set his*
6966 *face toward the mount Gilead. ²² And it was*
6967 *told Laban on the third day that Jacob was*
6968 *fled. ²³ And he took his brethren with him, and*
6969 *pursued after him seven days' journey; and*
6970 *they overtook him in the mount Gilead. ²⁴*
6971 *And God came to Laban the Syrian in a*
6972 *dream by night, and said unto him: Take heed*
6973 *that thou speak not to Jacob either good or*
6974 *bad. ²⁵ Then Laban overtook Jacob. Now*
6975 *Jacob had pitched his tent in the mount; and*
6976 *Laban with his brethren pitched in the mount*
6977 *of Gilead."* (Genesis 31:21-25)

6978

*“45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren: Gather stones; and they took stones, and made an heap; and they did eat there upon the heap. 47 And Laban called it Jegarsahadutha, but **Jacob called it Galeed.**”*
(Genesis 31:45-47)

In this narration, prior to mention that the name Gilead was given to that mount, it had already been called by that name in previous mentions in the chapter. Luckily in this case both things were in the same chapter, but other times, the explanation is found in a different book.

*

He raised us up and seated us in the Heavens

In Ephesians 2:4-6, Paul speaks in the past about something that still is in the future. It is a way to give emphasis to something said. It is a figure of speech that consists of anticipating something or saying what is going to be as if it had already happened.

The Apostle says “hath raised us”, when he had not died. He says “made us sit together in heavenly places” when he was still on Earth. In our daily life we also use these figures of speech.

“4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved; 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”
(Ephesians 2:4-6)

In our daily speech we also use this figure of speech, like when we say “So and so is dead to me”, with which we mean that although so and so is still alive, we have had a falling out with him forever.

*

The name “Jehovah” did not exist even when the occurrences in Genesis happened

Moses wrote the Pentateuch, which means, the first five books of the Bible, including Genesis. All throughout Genesis, the name of Jehovah is used, but **when the actions narrated in Genesis occurred, the name of Jehovah was not yet known.** What happens is that Moses, who already knew the name “Jehovah”, used it to write the Pentateuch, but in the time of Abraham, Isaac and Jacob, the name was not yet known.

That name was manifested during the time of Moses, as we see in Exodus 6:2-3. Therefore, every time the name of “Jehovah” is employed in Genesis and the first five chapters of Exodus, it is used as a prolepsis. Let’s see.

“² And God spake unto Moses, and said unto him, I am the LORD. ³ And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.”

(Exodus 6:2-3)

It is clearly stated that in the time of Abraham, Isaac and Jacob the name “Jehovah” was not known. That name became known at the time of

7051 Moses. This is why it seems to me that the fanatical
7052 effort of the Russellites in using the name of
7053 Jehovah for everything is extraordinarily ridiculous,
7054 as if it were a sin not to mention it. During the 2400
7055 years that went by since the Creation to the point
7056 where God manifested Himself to Moses as
7057 “Jehovah”, the name was not known. This is an
7058 evident sign that God was not interested, as the
7059 Russellites are, for that name to be invoked.
7060 Further, in the time of the Old Testament, the
7061 Hebrews gave up pronouncing the name “Jehovah”,
7062 in a form that today we do not know in reality how
7063 it is pronounced.

7064 That is why it is ridiculous the pretentious
7065 jealousy placed by the Governing Body of the
7066 Russellites, inculcating to their subjects that every
7067 time they mention God, they have to call him
7068 “Jehovah”, because it is a sin if they don’t. If for
7069 nearly two and half millennium from the Creation
7070 this name was not known, and for other two and a
7071 half millennium it has not been pronounced, it is an
7072 obvious sign that God is not so interested in that
7073 name.

7074 As we can see, prolepsis is used in the Bible quite
7075 often, being that the name “Jehovah” was not used
7076 before Moses’ time, but appears in all the narration
7077 of that prophet.

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Chapter 17

Validity of using reasoning if the conclusion we reach does not struggle against the rest of the Bible

**Does the Edomite could not have murdered 85
priests and massacred an entire city on his own
Factor number fifteen** is the validity of logical
reasoning, which, if set from a correct base
(premise), the conclusion which we arrive at does
not struggle with the rest of the Bible. In Scripture,
we see many cases in which valid reasoning is
made. This indicates that it is not outside of what
God permits the use of reasoning in an honest and
prudent way. In this case that I am going to present
as follows, we are going to see two important
things. **One of** them is the fact that the Bible speaks
in a laconic manner, it does not extend the details.
Much of what is said in the Bible is based upon the
idea that people would understand what is not said.
Let's see the actual example.

If a friend of yours tells you that he has just
arrived from New York and another tells you that
he has just arrived from Madrid, none of the
listeners would gather that the former had arrived
either on foot or horseback. Not that the latter swam
or rowed a boat. Therefore, the one who speaks
does not have to explain to the one who is listening
that he came from Madrid on a plane or boat, that is
understandable in our actual civilization.

7121 If one says: “I made this house”, we all know that
7122 he paid for the material and labor, not necessarily
7123 the only one that worked on its construction.

7124 Likewise, in those times and civilization, there
7125 were things that did not need clarification because
7126 the listeners or readers understood. That is why it is
7127 good, in order to correctly interpret the Bible, to
7128 submerge oneself mentally into the civilization,
7129 culture and customs of the era. One of these
7130 examples is the case of the massacre carried out by
7131 Doeg the Edomite, Saul’s servant.

7132
7133 *“¹⁷ And the king said unto the footmen that*
7134 *stood about him: Turn, and slay the priests*
7135 *of the LORD, because their hand also is with*
7136 *David, and because they knew when he fled,*
7137 *and did not shew it to me. But the servants of*
7138 *the king would not put forth their hand to*
7139 *fall upon the priests of the LORD. ¹⁸ And the*
7140 *king said to Doeg: Turn thou, and fall upon*
7141 *the priests. And Doeg the Edomite turned,*
7142 *and he fell upon the priests, and slew on that*
7143 *day fourscore and five persons that did wear*
7144 *a linen ephod. ¹⁹ And Nob, the city of the*
7145 *priests, smote he with the edge of the sword,*
7146 *both men and women, children and sucklings,*
7147 *and oxen, and asses, and sheep, with the edge*
7148 *of the sword.” (I Samuel 22:17-19)*

7149
7150 **Even though here it says literally Doeg the**
7151 **Edomite murdered 85 priests,** and all the men,
7152 women and children in their cities, it is logical that
7153 he would have done it leading his servants. In order
7154 to think this, I base this upon the fact that in 21:7,
7155 he is referred to as the principal of the herdsmen. It
7156 was probable that he had under his command a

7157 certain amount of Edomites that lived on Saul's
7158 lands and worked for him.

7159

7160 *“Now a certain man of the servants of Saul*
7161 *was there that day, detained before the*
7162 *LORD; and his name was Doeg, an Edomite,*
7163 *the chiefest of the herdmen that belonged to*
7164 *Saul.”* (I Samuel 21:7)

7165

7166 **The other thing that makes me think this way**
7167 is that it is not easy for one man alone to kill 85
7168 people; nor are they going to wait in an inert
7169 manner seeing the way he killed the previous one,
7170 they would have fled. Likewise, it can be said about
7171 the massacre in the city of Nob in verse 19. Logic
7172 dictates that it was a group of Edomites, because the
7173 Hebrews did not want to do it and the men in the
7174 city of Nob were not going to inertly stand by
7175 watching how Doeg killed its inhabitants one by
7176 one.

7177 If nowadays they would tell us such a thing, we
7178 could probably believe it, because machine guns
7179 and hand grenades exist, but at the time, they had to
7180 be killed one at a time.

7181 With this example, what I want to show is that
7182 reasoning is valid when it stems from a valid
7183 premise, the chain of reason does not have mistakes
7184 and arrive at a conclusion that does not go against
7185 what the Bible says nor against logic.

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7191 **Even though it is not clearly stated, we can**
7192 **reason that Joseph pretended to not know the**
7193 **Hebrew language**

7194 Initially, one doesn't understand what had to do
7195 the fact that there was an interpreter among them
7196 with the fact that the brothers not know that Joseph
7197 was understanding them.

7198
7199 *“And they knew not that Joseph understood*
7200 *them, for he spake unto them by an*
7201 *interpreter.”* (Genesis 42:23)

7202
7203 The case is that in the Bible, many details are
7204 omitted. When in 42:7 it says that Joseph spoke to
7205 them in a harsh manner, that makes one think that
7206 Joseph spoke in his native tongue, in Hebrew, with
7207 his brothers, or that they spoke to him in the
7208 Egyptian language, but that both were speaking the
7209 same language.

7210 The truth is that they spoke through an interpreter
7211 in every moment. The brothers told the interpreter
7212 what their desires were and the interpreter translated
7213 it to the Egyptian language for Joseph, without them
7214 knowing that he perfectly understood Hebrew, in
7215 spite of the fact that it had been over 20 years since
7216 he last spoke it. From the time he was 17 years old,
7217 when he was sold, until the age of 39, the age he
7218 had two years after the end of the sleek and fat
7219 cows, Joseph had not spoken with his family. Since
7220 they saw that great person, with so many people at
7221 his service, with so much power, speaking in the
7222 Egyptian tongue, dressed as an Egyptian and above
7223 all, with an interpreter at his side to speak to the
7224 people of Canaan, they had no reason to suspect that
7225 he would understand them when they spoke in
7226 Hebrew among themselves. **It was obvious that the**

7227 **two languages were different.**

7228 This is the explanation of this obscure phrase:
7229 “...*And they knew not that Joseph understood them;*
7230 *for he spake unto them by an interpreter.*” This is
7231 why, speaking among themselves in their own
7232 language about familiar issues in front of Joseph,
7233 they didn’t think that he would understand them.
7234 Probably the interpreter was not present at that
7235 moment.

7236 It is very common in the Bible for something to
7237 be said without going into details. That is why we
7238 sometimes have to use reasoning in order to
7239 understand certain things. We must have this in
7240 mind in order to understand many other passages
7241 where, although the words are not said, we realize
7242 that they had been said.

7243 *

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7245
7246 **In Israel, during the time of the wheat harvest, it**
7247 **did not rain nor thunder**

7248 The way in which Samuel says these things makes
7249 us think that at the time of the wheat harvest it
7250 didn’t rain and even less, accompanied by thunder.

7251 First it says: “...*see this great thing, which the*
7252 *LORD will do before your eyes....*”, and right after it
7253 asks: “*Is it not wheat harvest to day?*”, in order to
7254 add as if someone who thought to do something not
7255 seen; “...*I will call unto the LORD, and he shall*
7256 *send thunder and rain;...*”.

7257 Of course, to ask God for a storm or shower and it
7258 being done is of itself is a miracle; but it seems as if
7259 Samuel enhances it by saying that because it was
7260 the time of the wheat harvest, it should not be
7261 expected, not even by chance, for there to be a
7262 storm of thunder and showers.

7263

7264 *“¹⁶ Now therefore, stand and see **this great thing***
7265 ***which the LORD will do before your eyes.** ¹⁷ **Is it***
7266 ***not wheat harvest today? I will call unto the LORD,***
7267 ***and he shall send thunder and rain; that ye may***
7268 ***perceive and see that your wickedness is great,***
7269 ***which ye have done in the sight of the LORD, in***
7270 ***asking you a king. ¹⁸ So Samuel called unto the***
7271 ***LORD, and the LORD sent thunder and rain that***
7272 ***day; and all the people greatly feared the LORD***
7273 ***and Samuel.”*** (I Samuel 12:16-18)

7274

7275 As we saw, it is valid to reason that the climate of
7276 Israel was such that in the time of the wheat harvest,
7277 it was impossible or almost impossible for it to rain
7278 and thunder. That is not said in the Bible, but we
7279 can reason based on the words said by Samuel. In
7280 the Bible, we can use reasoning, what should not be
7281 done is to introduce fantasies.

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7285 **Pharaoh did not persecute Israel immediately,**
7286 **although that is what it appears a priori**

7287 Because of the manner of speaking in this
7288 passage, it gives us the sensation at first sight that
7289 Pharaoh got up and persecuted the Israelites
7290 immediately after they went out of Egypt, but it
7291 wasn't that way.

7292

7293 *“⁵ And it was told the king of Egypt that the*
7294 ***people fled; and the heart of Pharaoh and of***
7295 ***his servants was turned against the people,***
7296 ***and they said: **Why have we done this, that*****
7297 ***we have let Israel go from serving us? ⁶ And***
7298 ***he made ready his chariot, and took his***

people with him....8....and he pursued after the children of Israel....”

(Exodus 14:5-8 Abbr)

If we only read this passage, we would think that Pharaoh pursued the people as soon as they left, but if we use reason based on what other passages say, inclusive of other books of the Bible, we would see that it wasn't like that.

In order to say this, I base it on what it says in Numbers 33:5, where we see that the Israelites left Rameses and camped in Succoth, from there they reached Etham, later Pihahiroth and from there they crossed the Red Sea.

“5 And the children of Israel removed from Rameses, **and pitched in Succoth.** 6 And they departed from Succoth, and **pitched in Etham,** which is in the edge of the wilderness. 7 And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon, **and they pitched before Migdol.** 8 **And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness,** and went three days' journey in the wilderness of Etham, and pitched in Marah.” (Numbers 33:5-8)

In order to form the opinion that the Egyptians waited a few days before pursuing the Israelites I am assisted by the following reasons:

a) That nation mobilized themselves on foot, with the elderly, women, children and domestic animals. By logic, they had to move slowly; neither the elderly nor the children could walk at the same pace as the young adults. They were not going to succeed

7335 in that the oxen, sheep and other domestic animals
7336 rush their pace. If when the Egyptians reached the
7337 Israelites they were before the Red Sea, it was
7338 because several days had passed. Those were the
7339 days that were used to reach Succoth, Etham and
7340 Pihahiroth before crossing the Red Sea.

7341 **b)** Two and a half million people cannot move
7342 rapidly, if some of the ones in front ran into some
7343 mishap or went slowly, the rest of the ones who
7344 followed behind had to slow their pace.

7345 **c)** On the other hand, the Egyptian army was
7346 comprised solely of young and strong adults who
7347 were on horseback or in fast chariots of war and
7348 could reach them rapidly if they would have
7349 pursued them on the same day or the following day.

7350 **From all of this, we can guess that if the**
7351 **Egyptians would have begun to pursue the**
7352 **Israelites a few hours after they left Egypt, they**
7353 **would have caught up with them right away.**

7354 However, upon reading Numbers 33:5-8 we see
7355 that when the Israelites left Egypt they camped in
7356 Succoth, they later left Succoth and camped at
7357 Etham, they later left Etham and camped at
7358 Pihahiroth. **After they camped at Pihahiroth it**
7359 **was that the Egyptians came,** and after seeing the
7360 Egyptians it was that they crossed the Red Sea.

7361 For a multitude such as that to move from one
7362 place to another, it took time; and it also took time
7363 to set camp, prepare food, build the tents and then
7364 take it all apart, take up camp and begin to move
7365 again; and they did this three times before the
7366 Egyptians arrived. They were not an organized
7367 army, disciplined, trained and used to this, but an
7368 amorphous mass, full of impediment.

7369 Well, that enormous multitude set up camp three
7370 times before the Egyptians got in touch with them.

7371 **It is evident that several days would have passed**
7372 **between the time the Israelites exited and the**
7373 **persecution of the Egyptians.**

7374 It appears that during those days, the Egyptians
7375 began to realize what it meant to find themselves
7376 without slaves. Possibly, every time they had to do
7377 something on their own, they regretted having
7378 allowed their servants to leave, and that's why they
7379 decided to pursue them. At least, that is what can be
7380 gathered from Exodus 14:5.

7381 **Let us learn something important in this case:**
7382 read the entire Bible, even if some passages appear
7383 boring, the details given in those "boring" passages,
7384 can offer us something, that is why they are written.
7385 **Christians have the bad habit of skipping over**
7386 **certain parts,** chapters or sections of the Bible
7387 because according to them, they are "boring" or are
7388 "unimportant" or "are only a list of names that have
7389 no interest" or were "for the ancient ones". One of
7390 those chapters, full of names that "do not have an
7391 interest" is the 33rd chapter of the book of
7392 Numbers. The list of the sites the Israelites set camp
7393 at as they advanced towards the Promised Land is
7394 there. Thanks to that list, "boring" and "without
7395 importance" it is that we can come to the
7396 conclusion of what we have said here.

7397 These types of situations that cause us to err are
7398 common in the Bible. That is why it is good to read
7399 **the entire Bible** in order to find **in other books of**
7400 **the Bible** or in another passages of the same book,
7401 the solution we need. The purpose of this book you
7402 are reading is precisely to help readers to
7403 understand the techniques they should use to
7404 interpret the Bible. In this case, demonstrate that
7405 logical and honest reasoning is valid, as long as the

7406 conclusion we reach is not opposed to the rest of the
7407 Bible nor has to do with idiocies and fantasy.

7408 *

7410
7411 **Why Joshua defended the Gibeonites**

7412 The Gibeonites deceived Joshua by making him see
7413 that they lived far, and by extracting from the
7414 Israelites an oath of peace. In this passage, however,
7415 **it gives us the impression that the oath also**
7416 **implied protection.** We can conclude this even
7417 though it doesn't say it. If it weren't so, there would
7418 be no reason for the Gibeonites to send messengers
7419 to Joshua in search of help. **There also would have**
7420 **been no reason,** if the Gibeonites would have asked
7421 for help without the right, that Joshua would have
7422 agreed to it.

7423 **Finally and more intelligently, from a military**
7424 **point of view,** it would have been to let the five
7425 Kings attack Gibeon and kill each other until they
7426 would finish off the Gibeonites; then later, when the
7427 five kings would have been decimated and
7428 exhausted, attack them and annihilate them. Further,
7429 in that way they would have gotten rid of the error
7430 they committed in forgiving the Gibeonites, because
7431 they would not have killed them, but the five
7432 Amorite kings.

7433 **In view of all these considerations, a logical**
7434 **whim** makes me suspect that in Chapter nine, there
7435 was a pact of protection, which was not spoken of
7436 specifically on that occasion. Things like this are
7437 common in the Bible and we have to learn to
7438 interpret them by reasoning correctly.

7439
7440 *“6 And the men of Gibeon sent unto Joshua to*
7441 *the camp to Gilgal, saying: **Slack not thy***

7442 *hand from thy servants, come up to us*
7443 *quickly, and save us, and help us; for all the*
7444 *kings of the Amorites that dwell in the*
7445 *mountains are gathered together against us. 7*
7446 *So Joshua ascended from Gilgal, he, and all*
7447 *the people of war with him, and all the mighty*
7448 *men of valour.” (Joshua 10:6-7)*

7449
7450 This pact of protection, it is a mutual alliance and
7451 help which seems to be understood in 9:11 where it
7452 shows that the elders of the Gibeonites instructed
7453 these delegates so that they may obtain an alliance
7454 which implied mutual military assistance. Let's see.

7455
7456 *“Wherefore our elders and all the*
7457 *inhabitants of our country spake to us,*
7458 *saying: Take victuals with you for the*
7459 *journey, and go to meet them, and say unto*
7460 *them: We are your servants; **therefore, now***
7461 ***make ye a league with us.**” (Joshua 9:11)*

7462
7463 As we have seen, sincere and honest reasoning
7464 helps us to interpret Scripture. What has to be
7465 avoided is the twisted reasoning that some use to be
7466 able to come up with a “new doctrine” and with it
7467 the power to drag along with them donors to sit in
7468 the pews of their churches.

7469 *

7470
7471
7472 **Jephthah did not sacrifice his daughter, to say**
7473 **that is nonsense**

7474 Being evident that the law of God did not allow
7475 the sacrifice of human beings, but that of sheep, it is
7476 clear that the use of the word “holocaust” in the
7477 episode of the daughter of Jephthah is metaphoric.

7478 A metaphor used like this regarding the daughter of
7479 Jephthah is found in Numbers 8:21.

7480

7481 *“And the Levites were purified, and they*
7482 *washed their clothes; and Aaron offered*
7483 *them as an offering before the LORD; and*
7484 *Aaron made an atonement for them to cleanse*
7485 *them.”* (Numbers 8:21)

7486

7487 **In the previous passage we see that Aaron**
7488 **offered the Levites an offering and not because**
7489 **of that should we think that they killed the**
7490 **Levites and burned them at the altar.** It is not
7491 logical to think such a thing because neither the law
7492 of God permitted it, nor the Levites would allow
7493 such a thing to be done to them. The same thing
7494 happened with Jephthah’s daughter. If Jephthah
7495 would have promised a human sacrifice to God,
7496 God would not have accepted it and much less
7497 given him the victory as a prize.

7498 **The holocaust was an offering that was**
7499 **completely burned,** nothing was eaten from it, it
7500 was entirely for God. This is what Jephthah wanted
7501 to metaphorically say: that he would offer to God in
7502 total form (not partial nor temporal) to whomever
7503 would come to receive him. **That is why, later we**
7504 **see that the young woman is left unmarried,** she
7505 is not given in matrimony to any man, because she
7506 would be integrally and for her lifetime from that
7507 day forward to God, as a holocaust was dedicated.

7508 **Several years ago, it was published that**
7509 **Jephthah,** one of the principal judges of Israel, had
7510 decapitated his daughter and had burned her as a
7511 sacrifice in a pagan altar. This erroneous article was
7512 published in English in the booklet of lessons for
7513 Sunday School which is published quarterly by one

7514 of the principal Christian denominations in the
7515 United States.

7516 This saddened me greatly because it demonstrated
7517 the lack of care that sometimes the hierarchy of
7518 denominations place in examining what is
7519 published. This quarterly booklet influences
7520 millions of believers who were driven to error by
7521 the author of that lesson in Sunday School. The
7522 origin of that nonsense was the bad interpretation of
7523 the following passage.

7524
7525 *“²⁹ Then **the Spirit of the LORD** came upon*
7526 ***Jephthah**, and he passed over Gilead, and*
7527 ***Manasseh**, and passed over Mizpeh of Gilead,*
7528 *and from Mizpeh of Gilead he passed over*
7529 *unto the children of Ammon. ³⁰ And Jephthah*
7530 *vowed a vow unto the LORD, and said: If*
7531 *thou shalt without fail deliver the children of*
7532 *Ammon into mine hands, ³¹ then it shall be,*
7533 *that whatsoever cometh forth of the doors of*
7534 *my house to meet me, when I return in peace*
7535 *from the children of Ammon, shall surely be*
7536 *the LORD'S, and **I will offer it up for a burnt***
7537 ***offering.**”* (Judges 11:29-31)

7538
7539 **The vow that Jephthah made was not to**
7540 **decapitate and burn in sacrifice** the first person
7541 that came out of his house when he returned
7542 victorious. What he promised was to dedicate
7543 **wholly to God,** the first person who would come
7544 out to greet him. That complete dedication was
7545 similar to when a lamb was offered in a holocaust.

7546 In such a type of offering, the priest could not
7547 participate from it by eating a part of the animal, as
7548 he could in other types of lamb sacrifices. The burnt
7549 offering was a total dedication to God. In using this

7550 simile it is that Jephthah says **in a metaphoric**
7551 **form**, that he offered in a holocaust the first to greet
7552 him.

7553 In verse 29, we see that the Holy Spirit was upon
7554 Jephthah. It is not logical to think that a man full of
7555 the Holy Spirit was going to make a pagan promise,
7556 the brutal promise of killing and burning a human
7557 being.

7558 The daughter of Jephthah converted, due to that
7559 vow by her father in the form of a cloistered nun,
7560 only she would not live cloistered but normally in
7561 society dedicated only to the things of God. Since
7562 she was going to dedicate herself one hundred per
7563 cent to the service of God, she could not marry
7564 because a married women has to care for her
7565 husband and her children. That is the sense whereby
7566 Jephthah was going to dedicate her daughter as a
7567 holocaust to God, a total offering.

7568 On other occasions there were mothers who
7569 dedicated their children to God in a total form as
7570 well, as was the case of Hannah, the mother of
7571 Samuel according to what we see below in I Samuel
7572 1:11 y 1:27-28.

7573
7574 *“And she vowed a vow, and said: O LORD of*
7575 *hosts, if thou wilt indeed look on the affliction*
7576 *of thine handmaid, and remember me, and not*
7577 *forget thine handmaid, but wilt give unto*
7578 *thine handmaid a man child, then I will give*
7579 *him unto the LORD all the days of his life,*
7580 *and there shall no razor come upon his*
7581 *head.”* (I Samuel 1:11)

7582
7583 *“²⁷ For this child I prayed; and the LORD*
7584 *hath given me my petition which I asked of*
7585 *him. ²⁸ Therefore also I have lent him to the*

7586 ***LORD; as long as he liveth he shall be lent***
7587 ***to the LORD.** And he worshipped the LORD*
7588 *there.” (I Samuel 1:27-28)*
7589

7590 Now, the case of Jephthah had a different facet.
7591 By dedicating his daughter to God totally, Jephthah
7592 was depriving himself of having descendants who
7593 would carry his name. That was his only daughter.
7594 He had no other son or daughter. That was very
7595 hard for a man during that time and that society.
7596 From that it is that Jephthah’s bitter moan comes
7597 forth when he sees that it was his daughter that
7598 came to greet him.
7599

7600 *“³⁴ And Jephthah came to Mizpeh unto his*
7601 *house, and, behold, his daughter came out to*
7602 *meet him with timbrels and with dances; and*
7603 *she was his only child; **beside her he had***
7604 ***neither son nor daughter.** ³⁵ And it came to*
7605 *pass, when he saw her, that he rent his*
7606 *clothes, and said: Alas, my daughter! Thou*
7607 *hast brought me very low, and thou art one of*
7608 *them that trouble me; for I have opened my*
7609 *mouth unto the LORD, and I cannot go back.”*
7610 *(Judges 11:34-35)*
7611

7612 **There are various passages that show us that**
7613 **Jephthah never promised to sacrifice his**
7614 **daughter by decapitating and burning her on a**
7615 **pagan altar.** Let’s read these passages with the
7616 objective to obtain first hand the correct idea of
7617 what Jephthah promised. If we read Judges 11:36-
7618 39, we will see that the concern of Jephthah’s young
7619 daughter was not losing her life, but about her
7620 virginity and the loss of her opportunity in marriage

7621 which was one of the most yearned ambition of
7622 women at that time and in that society.

7623

7624 *“³⁶ And she said unto him: My father, if thou*
7625 *hast opened thy mouth unto the LORD, do to*
7626 *me according to that which hath proceeded*
7627 *out of thy mouth; forasmuch as the LORD*
7628 *hath taken vengeance for thee of thine*
7629 *enemies, even of the children of Ammon. ³⁷*
7630 *And she said unto her father: Let this thing be*
7631 *done for me, let me alone two months, that I*
7632 *may go up and down upon the mountains, and*
7633 ***bewail my virginity**, I and my fellows. ³⁸ And*
7634 *he said: Go. And he sent her away for two*
7635 *months; and she went with her companions,*
7636 *and **bewailed her virginity** upon the*
7637 *mountains. ³⁹ And it came to pass at the end of*
7638 *two months, that she returned unto her father,*
7639 ***who did with her according to his vow which***
7640 ***he had vowed; and she knew no man.**”*

7641 (Judges 11:36-39)

7642

7643 As we can see in verse 36, the daughter of
7644 Jephthah asked her father to do with her as he had
7645 promised. Therefore, what follows the petition of
7646 the daughter was what her father had promised.
7647 And, what is it that follows the daughter’s petition?
7648 In verse 37 we see that the young woman only
7649 asked to cry over her virginity for two months.
7650 Evidently, her life was not threatened, because **it**
7651 **would have been something completely out of**
7652 **logic for her to cry over her virginity when she**
7653 **was going to lose her life.**

7654 Bewailing or crying over her virginity, not being
7655 able to marry was something very secondary to the
7656 certainty of losing her life. It would have been

7657 excessively stupid for the young woman to cry over
7658 something (not marry) that after death would not
7659 serve anything, and not cry over her life, without
7660 which everything else was useless. All of this shows
7661 us that she knew that the only thing she was going
7662 to lose was the opportunity to marry.

7663 In verse 39, we see that, as a consequence of
7664 everything previously narrated, it says that *“it came*
7665 *to pass at the end of two months, that she returned*
7666 *unto her father, **who did with her according to his***
7667 ***vow** which he had vowed; and **she knew no***
7668 ***man.**”*. When the young woman returned, her
7669 father carried out according to his vow, or what he
7670 had promised; and as a consequence of doing what
7671 he had promised, she was left without marrying. It
7672 is perfectly clear that Jephthah did not promise to
7673 kill and burn anyone, but dedicate her to God.

7674 Finally, we see in Judges 11:40 that **the maidens**
7675 **of Israel went to visit the daughter of Jephthah**
7676 for four days a year and that it became an annual
7677 custom, **a sign that she was alive** and had not been
7678 decapitated, but simply didn't marry, which is why
7679 the maidens from Israel went to mourn, as we see in
7680 the mentioned verse.

7681
7682 *“That the daughters of Israel went **yearly to***
7683 ***lament** the daughter of Jephthah the Gileadite*
7684 ***four days in a year.**”* (Judges 11:40)

7685
7686 **Another thing to note** is that if this young lady
7687 would have been killed after the two months of
7688 lament, it would have been excessively dumb and
7689 useless on the part of the writer of that chapter, to
7690 clarify the fact that she never had sexual relations. It
7691 is clear, if they would have killed her, it was not
7692 necessary for the writer, a posteriori, to clarify that

7693 she did not have sexual relations; everyone knows
7694 that dead persons do not have sexual relations. It is
7695 obvious, therefore, that **the writer was referring to**
7696 **a young woman who continued to be alive, but**
7697 **who never married.**

7698 Let us once again use logic. **Would God have**
7699 **rewarded a man capable of making human**
7700 **sacrifices?** If Jephthah's vow would have been to
7701 sacrifice a person on an altar (which was strictly
7702 prohibited by the law of God, and the person who
7703 did such a thing was condemned to death), would
7704 God have granted the victory to a man of such ilk?

7705 **In verse 29 it says that the spirit of Jehovah**
7706 **was upon Jephthah.** Would the Holy Spirit have
7707 come upon an assassin, upon a man so religiously
7708 confused? Of course not! If the promise of Jephthah
7709 would have been to commit homicide in an act of
7710 idolatry, the Holy Spirit would not have come upon
7711 him.

7712
7713 ***“Then the Spirit of the LORD came upon***
7714 ***Jephthah, and he passed over Gilead, and***
7715 ***Manasseh, and passed over Mizpeh of Gilead,***
7716 ***and from Mizpeh of Gilead he passed over***
7717 ***unto the children of Ammon.”** (Judges 11:29)*

7718
7719 **The same prior reasoning can be done when**
7720 **we read Hebrews 11:32.** There, Paul praises
7721 Jephthah among other heroes of the faith. I cannot
7722 believe that if Jephthah would have decapitated his
7723 daughter and burned her in a holocaust on a pagan
7724 altar, Paul was going to use this as a good example
7725 that Christians should imitate. It is clear that Paul,
7726 upon reading Scripture did not interpret things in
7727 the same twisted form as the author of that Sunday
7728 School lesson I mentioned previously.

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7764

*“And what shall I more say? For the time
would fail me to tell of Gedeon, and of Barak,
and of Samson, and **of Jephthae**; of David
also, and Samuel, and of the prophets.”*

(Hebrews 11:32)

If Jephthah would been religiously ignorant in such a magnitude that he didn’t even know that God prohibited human sacrifice, Paul would not have exhibited him as a guide worthy of being imitated by Christians. Paul was not going to do such thing with an idolatrous assassin. Therefore, it is evident that Paul knew that what Jephthah promised was not to sacrifice his daughter on a pagan altar.

Jephthah was not religiously ignorant as that Sunday School quarterly magazine paints him. If we read Judges 11:14-28 we will see that Jephthah knew by heart everything concerning the history of his nation and was a man of faith. Seeing how this leader of Israel knew the history of his nation, I cannot believe, as it states in the previously mentioned magazine, that Jephthah did not know that God prohibited human sacrifice. And not only ignore it, but derive his petition of victory on human sacrifice to God. Absurd!!

By all of which is seen and reasoned here, it is very clear that Jephthah never promised human sacrifice. It is clear that the young woman never lamented that they were going to kill her, but what she lamented was that she was not going to be able to marry. It is clear that the Holy Spirit was not going to be upon Jephthah if he would have been an idolatrous assassin. Finally, it is very clear that Paul was not going to extol, as worthy of imitation, a man who would have promised a human sacrifice.

Therefore, it is evident that what Jephthah
promised was to dedicate his daughter wholly to
the service of God, in the same way that a lamb
was wholly dedicated to God during a burnt
offering, in which the priests could not take any part
of the lamb.

7771 It is my desire that those who find themselves in
7772 positions of hierarchy within a church and the
7773 denominations are more vigilant of what is
7774 published in order to avoid that the sheep under
7775 their care are led to errors, because of writers that
7776 may be good persons, but not because of that may
7777 not be mistaken and endanger the sheep.

With this case of Jephthah we once again see that
**one of the factors in order to correctly interpret
the Bible is sound reasoning.** Let us use reason,
that wonderful ability which God has given to his
thinking creatures, so that they make honest use of
that gift.

*

7787 **The prophecy of the 70 weeks confuse some who**
7788 **ignore that they are weeks of years**

There are fellow believers who find not little anxiety in reading Chapter 9 of the Daniel's prophecies, because upon reading 70 weeks, think that this refers to weeks of days. They ignore that in the Bible there were also weeks of years, which means periods of 7 years. This happens because they don't read the entire Bible, but only what "they like".

Frequently, in the Bible, time is counted in a form that in actuality seems strange to us. In Genesis 29:15-28 we see how what is called a “week” is a period of seven years. In verse 18, it specifies that

7801 the contract lapses in seven years. That is also
7802 confirmed in verse 20. In verse 27, however, that
7803 same lapse of seven years is called a week. The
7804 same thing occurs in verse 28. Let's see.

7805

7806 *“¹⁵ And Laban said unto Jacob: Because thou*
7807 *art my brother, shouldest thou therefore*
7808 *serve me for nought? Tell me, what shall thy*
7809 *wages be? ¹⁶ And Laban had two daughters:*
7810 *the name of the elder was Leah, and the*
7811 *name of the younger was Rachel. ¹⁷ Leah was*
7812 *tender eyed; but Rachel was beautiful and*
7813 *well favoured. ¹⁸ And Jacob loved Rachel;*
7814 *and said: **I will serve thee seven years for***
7815 ***Rachel** thy younger daughter. ¹⁹ And Laban*
7816 *said: It is better that I give her to thee, than*
7817 *that I should give her to another man; abide*
7818 *with me. ²⁰ And Jacob served seven years for*
7819 ***Rachel**; and they seemed unto him but a few*
7820 *days, for the love he had to her. ²¹ And Jacob*
7821 *said unto Laban: Give me my wife, for my*
7822 *days are fulfilled, that I may go in unto her.*
7823 *²² And Laban gathered together all the men*
7824 *of the place, and made a feast. ²³ And it came*
7825 *to pass in the evening, that he took Leah his*
7826 *daughter, and brought her to him; and he*
7827 *went in unto her. ²⁴ And Laban gave unto his*
7828 *daughter Leah, Zilpah his maid for an*
7829 *handmaid. ²⁵ And it came to pass, that in the*
7830 *morning, behold, it was Leah; and he said to*
7831 *Laban: What is this thou hast done unto me?*
7832 *Did not I serve with thee for Rachel?*
7833 *Wherefore then hast thou beguiled me? ²⁶*
7834 *And Laban said: It must not be so done in*
7835 *our country, to give the younger before the*
7836 *firstborn. ²⁷ **Fulfil her week, and we will give***

7837 *thee this also for the service which thou*
7838 *shalt serve with me yet seven other years.²⁸*
7839 *And Jacob did so, and fulfilled her week:*
7840 *and he gave him Rachel his daughter to wife*
7841 *also.” (Geneses 29:15-28)*

7842
7843 **Also, in Leviticus 25:8, it mentions with full**
7844 **clarity the weeks of years;** or, lapses of seven
7845 years in a way that seven weeks are 49 years. It is as
7846 if God would have wanted to leave documented
7847 proof for those who would want to negate that the
7848 weeks mentioned in Daniel 9:22-27 are weeks of
7849 years. In the Reina-Valera version, it speaks of
7850 “weeks” however, in the King James version, it is
7851 translated as “sabbaths” which in this case means
7852 the same as weeks.

7853
7854 *“Y te has de contar siete semanas de años,*
7855 *siete veces siete años; de modo que los días*
7856 *de las siete semanas de años vendrán a siete*
7857 *cuarenta y nueve años.”*
7858 *(Leviticus 25:8 RV)*

7859
7860 *“And thou shalt number seven sabbaths of*
7861 *years unto thee, seven times seven years; and*
7862 *the space of the seven sabbaths of years shall*
7863 *be unto thee forty and nine years.”*
7864 *(Leviticus 25:8 KJ)*

7865
7866 **In addition to all of these obvious uses of**
7867 **reason which** show us that it was customary to
7868 speak of weeks of years, we can reason that anyone
7869 who believes that the Old Testament is the word of
7870 God, has to come to the conclusion that if in the
7871 prophesy of the 70 weeks it refers to weeks of days,
7872 then the prophesy would not have been fulfilled;

7873 because a year and something (seventy weeks) after
7874 the beginning of the re-edification of Jerusalem, it
7875 was not destroyed again. However, more than 483
7876 years after its reconstruction the city and the
7877 sanctuary were destroyed; proof that it has to do
7878 with weeks of years.

7879 Once again we see that thanks to the integral
7880 reading of the Bible and to the application of
7881 reasoning in what we read, Scripture can be
7882 correctly interpreted.

7883 *

7884

7885

7886 **Hosea did not fornicate nor commit adultery**
7887 **as some may think**

7888 Here is another example of how applying
7889 reasoning to the reading of the Bible, will allow us
7890 to correctly interpret it.

7891 If God does not tempt anyone, he would even less
7892 order someone to sin. In James 1:13-14 we clearly
7893 see that doctrine.

7894 When God commands Hosea to take a fornicating
7895 woman, a fornicatress, he is not commanding him to
7896 fornicate with that woman. What he is saying is to
7897 **take her into his home as if she were his wife, not**
7898 **necessarily to use her as a wife.** Simply, have and
7899 take care of her and her children in order to use the
7900 simile as to illustrate the betrayal of Israel to God.

7901 **Something that helps in proving this** is the fact
7902 that in this same verse, God, **not only** commands
7903 him to take a fornicatress, but also the **children**
7904 **who are a product for the fornication already**
7905 **committed by his future wife.** If they were
7906 children of fornication, they were not children of
7907 Hosea. Clearly this refers to the children she was
7908 bringing with her; and is the case that the children

7909 this woman had later as wife of Hosea, were also
7910 children of fornication. **Hosea was not their**
7911 **biological father, they were not his natural**
7912 **children, but by agreement, because he was her**
7913 **legal husband.**

7914 That is clearly seen in 2:4 where Hosea declares
7915 that these children were children of fornication, not
7916 his children. Also, in 2:2, Hosea says that he is not
7917 her husband, **a sign that he did not sleep with her.**

7918 **Hosea did not have sexual contact with that**
7919 **woman.** If he would have, he would not have been
7920 able to assure that Lo-Ammi and Lo-Ruhamah,
7921 were not his children, as is assured in 2:4, and
7922 assures this to the point of saying that he would not
7923 have mercy upon them. If they would have been his
7924 children, he would not have spoken that way.

7925
7926 *“² Plead with your mother, plead, for **she is***
7927 ***not my wife, neither am I her husband; let***
7928 ***her therefore put away her whoredoms out of***
7929 ***her sight, and her adulteries from between***
7930 ***her breasts; ³ lest I strip her naked, and set***
7931 ***her as in the day that she was born, and make***
7932 ***her as a wilderness, and set her like a dry***
7933 ***land, and slay her with thirst. ⁴ And I will not***
7934 ***have mercy upon her children; for **they be the*****
7935 ***children of whoredoms.”** (Hosea 2:2-4)*

7936
7937 **All of this is reaffirmed upon analyzing that**
7938 Hosea was doing this in order to use a living simile,
7939 to imitate the way in which the Israelites behaved
7940 with respect to God. That is why, as much as the
7941 Israelites with respect to God, and Lo-Ammi and
7942 Lo-Ruhamah with respect to Hosea, they were
7943 another men’s children. **If the “children” of Hosea**
7944 **were not another’s, if Hosea were their biological**

7945 **father, the simile would not be correct, the simile**
7946 **would have not been completed.**

7947 For this simile to be valid, a parallelism between
7948 the non paternity of God with respect to Israel and
7949 Judah, and the non-paternity of Hosea with respect
7950 to Lo-Ammi and Lo-Ruhamah, had to exist. These
7951 two were supposed children of his, because his wife
7952 had them while married to Hosea.

7953 If the prophet would have had relations with that
7954 woman, he would not have known if Lo-Ruhamah
7955 and Lo-Ammi were his children or the children of
7956 fornications; **and therefore, he could not have**
7957 **been able to accuse her of fornicatress nor would**
7958 **have been able to say that they were not his**
7959 **children nor would there have been a parable or**
7960 **simile.**

7961 If the woman would have had sexual relations
7962 with Hosea, accusing her of adulterous or
7963 fornicatress would have been slanderous. The
7964 symbolic name that Hosea names the boy, Lo-
7965 Ammi, which means “not my people”, shows us
7966 that he was not his son (1:9).

7967 With more clarity, we see in 3:1-3, in which in a
7968 **second symbolic marriage**, the same Hosea
7969 explains how the relations between him and the new
7970 woman he was taking at that moment for a wife was
7971 going to be, where there would be no sexual
7972 contact.

7973
7974 *“¹ Then said the LORD unto me: Go yet, love*
7975 *a woman beloved of her friend, yet an*
7976 *adulteress, according to the love of the LORD*
7977 *toward the children of Israel, who look to*
7978 *other gods, and love flagons of wine. ² So I*
7979 ***bought her** to me for fifteen pieces of silver,*
7980 *and for an homer of barley, and an half*

7981 *homer of barley. 3 And I said unto her: **Thou***
7982 ***shalt abide for me many days; thou shalt not***
7983 ***play the harlot, and thou shalt not be for***
7984 ***another man; so will I also be for thee.***
7985 *(Hosea 3:1-3)*

7986
7987 **It is logical to think that the method used in the**
7988 **first marriage was identical to the second.** In
7989 verse 2, it explains how he took possession of that
7990 woman as something owned and in 3 expresses
7991 diaphanously in what form Hosea would fulfill with
7992 the simile: “*Thou shalt abide for me...*”, “*...so will*
7993 *I also be for thee*”. In this second simile everything
7994 is cleared up; the woman was going to be his
7995 absolute property, but he would not have marital
7996 relations with her.

7997 It is common in the Bible to find how a posterior
7998 passage gives clarity to one that we do not
7999 understand clearly. The same occurs in these two
8000 passages, the second clarifies the first. Hosea did
8001 not fornicate in the first and did not commit
8002 adultery in the second.

8003 **It is not logical to think that God ordered a**
8004 **prophet to fornicate and commit adultery.** When
8005 in Ezekiel 4:12-15 God orders the prophet to use a
8006 simile, he is allowing him to exchange oxen manure
8007 in place of human, at Ezekiel’s request. Why was it
8008 that in something of greater importance God was
8009 not going to concede to an acceptable substitution
8010 for the parable, since it was something worse to
8011 what was being proposed to Ezekiel?

8012 This serves so that no one takes the opportunity in
8013 the case of Hosea, twisting it, in order to justify his
8014 voluntary fornications, or his lack of energy in
8015 rejecting the lust which enslaves him and maintain
8016 himself as a cuckold, a consenting husband.

8017 If God does not tempt anyone, he would even less
8018 order someone to sin. In James 1:13-14 we clearly
8019 see that doctrine. **It is not logical to think that**
8020 **God would order his servant to do something**
8021 **which He has prohibited by considering it a sin.**

8022
8023 *“¹³ Let no man say when he is tempted, I am*
8024 *tempted of God; for God cannot be tempted*
8025 *with evil, neither tempteth he any man. ¹⁴ But*
8026 *every man is tempted, when he is drawn away*
8027 *of his own lust, and enticed.”*

8028 (James 1:13-14)

8029
8030 The action of placing in the mind of a person the
8031 idea to commit a sin is called “temptation”. It is
8032 logical to think that **if God does not tempt** anyone,
8033 **He would much less order one to sin.** If it is not in
8034 God’s nature to place in man’s mind to commit a
8035 sin, He would much less order him to commit sin.
8036 That is the case of Hosea.

8037 **Does someone believe that God would order a**
8038 **Christian to worship an image of Buddha or an**
8039 **image of the Devil?** Does someone think that God
8040 is going to order a Christian to assassinate and steal
8041 from an elderly lady so that he hand over the church
8042 that money; or that He is going to order one to
8043 slander against the wife of a best friend by saying
8044 that he saw her sleeping with her boss? If you
8045 would not accept someone telling you that God had
8046 ordered him such things, why then accept someone
8047 saying that God ordered Hosea to fornicate and
8048 commit adultery?

8049 It is good to explain this passage to the brethren
8050 so that they may not have a twisted interpretation of
8051 it and much less a twisted conception of God’s
8052 character. As we see, thanks to honest reasoning,

8053 we come to the truth that is in Scripture. As is
8054 expressed throughout this chapter, honest reasoning
8055 is valid.

8056 *

8057

8058

8059 **The little one was not so little**

8060 We have to be careful with how we take the
8061 things written in the Bible. In Genesis, Judah
8062 declares that in the previous trip he had told Joseph
8063 that they had another brother, which, according to
8064 what it says in the verse, was “still little”.

8065

8066 *“And we said unto my lord: We have a*
8067 *father, an old man, and a child of his old age,*
8068 ***a little one;** and his brother is dead, and he*
8069 *alone is left of his mother, and his father*
8070 *loveth him.”* (Genesis 44:20)

8071

8072 Now, in Genesis 46:21, however, we see that at
8073 the moment in which Jacob entered into Egypt, a
8074 few weeks after saying that Benjamin was “little”,
8075 we find that he had ten children. Not only do we see
8076 that “little one” was not so little, but we see that he
8077 had not wasted any time, because being younger
8078 than Joseph who was 39 years old, he was already
8079 the father of ten children. Evidently, Benjamin had
8080 several wives.

8081

8082 *“And the sons of Benjamin were: Belah,*
8083 *and Becher, and Ashbel, Gera, and Naaman,*
8084 *Ehi, and Rosh, Muppim, and Huppim, and*
8085 *Ard.”* (Genesis 46:21)

8086

8087 **Let’s be very careful with the strength with**
8088 **which we take an isolated verse.** Above all, when

8089 we pretend to base some doctrine in one or in few
8090 isolated verses. We should even be more careful
8091 when that doctrine or assertion which we base upon
8092 an isolated passage, **is in opposition with what is**
8093 **clearly expressed or what can be deduced from**
8094 **the rest of the Bible.** We should read the Bible
8095 many times from Genesis to Revelation and apply
8096 reasoning in order to not err and become “teachers
8097 of mono-versal doctrines”.

8098 I call “**monoversal doctrinaires**” those persons
8099 who form doctrines and even whole sects, based on
8100 a sole verse or passage of the Bible. These sole
8101 verse “doctrinaires” almost always fall into one or
8102 more of these categories:

8103 **a) the sole verse doctrinal impostors**, who try to
8104 drag followers and to take them from where they
8105 are, have to invent a different doctrine to the one
8106 they now have, which new doctrine is based upon
8107 one sole or a few verses, without any respect to the
8108 rest of the Bible;

8109 **b) the stubborn sole verse “doctrinaires”**, who
8110 because of thinking they have discovered a new
8111 interpretation, or who think they have received a
8112 “divine inspiration”, their fattened pride launches
8113 them into a rabid resistance to all who try to
8114 demonstrate to them that they are wrong;

8115 **c) the sole verse “doctrinaires” who are like**
8116 **sheep**, whom I call this way because they follow the
8117 pastor or the flock to which they belong, without
8118 analyzing what they say, like sheep do, according to
8119 what I explain below.

8120 The process go after the following pattern: **the**
8121 **member** of the church follows the pastor; **the**
8122 **pastor** follows **the teacher in the seminary** from
8123 where he graduated; whom the teacher in the
8124 seminary followed **the theology professor** where

8125 he learned; whom theology professor had a **famous**
8126 **instructor** as teacher, etc., etc., who learned from
8127 another who learned from **a famous religious**
8128 **person**, who was very honest, but who was very
8129 honestly wrong, and by being so, founded a
8130 seminary or new sect.

8131 And believe it or not, in that human chain
8132 throughout which an error is transmitted throughout
8133 centuries, maybe all or many took the bother to read
8134 the sole verse upon which the doctrine was based,
8135 but no one, however, bothered himself with reading
8136 the Bible twenty or thirty times in order to truly
8137 know it, or see if in the rest of the Bible they could
8138 find something opposed to the new doctrine, **nor**
8139 **apply reason to the theme**. Much less, it is clear,
8140 try to discuss the theme with believers that had
8141 antagonistic opinions.

8142 They all believed that being that their teacher was
8143 a man of so much experience, knowledge and life of
8144 sanctification that he could not be wrong and that is
8145 how each generation wholly accepted the error that
8146 the prior generation taught them. That is why errors
8147 persist and the older they are, the more dogmatic
8148 strength they have.

8149 A good example is Catholicism, but it is not the
8150 only one, because among the Protestant doctrines
8151 there are enormous errors. **No one dares to**
8152 **reason!!** The majority does not want to bother
8153 themselves in doing so, because **it is easier to**
8154 **believe than to reason**. Others **are afraid to**
8155 **reason** about religion: **they think that God will**
8156 **punish them if they use reasoning**. And if this
8157 weren't the case, what other reason do you think
8158 provoke that so many sects with antagonistic
8159 doctrines exist, which by logic, cannot all be
8160 correct?

8197 If the only thing that Ahab wanted to do was
8198 disguise himself, **he would not have had to advise**
8199 **Jehoshaphat to dress in royal dress.** Also the fact
8200 that the writer has placed what the King of Syria
8201 had planned after what Ahab said to Jehoshaphat,
8202 makes us think that one thing was related to the
8203 other.

8204
8205 “³⁰ And the king of Israel said unto
8206 Jehoshaphat: I will disguise myself, and enter
8207 into the battle; **but put thou on thy robes.**
8208 And the king of Israel disguised himself, and
8209 went into the battle. ³¹ **But the king of Syria**
8210 **commanded his thirty and two captains that**
8211 **had rule over his chariots, saying: Fight**
8212 **neither with small nor great, save only with**
8213 **the king of Israel.** ³² And it came to pass,
8214 when the captains of the chariots saw
8215 Jehoshaphat, that they said: Surely it is the
8216 king of Israel. And they turned aside to fight
8217 against him; and Jehoshaphat cried out. ³³
8218 And it came to pass, when the captains of the
8219 chariots perceived that it was not the king of
8220 Israel, that they turned back from pursuing
8221 him.” (I Kings 22:30-33)

8222
8223 This also served as a reprimand to Jehoshaphat,
8224 for finding himself participating in a venture that
8225 **he perfectly knew was not to God’s liking,**
8226 **because Micah, the prophet, said it in front of**
8227 **everyone.** After the fright he must have
8228 experienced, he must have been cured of his
8229 eagerness to help the godless; but it appears that the
8230 reprimand found in II Chronicles 19:2 was
8231 necessary. Here, it could have been able to teach

8232 Jehoshaphat what Paul says, “*Be ye not unequally*
8233 *yoked together with unbelievers*” (II Cor 6:14).

8234
8235 “*And Jehu the son of Hanani the seer went*
8236 *out to meet him, and said to king*
8237 *Jehoshaphat: **Shouldest thou help the***
8238 ***ungodly, and love them that hate the LORD?***
8239 *Therefore is wrath upon thee from before the*
8240 *LORD.” (II Chronicles 19:2)*

8241
8242 As we can see, it is right to use reasoning, what is
8243 not licit is to rush ourselves into fabricating stories
8244 of fantasy that do not have a solid Biblical base.

8245 *

8246
8247
8248 **Jonah did not arrive at Nineveh immediately**
8249 **after being vomited from the mouth**
8250 **of the whale**

8251 One of the stories of fantasy that do not have a
8252 Biblical basis is the one I have heard more than one
8253 pastor relate. I have heard them say that when Jonah
8254 arrived at Nineveh, he arrived tattered with his skin
8255 discolored for being partially digested in the
8256 stomach of the whale, his hair dripping slobber and
8257 with a deplorable and terrifying aspect, a reason by
8258 which, according to them, impressed the Ninevites
8259 so very much. This story is an excess of fantasy
8260 without the least base in Bible, as I will explain.
8261 This story is much the same as the story about the
8262 High Priests who had to enter the Most Holy Place
8263 with a rope tied to his ankle. These are all legends
8264 invented by people who want to have something
8265 new to tell, which legends are believed by many
8266 good brothers, and they repeat them without
8267 analyzing what they say. There are those who think

8268 that the Bible not only must be read, but also
8269 meditate it. That is fine, but it seems that those
8270 fantasies are the product of people who read very
8271 little the Bible, but they meditate too much. They
8272 should read it more and meditate it less.

8273 **Jonah, in order to flee from God, went to the**
8274 **port of Joppa**, which is found on the coast of
8275 Israel, in the Mediterranean Sea, next to Tel Aviv
8276 and is currently named Jaffa. It was there that he
8277 boarded the ship; it was in that Mediterranean sea
8278 that the whale swallowed him; and it was on the
8279 coast of that sea that the whale vomited him.

8280
8281 *“But Jonah rose up to flee unto Tarshish*
8282 *from the presence of the LORD, and **went***
8283 ***down to Joppa**; and he found a ship going to*
8284 *Tarshish; so he paid the fare thereof, and*
8285 *went down into it, to go with them unto*
8286 *Tarshish from the presence of the LORD.”*

8287 (Jonah 1:3)

8288
8289 **Whoever checks a map of that region** would
8290 realize that Jonah, in order to go to Nineveh, had to
8291 head east, cross the nation of Israel and walk more
8292 than 500 miles (800 Kms.) in order to reach
8293 Nineveh.

8294 It is logical therefore, that he bathed, dressed and
8295 rested in Israel and that it would take him a while to
8296 walk the 500 miles. At the moment in which Jonah
8297 reached Nineveh, the slobber on his hair and the
8298 supposed lesions on his skin, if he truly had them,
8299 were completely healed. This means that when
8300 Johan arrived a Nineveh, he was a normal man in
8301 which no hints of the tragic episode he had passed
8302 through were visible. I don't know why such
8303 nonsense is invented. **It is valid to use reasoning to**

8304 **our interpretations, but not invent nonsense and**
8305 **present them as if they were pure Biblical**
8306 **interpretation.**

8307 ***
8308
8309
8310
8311
8312

8313 **Chapter 18**

8314 **Analyze if something is symbolic, if it is** 8315 **said in a straight or figurative sense**

8316 **How to know when something is symbolic and** 8317 **when something is reality**

8318 **Factor number 16** consists of deducing if
8319 something is symbolism or not, if something is said
8320 in a right sense or a figurative sense. Speaking in a
8321 figurative sense is used in all cultures. If John looks
8322 to be strong, they say: “John is a bull”, but it does
8323 not mean that John is a bovine with horns and a tail.
8324 If we hear: “John is an encyclopedia”, we all
8325 understand that he has a lot of knowledge, no one
8326 becomes confused into believing that there is an
8327 encyclopedia named John.
8328

8329 With respect to symbolism, we also use them in
8330 our conversations. If we say: “I see a black cloud in
8331 your future”, that does not mean that the sky in
8332 reality is going to become cloudy. If we see a
8333 woman with her eyes bandaged, a scale in one hand
8334 and a sword in another, we know that it symbolizes
8335 justice, which should punish without consideration.

8336 In the Bible, there are many symbols and we have
8337 to take care not to become confused. We have to
8338 properly analyze what we read in order to realize

8339 when it is stated in a symbolic form and not. We
8340 also have to be careful not to generalize, extending
8341 to other passages the meaning of a symbol in one of
8342 them.

8343 The fact that in one parable or prophesy a certain
8344 thing represents something, does not **necessarily**
8345 mean that wherever that appears, it will mean
8346 necessarily the same thing. Each case has to be
8347 analyzed individually.

8348 There are narrations that, due to their own nature,
8349 constitute something symbolic as in the case of
8350 parables. **Parables serve to teach only one issue.** It
8351 is not sensible to take each one of the words or
8352 incidents in a parable as if each one were a separate
8353 revelation.

8354 Another thing that helps us to know whether or
8355 not something is symbolic is to notice the details.
8356 For example, if in a narration or prophesy it says
8357 that an ant ate an elephant, we know that this is
8358 symbolic, because it cannot be reality. If, for
8359 example, it speaks of locusts that do not damage
8360 vegetation but men, we have to think that we could
8361 be facing symbolism, because in reality the locusts
8362 do the opposite.

8363 *

8364
8365
8366
8367 **The significance of the symbol “day star” is not**
8368 **always transferable**

8369 There are some who think, with much reason, that
8370 the significance of a word or symbol in a passage of
8371 the Bible can be validly applied in another passage.
8372 **In many of the cases this is certain, but one**
8373 **should always be prudent and open to discussion**
8374 **because there can be exceptions.** Those who avoid

8375 discussions about a subject, almost always do it
8376 because they are not sure of what they affirm and
8377 are afraid someone may demonstrate the contrary.
8378 In the following verse, the word “day star”, is one
8379 of those exceptions. Let’s see.

8380

8381 *“We have also a more sure word of*
8382 *prophecy, whereunto ye do well that ye take*
8383 *heed, as unto a light that shineth in a dark*
8384 *place, until the day dawn, and the day star*
8385 *arise in your hearts.”* (II P 1:19)

8386

8387 **In what was previously read we see that the**
8388 **word “day star” means something good**, it being
8389 the light of the truth or Our Lord Jesus Christ. In
8390 other cases, the phrase “day star” is referring to
8391 Satan, a meaning that obviously is not the one as in
8392 the recently read passage. In Isaiah 14:12, the
8393 prophet mentions the word “day star”. In this case,
8394 he is applying it in a figurative sense, presumably as
8395 a symbol of the Devil. In the Reina-Valera version
8396 it is translated as “day star” and in the note in the
8397 margin of the King James version it states that it can
8398 be translated as “Lucifer” or “day star”.

8399

8400 *“How art thou fallen from heaven, O day*
8401 *star (or Lucifer), son of the morning! How art*
8402 *thou cut down to the ground, which didst*
8403 *weaken the nations!”* (Isa 14:12)

8404

8405 **In summarizing**, even though it is certain that the
8406 meaning of a word or symbol in a passage is validly
8407 applied in another passage; is not a fixed rule, it is
8408 not a rule without exception, being that the context
8409 of these two passages tell us that in the case of the
8410 phrase “day star” it is used with two different

8411 meanings. Therefore, we should analyze when
8412 something is said as symbolic and when it is reality;
8413 when it's meaning is straight forward and when it is
8414 figurative.

8415 *

8416

8417

8418 **The wings of a hen protect the chicks, that is why**
8419 **it is used as a simile**

8420 Very often, in the Bible, a metaphoric language is
8421 used that confuses those who read the Bible in
8422 pieces, reading one passage here and jumping to
8423 read another passage there; without having a total
8424 and continuous reading of the Bible, to give them a
8425 total perspective of things.

8426

8427 *“How excellent is thy lovingkindness, O*
8428 *God! Therefore the children of men put their*
8429 *trust under **the shadow of thy wings.**”*

8430 (Psalm 36:7)

8431

8432 In no way, could we possibly come to the
8433 conclusion here that God has wings, as we can
8434 surely say that cherubim have wings. Here, **in order**
8435 **to speak about protection, a simile is used,**
8436 although without mentioning its origin (a hen),
8437 being that all the ancient ones with direct contact to
8438 the countryside knew the protection given by the
8439 hen to her chicks. This same simile of protection by
8440 way of wings, or to speak of wings in a metaphoric
8441 way is also used in other passages. Let's see.

8442

8443 *“The LORD recompense thy work, and a full*
8444 *reward be given thee of the LORD God of*
8445 *Israel, under **whose wings** thou art come to*
8446 *trust.”*

(Ruth 2:12)

8447

8448

*“And he rode upon a cherub, and did fly; and
he was seen upon **the wings of the wind.**”*

8449

(II Samuel 22:11)

8451

8452

*“Keep me as the apple of the eye, hide me
under **the shadow of thy wings.**”*

8453

(Psalms 17:8)

8455

8456

*“And he rode upon a cherub, and did fly;
yea, he did fly upon **the wings of the wind.**”*

8457

(Psalms 18:10)

8458

8459

8460

*“He shall cover thee with his feathers, and
under his wings shalt thou trust; his truth
shall be thy shield and buckler.”*

8461

(Psalms 91:4)

8463

8464

8465

*“O Jerusalem, Jerusalem, thou that killest
the prophets, and stonest them which are sent
unto thee, how often would I have gathered
thy children together, even **as a hen**
gathereth her chickens under her wings, and
ye would not!”*

8466

8467

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8469

(Matthew 23:37)

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8481

This serves as an indication of how things are spoken in the Bible and how it is necessary to understand it. In addition to what is presented here, look for descriptions of God that are used in Revelation and other visions of the prophets, in order to see that He is only described as “the ancient of days”.

Some, without having this in mind, interpret the Bible without analysis whatsoever, and then, in order to uphold their ridiculous interpretations or

8482 stupid conclusions, scream out at us with their faces
8483 with wide open eyes: “that is what the Bible says”.

8484 The Bible has to be understood having in mind
8485 the complete teachings found in it, not grasping
8486 solely on to one verse, passage, book or section of
8487 the Bible. It is also necessary, in order to understand
8488 it correctly, **to be sincere with God and ourselves.**
8489 No one should grasp words, verses, etc., in order to
8490 support their lusts or their false interpretations.
8491 Interpretations whose existence build his ego or
8492 apparently support a false doctrine whose
8493 destruction is not desired, because he invented it, or
8494 it is he that scatters it around the world.

8495 It is very common among the religious to grapple
8496 on to isolated passages because in them it appears to
8497 say something they like or is convenient to them.
8498 Something like this happens to a person I met
8499 whom, hiding behind the phrase “Anyone born of
8500 God....cannot sin”, which is found in I John 3:9,
8501 **hurls himself into doing whatever he pleases,**
8502 **because according to him it is not sin if he does**
8503 **it, but it is a sin if a non-believer does it.**

8504 However, this man leaves outside of his mind
8505 something which John said a bit before, in I John
8506 2:1, with reference to Christians, “if any man sin”,
8507 where we can gather that a Christian **can** falter and
8508 sin. But, why is that man so mistaken? Because **he**
8509 **is grasped to those terms and words used in**
8510 **isolated verses, in order to form his doctrine, in**
8511 **order to form his mental structure in which he**
8512 **feels comfortable with his lusts and his religion.**

8513
8514 *“Whosoever is born of God doth not commit*
8515 *sin; for his seed remaineth in him; and he*
8516 *cannot sin, because he is born of God.”*

8517 (I John 3:9)

8518

8519 *“My little children, these things write I unto*
8520 *you, that ye sin not. And **if any man sin**, we*
8521 *have an advocate with the Father, Jesus*
8522 *Christ the righteous.” (I John 2:1)*

8523

8524 As we can see, **a single verse cannot be used to**
8525 **form doctrine**, not even a chapter or a book of the
8526 Bible, but the entire Bible. Likewise, it is not
8527 sensible to take a symbolic word or phrase in order
8528 to switch its meaning to another passage where it is
8529 not used in a symbolic form.

8530

*

8531

8532

8533 **How to interpret parables: The Tares**

8534 It is my opinion that parables serve to clarify, in a
8535 general form, **one sole issue**, and therefore, they
8536 cannot be scrutinized in detail **in order to attribute**
8537 **a revealing significance to each facet of a**
8538 **parable, simile or vision**. A good example of this
8539 is the parable of tares. To my way of thinking, this
8540 parable is only teaching that God for some reason
8541 allows the believers to coexist with the lost for a
8542 time, but that later, when the appropriate moment
8543 approaches, He will separate the ones from the
8544 others, throwing the reprobates to Hell.

8545 **However, if we begin to rummage around each**
8546 **fact of a parable, in each word, in each image**, we
8547 would arrive at the most contradictory conclusions.
8548 That is why my way of analyzing the parables is in
8549 a general form, for one sole teaching. Let's see what
8550 happens when we decide to take each detail of the
8551 parable of the tares, as if it were something
8552 revealing.

8553

8554 “²⁴ Another parable put he forth unto them,
8555 saying: The kingdom of heaven is likened unto
8556 a man which sowed good seed in his field. ²⁵
8557 ***But while men slept, his enemy came and***
8558 ***sowed tares among the wheat,*** and went his
8559 way. ²⁶ But when the blade was sprung up,
8560 and brought forth fruit, then appeared the
8561 tares also. ²⁷ So the servants of the
8562 householder came and said unto him: Sir,
8563 didst not thou sow good seed in thy field?
8564 From whence then hath it tares? ²⁸ He said
8565 unto them: An enemy hath done this. The
8566 servants said unto him: Wilt thou then that we
8567 go and gather them up? ²⁹ But he said: Nay;
8568 lest while ye gather up the tares, ye root up
8569 also the wheat with them. ³⁰ Let both grow
8570 together until the harvest; and in the time of
8571 harvest I will say to the reapers: ***Gather ye***
8572 ***together first the tares,*** and bind them in
8573 bundles to burn them; but gather the wheat
8574 into my barn.” (Matthew 13:24-30)

8575
8576 “³⁶ Then Jesus sent the multitude away, and
8577 went into the house, and his disciples came
8578 unto him, saying: ***Declare unto us the***
8579 ***parable of the tares of the field.*** ³⁷ He
8580 answered and said unto them: He that soweth
8581 the good seed is the Son of man; ³⁸ the field is
8582 the world; the good seed are the children of
8583 the kingdom; but the tares are the children of
8584 the wicked one; ³⁹ the enemy that sowed them
8585 is the devil; the harvest is the end of the
8586 world; and the reapers are the angels. ⁴⁰ As
8587 therefore the tares are gathered and burned
8588 in the fire; so shall it be in the end of this
8589 world. ⁴¹ The Son of man shall send forth his

8590 *angels, and they shall gather out of his*
8591 *kingdom all things that offend, and them*
8592 *which do iniquity; 42 and shall cast them into*
8593 *a furnace of fire; there shall be wailing and*
8594 *gnashing of teeth. 43 Then shall the righteous*
8595 *shine forth as the sun in the kingdom of their*
8596 *Father. Who hath ears to hear, let him hear.”*
8597 (Matthew 13:36-43)

8598
8599 If we take each detail as something revealing, **the**
8600 **first thing** that would come to mind is that
8601 according to verses 25 and 39, the Devil had the
8602 power to create bad people and place them on Earth,
8603 which is **absolutely absurd**. Satan can tempt the
8604 people that God created, suggest to them to depart
8605 from the things of God, but he cannot create bad
8606 people in order to mix them in with the ones God
8607 created.

8608 **The second thing** we would have to think
8609 according to verse 25 is that the angels that look
8610 after the Earth fell asleep and did not see Satan
8611 when he was bringing the bad ones he created. This
8612 is also absurd, because even if the angels would
8613 have been careless, God was not going to be
8614 careless.

8615 **The third thing** is that according to verse 30, we
8616 would have to think that the ingathering or rapture
8617 would be not to take the Christians, but to first take
8618 the bad ones. Following in this erroneous manner of
8619 interpretation, we would have to think that the good
8620 ones remain on Earth, which already is a Kingdom,
8621 according to verse 43. Upon saying in verse 41
8622 *“they shall gather out of his kingdom all things that*
8623 *offend....”* it would make us think that Jesus already
8624 considered the world as his Kingdom when the
8625 “tares” are gathered. And that instead of taking us

8626 outside of this world, it would be the enemies that
8627 would be taken away. Verses 40 to 43 specifically
8628 clarify that at the end of the world, the reprobates
8629 would be collected and the believers would remain
8630 in the Kingdom.

8631 **Is this what this parable is attempting to teach**
8632 **us?** No, the only thing that is to be taught with this
8633 parable is that the ones who love God and the ones
8634 that hate Him are going to coexist for a long time
8635 and will later be separated. No other teaching can be
8636 gathered from that parable. As I already said, I
8637 don't believe that every facet of a parable, vision or
8638 simile that has been used in a complete and general
8639 form, should be taken in order to conclude details
8640 which do not appear to have been the goal or
8641 intention of that parable, vision or simile.

8642 **That foolishness of taking parables apart detail**
8643 **by detail** is evident in the case of the disloyal
8644 butler, the one about the widow and the unjust
8645 judge, the one about the friend in the middle of the
8646 night, and others. If we were to take them detail by
8647 detail, its teachings would be contradictory to the
8648 gospel. **In the first**, it would justify the bad
8649 behavior of the disloyal servant; **in the second** we
8650 would come to the conclusion that if we bother God
8651 with our petitions, in the same manner as the widow
8652 did with the unjust judge, God would respond, not
8653 because He love us, but so that we do not bother
8654 him any more; and **in the third** we would teach
8655 again that God grants our petitions so that we don't
8656 bother Him anymore. We will see more of it later.

8657 *

8658
8659
8660
8661

8662 **In the Kingdom of God there will not be any**
8663 **one-handed nor one-eyed people,**
8664 **that is symbolism**

8665 There are people that want to make a dissection of
8666 parables word by word, as if each facet was divine
8667 teaching. This means that instead of thinking that
8668 the parable is being said to teach one theme and
8669 only one thing, believe that each word, each animal,
8670 each color, each thing mentioned in the parable has
8671 some kind of occult significance that they “have to”
8672 unravel. This is not true, a parable teaches only one
8673 thing, not several. Christ used parables to **facilitate**
8674 **the understanding in the simple people that**
8675 **followed him,** not to complicate their lives by
8676 trying to unravel mysteries. If the parables would
8677 have been so complicated, they wouldn’t have
8678 served to teach simple people. Let’s see.

8679 *“⁸ Wherefore if thy hand or thy foot offend*
8680 *thee, cut them off, and cast them from thee; it*
8681 *is better for thee to enter into life halt or*
8682 *maimed, rather than having two hands or*
8683 *two feet to be cast into everlasting fire. ⁹ And*
8684 *if thine eye offend thee, pluck it out, and cast*
8685 *it from thee; it is better for thee to enter into*
8686 *life with one eye, rather than having two*
8687 *eyes to be cast into hell fire.” (Matt 18:8-9)*

8689 This parable only teaches us that we should
8690 discard from our lives, even if it really hurt us, those
8691 things that lead us to sin, those things that separate
8692 us from God. Under no circumstance should we
8693 dissect a parable to go in search of the meaning of
8694 every single thing that it says. The parable serves to
8695 teach what it says as a whole, not what each phrase
8696 says. It would be illogical to come to the conclusion
8697

8698 that in the Kingdom of Heaven there would be
8699 Christians that are maimed or one-eyed.

8700 There are many brothers that take apart parables
8701 in the same way that children take apart their toys.
8702 This type of brothers intends to find a “revelation”
8703 in each word or phrase of the parable. They attribute
8704 meaning to the type of animal that is mentioned or
8705 the color, or the size, trying to make something
8706 complicated of **the parables of Jesus Christ that**
8707 **were made precisely to teach people who did not**
8708 **understand complicated things.** Each parable
8709 carries only one teaching, do not try to force
8710 complicated interpretations.

8711 *

8712

8713

8714 **God sent Jesus Christ knowing they were going**
8715 **to crucify Him, He didn’t think they were going**
8716 **to respect Him**

8717 Parables have to be taken as a similarity of the
8718 issue or the theme it aspires to teach and never
8719 taking each detail of it in order to justify a doctrine.
8720 To do something like that is what has driven many
8721 to teach heresies.

8722

8723 “⁶ Having yet therefore one son, his
8724 wellbeloved, he sent him also last unto them,
8725 saying: **They will reverence my son.** ⁷ But
8726 those husbandmen said among themselves:
8727 This is the heir; come, let us kill him, and the
8728 inheritance shall be ours. ⁸ And they took him,
8729 and killed him, and cast him out of the
8730 vineyard.” (Mark 12:6-8)

8731

8732 If we were intended to think that each detail in a
8733 parable had a message, we would have to conclude

8734 that God thought that if He sends His Son Jesus
8735 Christ, they were going to respect him, being that
8736 this was what the father in the parable thought. As
8737 we can see, by no means should a parable be broken
8738 down to try to see in each detail of it a doctrine or
8739 teaching. Parables have to be taken in a complete
8740 sense, only to symbolize the only point that is to be
8741 taught by it. In this case, it taught how the Son of
8742 God was going to be crucified by those He was sent
8743 to.

8744 *

8745
8746
8747 **Because we bother God, we are not going to**
8748 **obtain our petitions**

8749 Parables were written to teach only one matter,
8750 not to be scrutinized point by point in order to
8751 invent new doctrines or get new conclusions from
8752 them by “studying” each word said there, seeing
8753 what it means in Greek or inventing complicated
8754 interpretations.

8755
8756 *“5 And he said unto them: Which of you shall*
8757 *have a friend, and shall go unto him at*
8758 *midnight, and say unto him: Friend, lend me*
8759 *three loaves; 6 for a friend of mine in his*
8760 *journey is come to me, and I have nothing to*
8761 *set before him? 7 And he from within shall*
8762 *answer and say: Trouble me not, the door is*
8763 *now shut, and my children are with me in*
8764 *bed; I cannot rise and give thee. 8 I say unto*
8765 *you: Though he will not rise and give him,*
8766 *because he is his friend, yet because of his*
8767 *importunity he will rise and give him as*
8768 *many as he needeth.” (Luke 11:5-8)*
8769

8770 A good example of how we cannot take word for
8771 word what is said, is the present parable. In it is the
8772 picture of **an importune and annoying man who**
8773 **asks a friend for help**, and the friend helps him,
8774 **not because of fraternal love, but so that he**
8775 **doesn't annoy him any more** and let him sleep.
8776 This parable teaches us that if humans who insist in
8777 their petitions to other humans they obtain what
8778 they ask for, likewise those that ask God with ardor
8779 can persuade the Father to grant their petition.

8780 In no way can we deduce from this passage the
8781 doctrine that being bothersome to God we are going
8782 to obtain what we want. Something similar can be
8783 said about the parable of the widow and the unjust
8784 judge.

8785
8786 *“¹ And he spake a parable unto them to this*
8787 *end, that men ought always to pray, and not*
8788 *to faint; ² saying: There was in a city a judge,*
8789 *which feared not God, neither regarded man.*
8790 *³ And there was a widow in that city, and she*
8791 *came unto him, saying: Avenge me of mine*
8792 *adversary. ⁴ And he would not for a while; but*
8793 *afterward he said within himself: Though I*
8794 *fear not God, nor regard man; ⁵ yet because*
8795 *this widow troubleth me, I will avenge her,*
8796 *lest by her continual coming she weary me. ⁶*
8797 *And the Lord said: Hear what the unjust*
8798 *judge saith. ⁷ And shall not God avenge his*
8799 *own elect, which cry day and night unto him,*
8800 *though he bear long with them? ⁸ I tell you*
8801 *that he will avenge them speedily.*
8802 *Nevertheless when the Son of man cometh,*
8803 *shall he find faith on the earth?”*

8804 (Luke 18:1-8)
8805

8806 On this occasion we once again see that we
8807 cannot “dissect” the parable in order to attribute a
8808 teaching to each word, each action or each detail
8809 narrated. In no way can we think that God is an
8810 unjust judge who we have to bother so that He may
8811 listen to us. What this parable teaches is that we
8812 have to pray without losing heart, because if an
8813 unjust judge is capable of doing justice to those who
8814 ask continuously, God will listen to His children
8815 even more so. This teaching is implicit from the
8816 first verse which tells us the purpose of the parable.

8817 *

8818
8819
8820 **The meaning of symbols not always can be**
8821 **transferred from one passage to another**

8822 Another problem of interpretation that some
8823 brothers have is that they transfer the meaning of a
8824 symbol in a passage to another passage that has
8825 nothing to do with the first, just because it contains
8826 the same symbol. The fact that in the Pharaoh’s
8827 dream cows represent years, that does not mean that
8828 every time a prophesy or ceremony includes a cow,
8829 it means years.

8830 For example, there are some who, when fowl is
8831 mentioned in parables or prophesies, they constitute
8832 it as a symbol of bad things or bad people. They
8833 base this on the role that birds played in the dream
8834 about Pharaoh’s baker and in the parable of the
8835 sower which we see below.

8836
8837 *“¹⁶ When **the chief baker** saw that the*
8838 *interpretation was good, he said unto Joseph:*
8839 *I also was in my dream, and, behold, I had*
8840 *three white baskets on my head. ¹⁷ And in the*
8841 *uppermost basket there was of all manner of*

8842 *bakemeats for Pharaoh; and **the birds** did eat*
8843 ***them out of the basket upon my head.*** 18 *And*
8844 *Joseph answered and said: This is the*
8845 *interpretation thereof: The three baskets are*
8846 *three days; 19 yet within three days shall*
8847 *Pharaoh lift up thy head from off thee, and*
8848 *shall hang thee on a tree; and the birds shall*
8849 *eat thy flesh from off thee.”*

8850 (Genesis 40:16-19)

8851
8852 *“5 A sower went out to sow his seed, and as*
8853 *he sowed, some fell by the way side; and it*
8854 *was trodden down, and **the fowls of the air***
8855 ***devoured it...***11 *Now the parable is this: The*
8856 *seed is the word of God. 12 **Those by the way***
8857 ***side** are they that hear; **then cometh the***
8858 ***Devil, and taketh away the word out of their***
8859 ***hearts, lest they should believe and be saved.”***

8860 (Luke 8:5-12 abbreviated)

8861
8862 It is the case, the birds are not always a symbol of
8863 something bad, we have passages which do not
8864 have any special significance or have a positive
8865 significance.

8866
8867 *“Behold **the fowls** of the air, for they sow*
8868 *not, neither do they reap, nor gather into*
8869 *barns; **yet your heavenly Father feedeth***
8870 ***them.** Are ye not much better than they?”*

8871 (Matthew 6:26)

8872
8873 *“**As birds** flying, so will the **LORD of hosts***
8874 ***defend Jerusalem;** defending also he will*
8875 *deliver it; and passing over he will preserve*
8876 *it.”* (Isaiah 31:5)

8877

8878 *“O Jerusalem, Jerusalem, thou that killest*
8879 *the prophets, and stonest them which are sent*
8880 *unto thee, how often would I have gathered*
8881 *thy children together, even as a hen*
8882 *gathereth her chickens under her wings, and*
8883 *ye would not!”* (Matthew 23:37)

8884
8885 *“²² Thus saith the Lord GOD: I will also take*
8886 *of the highest branch of the high cedar, and*
8887 *will set it; I will crop off from the top of his*
8888 *young twigs a tender one, and will plant it*
8889 ***upon an high mountain and eminent.*** ²³ *In*
8890 *the mountain of the height of Israel will I*
8891 *plant it; and it shall bring forth boughs, and*
8892 *bear fruit, and be a goodly cedar; and under*
8893 ***it shall dwell all fowl of every wing; in the***
8894 ***shadow of the branches thereof shall they***
8895 ***dwell.*** ²⁴ *And all the trees of the field shall*
8896 *know that I the LORD have brought down the*
8897 *high tree, **have exalted the low tree,** have*
8898 *dried up the green tree, and have made the*
8899 *dry tree to flourish. I the LORD have spoken*
8900 *and have done it.”* (Ezekiel 17:22-24)

8901
8902 In the previous passage it seem that the shoot is
8903 mentioned in verse 22, which turns into a tree that
8904 produces fruit, is Jesus Christ; and that in His reign,
8905 all the birds would inhabit in the shadows of its
8906 branches (23).

8907 If that shoot that becomes a tree that gives fruit
8908 were not Jesus Christ, we see that at least **it is**
8909 **someone blessed by God,** being that we note this
8910 from the description that He makes and the
8911 blessings that reach it.

8912 We are not going to think that in a prophecy about
8913 the Kingdom of Jesus Christ or in the one blessed

8914 by God, the birds that live there are a symbol of
8915 evil. The fact that it says that **all** the birds in the sky
8916 will live in the shadow of its branches shows us that
8917 it cannot be telling us that all the evil ones of the
8918 Earth will inhabit that Kingdom. That interpretation
8919 is not logical. Therefore, we can be sure that birds
8920 do not always symbolize evil.

8921 If it is certain that sometimes a bird is used as a
8922 symbol of something evil, other times it is used as
8923 something good. Therefore I don't think it is
8924 sensible to assure that **anytime** a bird is used in a
8925 parable or prophecy, it has to **by necessity**,
8926 symbolize evil. Each case would have to be
8927 analyzed separately, without preconceived
8928 prejudice.

8929 *

8930
8931
8932 **The parable of the mustard tree and the birds**

8933 There is one passage in particular, which has been
8934 used in order to attribute to birds a malevolent
8935 meaning. It is the parable of the mustard tree and
8936 the birds that live in it.

8937 This case is alleged in order to demonstrate that in
8938 Biblical symbolism **birds are always a symbol of**
8939 **evil**. It does not appear certain to me. Let's analyze
8940 the case.

8941
8942 *“³⁰ And he said: **Whereunto shall we liken***
8943 ***the kingdom of God?** Or with what*
8944 *comparison shall we compare it? ³¹ It is like a*
8945 *grain of mustard seed, which, when it is sown*
8946 *in the earth, is less than all the seeds that be*
8947 *in the earth; ³² but when it is sown, it groweth*
8948 *up, and becometh greater than all herbs, and*
8949 *shooteth out great branches; so that **the fowls***

8950 *of the air may lodge under the shadow of it.”*
8951 (Mark 4:30-32)
8952

8953 I remember they said that birds represented evil
8954 and bad people who were going to infiltrate
8955 themselves into the hierarchy of the Churches,
8956 ruining them. I am not in agreement that in the
8957 Bible birds **always** represent malice or evil, not
8958 only because of what I have previously said in this
8959 chapter, but because in this very parable, we see it is
8960 not like that.

8961 **In verse 30, it states that the parable is not**
8962 **referring to the Church, but the Kingdom of**
8963 **God.** It is not logical to think that bad people are
8964 going to infiltrate themselves into the Kingdom of
8965 God and seize it.

8966 Some may think that under the name of
8967 “Kingdom of God”, the Church is represented, but
8968 it is not that way. Logic tells us that the Church has
8969 been and will be persecuted, but the Kingdom of
8970 God cannot be persecuted. Not only that, Abraham
8971 and the prophets have never been in the Church,
8972 because they had already died when the Church
8973 began.

8974 If we now look at **this same parable in Luke**
8975 **13:18-19** we will see that after saying in this
8976 passage that the Kingdom of God was similar to a
8977 grain of mustard, it declares nine verses later, in
8978 Luke 13:28, that **Abraham, Isaac, Jacob and all**
8979 **the other prophets would be in the Kingdom of**
8980 **God.** This declaration clearly shows us that what
8981 was previously called “Kingdom of God”, the place
8982 where there were birds, in verses 18-19, does not
8983 represent the Church, because later on it is declared
8984 that in that Kingdom of God, Abraham, Isaac, Jacob
8985 and the prophets were going to be there, **who never**

8986 **lived during the time in which the Church was**
8987 **founded.**

8988
8989 *“¹⁸ Then said he: Unto what is **the kingdom***
8990 ***of God** like? And whereunto shall I resemble*
8991 *it? ¹⁹ **It is like a grain of mustard seed**, which*
8992 *a man took, and cast into his garden; and it*
8993 *grew, and waxed a great tree; **and the fowls***
8994 ***of the air lodged in the branches of it.**”*
8995 (Luke 13:18-19)

8996
8997 *“There shall be weeping and gnashing of*
8998 *teeth, **when ye shall see Abraham, and Isaac,***
8999 ***and Jacob, and all the prophets, in the***
9000 ***kingdom of God**, and you yourselves thrust*
9001 *out.”*
9002 (Luke 13:28)

9003 Therefore, this clearly proves that **the grain of**
9004 **mustard represents the Kingdom of God and not**
9005 **the Church.** It is proven also that, at least in this
9006 case, that **birds do not symbolize anything evil**
9007 **nor bad ones**, the evil ones are not going to take
9008 over the Kingdom of God.

9009 **In addition, there are many more passages in**
9010 **which birds do not symbolize evil.** For example, in
9011 Exodus 19:4, we see how God Himself uses a
9012 simile in using the wings of the eagle in order to
9013 protect His people. The same can be said in
9014 Deuteronomy 32:11-12. In Job 12:7-9 it speaks of
9015 the birds as animals that can teach man about the
9016 things of God, a sign that they do not represent the
9017 rebellious towards God. In Psalm 124:6-7 birds are
9018 used to represent a believer who escapes the
9019 persecution of evil. It is also seen in Proverbs 6:5.
9020 Further along, in Isaiah 31:5 birds are used to
9021 symbolize the protection of God towards believers,

9022 which means in this case that the birds symbolize
9023 God. In Isaiah 40:31 we see the comparison
9024 between the redeemed and eagles, a sign that birds
9025 per se are not always a symbol of bad.

9026
9027 *“Ye have seen what I did unto the Egyptians,*
9028 *and how **I bare you on eagles' wings**, and*
9029 *brought you unto myself.”* (Exodus 19:4)

9030
9031 *“¹¹**As an eagle** stirreth up her nest, fluttereth*
9032 *over her young, spreadeth abroad her wings,*
9033 *taketh them, beareth them on her wings, ¹²**so***
9034 ***the LORD alone did lead him**, and there was*
9035 *no strange god with him.”*
9036 (Deuteronomy 32:11-12)

9037
9038 *“⁷ But **ask now** the beasts, and they shall*
9039 *teach thee; and the fowls of the air, and they*
9040 ***shall tell thee.** ⁸ Or speak to the earth, and it*
9041 *shall teach thee; and the fishes of the sea*
9042 *shall declare unto thee. ⁹ Who knoweth not in*
9043 *all these that the hand of the LORD hath*
9044 *wrought this?”* (Job 12:7-9)

9045
9046 *“⁶ Blessed be the LORD, who hath not given*
9047 *us as a prey to their teeth. ⁷ **Our soul is***
9048 ***escaped as a bird out of the snare of the***
9049 ***fowlers, the snare is broken, and we are***
9050 ***escaped.”*** (Psalm 124:6-7)

9051
9052 *“Deliver thyself as a roe from the hand of the*
9053 *hunter, and as a bird from the hand of the*
9054 *fowler.”* (Proverbs 6:5)

9055
9056 *“As birds flying, so will the LORD of hosts*
9057 *defend Jerusalem; defending also he will*

9058 *deliver it; and passing over he will preserve*
9059 *it.”* (Isaiah 31:5)

9060
9061 ***“But they that wait upon the LORD shall***
9062 ***renew their strength; they shall mount up***
9063 ***with wings as eagles; they shall run, and not***
9064 ***be weary; and they shall walk, and not faint.”***
9065 (Isaiah 40:31)

9066
9067 We also see that in Ezekiel 1:10 and 10:14 the use
9068 of birds represents servants of God, in this case
9069 cherubs, therefore, it cannot be taken as symbols of
9070 evil at all times. In Ezekiel 17:22-24 we saw that
9071 when birds are mentioned there, it is talking about
9072 the people that are going to be protected under the
9073 magnificent and fruitful cedar that God planted.
9074 Nothing in this passage makes us think that it has to
9075 do with evil people, but the contrary.

9076 The same is seen in Ezekiel 31:6 and 13 where
9077 birds are used as a symbol upon the Egyptian
9078 Pharaoh. But in the same verse as the birds appear,
9079 it also mentions the beasts of the field and persons.
9080 If we were going to assign a bad significance to
9081 birds in these two passages, we would have to
9082 assign that same significance to the beasts and the
9083 people, where I don't see the logic. These mentions
9084 of birds I simply see as something that can be
9085 mentioned when it speaks of trees, the same way in
9086 which the water is mentioned when it speaks of it,
9087 and not because of that should we think that water
9088 has another symbolic meaning.

9089 In Revelation 4:7, the servants of God are once
9090 again represented in the symbol of an eagle. In
9091 Revelation 12:14 we see that a bird, a big eagle,
9092 helps a woman escape from the serpent.

9093 **In summary**, we cannot say that if in a prophesy
9094 or symbol a bird exists, it does **necessarily**
9095 represent evil or bad ones; it can represent the
9096 contrary, it can represent good. The context has to
9097 be analyzed. It is the same as with thorns, that can
9098 be a symbol of protection if it speaks of them as
9099 being on a fence or could be a symbol of suffering
9100 if it is used to stick into a man's flesh.

9101

9102 *“As for the likeness of their faces, they four*
9103 *had the face of a man, and the face of a lion,*
9104 *on the right side; and they four had the face*
9105 *of an ox on the left side; **they four also had***
9106 ***the face of an eagle.**”* (Ezekiel 1:10)

9107

9108 *“And every one had four faces: the first face*
9109 *was the face of a cherub, and the second face*
9110 *was the face of a man, and the third the face*
9111 *of a lion, **and the fourth the face of an***
9112 ***eagle.**”* (Ezekiel 10:14)

9113

9114 *“²² Thus saith the Lord GOD: I will also take*
9115 *of the highest branch of the high cedar, and*
9116 *will set it; I will crop off from the top of his*
9117 *young twigs a tender one, and will plant it*
9118 *upon an high mountain and eminent. ²³ **In the***
9119 ***mountain of the height of Israel will I plant***
9120 ***it, and it shall bring forth boughs, and bear***
9121 ***fruit, and be a goodly cedar; **and under it*****
9122 ***shall dwell all fowl of every wing; in the***
9123 ***shadow of the branches thereof shall they***
9124 ***dwell.** ²⁴ And all the trees of the field shall*
9125 *know that I the LORD have brought down the*
9126 *high tree, have exalted the low tree, have*
9127 *dried up the green tree, and have made the*

9128 *dry tree to flourish; I the LORD have spoken*
9129 *and have done it.”* (Ezekiel 17:22-24)

9130

9131 ***“All the fowls of heaven made their nests in***
9132 ***his boughs, and under his branches did all***
9133 ***the beasts of the field bring forth their***
9134 ***young, and under his shadow dwelt all great***
9135 ***nations.”*** (Ezekiel 31:6)

9136

9137 ***“Upon his ruin shall all the fowls of the***
9138 ***heaven remain, and all the beasts of the field***
9139 ***shall be upon his branches.”*** (Ezek 31:13)

9140

9141 ***“And the first beast was like a lion, and the***
9142 ***second beast like a calf, and the third beast***
9143 ***had a face as a man, and the fourth beast***
9144 ***was like a flying eagle.”*** (Revelation 4:7)

9145

9146 ***“And to the woman were given two wings of***
9147 ***a great eagle, that she might fly into the***
9148 ***wilderness, into her place, where she is***
9149 ***nourished for a time, and times, and half a***
9150 ***time, from the face of the serpent.”***

9151 (Revelation 12:14)

9152

9153 All of these examples that I have placed here, I
9154 have done so that you are assured that the
9155 symbolism in one passage **cannot always** be
9156 applied to another.

9157

*

9158

9159 **All knew that the clouds were not made of dust,**
9160 **but water and they let pass the prayers**

9161 I am in favor of literal interpretation as long as it
9162 is not illogic to do it in that way, but literal
9163 interpretation is not always the correct one. In the

9164 passage I present below, we see that, in addition to
9165 certain characteristics of the personality of God, it
9166 assures that the clouds are the dust of His feet. As
9167 we can see, in one verse, things are said which have
9168 to be understood in a straight sense, and others that
9169 have to be understood in a figurative sense.

9170
9171 *“The LORD is slow to anger, and great in*
9172 *power, and will not at all acquit the wicked;*
9173 *the LORD hath his way in the whirlwind and*
9174 *in the storm, and **the clouds are the dust of***
9175 ***his feet.**”* (Nahum 1:3)

9176
9177 The characteristic of being slow to anger, to be
9178 big in power and not leave the guilty unpunished
9179 should be understood in its straight sense; but in the
9180 rhetorical image that follows is logical and that it is
9181 understood in a figurative sense because in addition,
9182 it is found in a different sentence from the other
9183 attributes.

9184 It is not because of the ignorance of the writer that
9185 he says that the clouds are dust, because in the
9186 writings of previous prophets it shows that they
9187 knew that clouds were loaded with water as we can
9188 see in Job 26:8, 36:27-28, Psalm 18:11, 77:17,
9189 Ecclesiastes 11:3 and others.

9190
9191 *“He bindeth up the waters in his thick*
9192 *clouds; and the cloud is not rent under them.”*
9193 (Job 26:8)

9194
9195 *“²⁷ For he maketh small the drops of water,*
9196 *they pour down rain according to the vapour*
9197 *thereof; ²⁸ which the clouds do drop and*
9198 *distil upon man abundantly.”*
9199 (Job 36:27-28)

*“He made darkness his secret place; his pavilion round about him were **dark waters and thick clouds of the skies.**”*

(Psalm 18:11)

“The clouds poured out water; the skies sent out a sound; thine arrows also went abroad.”

(Psalm 77:17)

“If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.”

(Ecclesiastes 11:3)

As we can see it is **the context** and **the complete reading of the Bible** that helps us to understand if we should take something in the literal sense or not. In this case, the complete reading of the Bible tells us that they knew that clouds were not made of dust; therefore, it is logical to take the expression as a rhetorical figure and not as a “new revelation” about the composition of clouds.

Thanks to the complete reading, we learn that they knew the composition of the clouds, therefore, we realize that in this case is taken as a rhetorical figure, a symbol. **True hermeneutics consists of this, in reading the Bible many times and having a complete doctrine.**

Also, in the book of Lamentations of Jeremiah, it says that the clouds did not let prayer pass through. It is evident that this is said in a poetic form, being that nothing else is stated in that way in any other passage, but that in many other places it tells us that

9235 wherever we are, God is with us. Therefore, it is
9236 logical to take this in a rhetorical way.

9237
9238 ***“Thou hast covered thyself with a cloud,***
9239 ***that our prayer should not pass through.”***
9240 (Lamentations 3:44)

9241
9242 Thank goodness that up to this point no believer
9243 of “singular verse doctrines” has noticed this
9244 passage, otherwise, they would have founded a new
9245 denomination, a new sect that solely prayed in days
9246 without clouds, being that according to what they
9247 would interpret in that verse, the clouds prevent
9248 prayer from reaching the Throne of God.

9249 As we can see, we cannot take a verse, passage,
9250 not even a book that is isolated from the rest of the
9251 Bible, otherwise denominations based on a single
9252 verse are formed. Many denominations have been
9253 formed by following what it says in a sole verse or
9254 passage or section of the Bible with contempt for
9255 the rest.

9256 *

9257
9258

9259 **Marine mammals wore clothing**

9260 I once again repeat here what I have previously
9261 said. The literal interpretation is always preferable,
9262 unless logic, the context or the rest of the Bible
9263 indicated that it is speaking in a symbolic or
9264 figurative form.

9265 There are many who cling to what a verse says
9266 without taking into consideration the rest of the
9267 Bible. These form doctrines that are erroneous and
9268 maintain the most fantastic ideas, responding their
9269 known slogan: “the Bible says so”. This verse
9270 would do good for these people. To say in the verse

9271 that the sea monsters “draw out” their breast and
9272 breast feed their little ones, could suggest to some
9273 that these animals wore clothing.

9274
9275 *“Even the sea monsters **draw out** the breast,*
9276 *they give suck to their young ones; the*
9277 *daughter of my people is become cruel, like*
9278 *the ostriches in the wilderness.”*

9279 (Lamentations 4:3)

9280
9281 Any person that sensibly reads the Bible realizes
9282 that this is about a rhetorical image originated from
9283 women who breast feed, who have to take out their
9284 breasts so that their children can receive nutrients.
9285 But fanatics who want to understand verbatim
9286 things that are figuratively rhetorical, are going to
9287 be reassured that sea mammals wear clothing, and
9288 perhaps even form a new religious denomination
9289 that assures that such monsters do wear clothing.

9290 *

9291

9292

9293 **There could not have been so many merchants in**
9294 **Nineveh**

9295 Oriental languages are very metaphorical, but
9296 metaphors are something that is used in every
9297 language. Phrases like “he is at the peak of his
9298 power”, “she is in the budding of her age”, or the
9299 “winter of life”, are metaphors which the whole
9300 world understands. That is what happens when the
9301 stars of the heavens are used to denote abundance.

9302

9303 *“Thou hast multiplied thy merchants above*
9304 *the stars of heaven; the cankerworm spoileth,*
9305 *and flieth away.”* (Nahum 3:16)

9306

9307 In order to realize whether something that is said
9308 is literal or symbolic or figurative, common sense is
9309 enough. In this same case that we are discussing
9310 here, the merchants of Nineveh could not have been
9311 more numerous than the stars in the sky. Under no
9312 circumstance could the merchants of the old
9313 Nineveh have reached such an amount. Even
9314 supposing that the city of Nineveh would have had
9315 five million inhabitants, something impossible at
9316 that time, the stars are many more. Not only that,
9317 we would have to realize that all the inhabitants
9318 were not merchants. **What is told in the Bible**
9319 **must be taken by faith and reason, not with**
9320 **fanatical beliefs that do not withstand reasoning.**

9321 *

9322
9323

9324 **If a sword comes out of his mouth, it is speaking**
9325 **in a symbolic form**

9326 In the specific case of the first chapter of
9327 Revelation, we can see that it speaks in a symbolic
9328 form. What John sees, did not occur, nor is it
9329 occurring, nor will it occur as it is seen in his
9330 vision; the vision, although in a symbolic form, is
9331 equivalent to something that occurred, is occurring,
9332 or will be occurring; not exactly the same as reality.

9333 In all the cases, the prophesy, if from God, has to
9334 coincide with reality; but that coincidence can be
9335 symbolic (equivalent) or exact. If to prophesy that a
9336 King dies, the prophet is given a vision in which he
9337 sees a person assassinating the King, the vision is
9338 not symbolic but real, clear. But if to foretell the
9339 same event he receives a vision in which he sees
9340 that the tallest, leafiest tree in the forest is felled by
9341 one sole woodsman in one hack, then he has a
9342 symbolic vision of what is going to happen.

An example of the first is the Paul's occurrence in Acts 16:9; example of the second is the vision of the leafy tree Nebuchadnezzar had in the fourth chapter of Daniel, in which the tree represented King Nebuchadnezzar.

9348
9349 *“And a vision appeared to Paul in the night:*
9350 *There stood a man of Macedonia, and prayed*
9351 *him, saying: Come over into Macedonia, and*
9352 *help us.”* (Acts 16:9)

9353
9354 “²⁰ ***The tree that thou sawest, which grew,***
9355 *and was strong, whose height reached unto*
9356 *the heaven, and the sight thereof to all the*
9357 *Earth;* ²¹ *whose leaves were fair, and the fruit*
9358 *thereof much, and in it was meat for all;*
9359 *under which the beasts of the field dwelt, and*
9360 *upon whose branches the fowls of the heaven*
9361 *had their habitation;* ²² ***it is thou, O king,***
9362 *that art grown and become strong; for thy*
9363 *greatness is grown, and reacheth unto*
9364 *Heaven, and thy dominion to the end of the*
9365 *Earth.”* (Daniel 4:20-22)

In the case of the first chapter of Revelation which I present below, logic tells us that what John sees in something symbolic. This is specially evidenced in verse 16 where Our Lord is seen with a sword coming out of His mouth, something that not even by a long shot can be a replica of reality. Seeing the impossibility that the vision is real, helps us to think it is symbolic, other verses which, before analyzing verse 16 could have appeared real, but now we realize that are also symbolic. Let's see.

9377 Verse 10 says that there is a voice like a trumpet,
9378 which leads us to doubt whether it was real or
9379 symbolic, now it appears symbolic.

9380 In 12 it says that he saw six golden candlesticks
9381 which is symbolic according to what it tells us in
9382 verse 20, when it declares to be a representation of
9383 the Churches.

9384 When in verses 14 and 15 it says that the eyes
9385 were like flames of fire, the feet like brass, etc.,
9386 leads us to think in reality and symbolism, we are
9387 not sure.

9388 However, when in 16 it says that he had seven
9389 stars in his hand and that out of his mouth came a
9390 sword, we are once again sure that it deals with
9391 symbolism; which is ratified in verse 20 upon
9392 explaining the significance of the stars and the
9393 candlesticks.

9394
9395 *“¹⁰ I was in the Spirit on the Lord's day, and*
9396 *heard behind me a great voice, as of a*
9397 *trumpet.....¹² And I turned to see the voice*
9398 *that spake with me. And being turned, I saw*
9399 *seven golden candlesticks.....¹⁴ His head and*
9400 *his hairs were white like wool, as white as*
9401 *snow; and his eyes were as a flame of fire; ¹⁵*
9402 *And his feet like unto fine brass, as if they*
9403 *burned in a furnace; and his voice as the*
9404 *sound of many waters. ¹⁶ And he had in his*
9405 *right hand seven stars; and out of his mouth*
9406 *went a sharp twoedged sword; and his*
9407 *countenance was as the sun shineth in his*
9408 *strength.....²⁰ The mystery of the seven stars*
9409 *which thou sawest in my right hand, and the*
9410 *seven golden candlesticks. The seven stars*
9411 *are the angels of the seven churches, and the*

seven candlesticks which thou sawest are the seven churches.” (Rev 1:10-20 Abbr)

What I want to leave in the mind of the reader from this Chapter, is the certainty that reading these things carefully and without having prejudice, we can realize when something is said in a direct manner and when something is said in a figurative sense or symbolic form.

Chapter 19

There are things that occurred or were said, but were not written then

**Christ said something that is not written in any
of the four gospels**

Factor number 17 is to realize that there are things that were said but were not written at the time they were said, but were mentioned a posteriori, that is, a later time. The best example of this is when Saint Paul indicates that the Lord said it was more of a blessing to give than to receive. In none of the four gospels is it registered that the Lord said this, but in Acts 20:35, Paul informs us that Jesus Christ said it.

*“I have shewed you all things, how that so labouring ye ought to support the weak, and to remember **the words of the Lord Jesus,***

how he said: It is more blessed to give than to receive.” (Acts 20:35)

This example places us on guard so that we learn that there are times when in a passage is said that something in that passage was previously said, it is true that was said. In this case, Paul tells us the Lord Jesus Christ said something, that however, up to this point none of the four ones who narrated His life had disclosed.

*

Abraham had a conversation that was not previously registered. Jonah too

There are times that in the Bible we don't see that in one passage something is said to someone concerning an issue, however, we see further ahead that it was said.

The conversation narrated in verses 20 and 21, doesn't mention absolutely anything about the destruction of Sodom and its inhabitants. However, upon reaching verse 23, we see that Abraham had found out about the purposes of God, because he intercedes for those who are going to be destroyed. **It is obvious that in the previous conversation, Abraham had been informed about the matter, but the writer does not mention it at the time.**

“20 And the LORD said: Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 22 And the men turned their faces from thence, and

9482 *went toward Sodom; but Abraham stood yet*
9483 *before the LORD. 23 And Abraham drew near,*
9484 *and said: Wilt thou also **destroy** the righteous*
9485 *with the wicked?"* (Genesis 18:20-23)

9486
9487 **A case like this** is in the conversation that Jonah
9488 had with the sailors during the storm. The
9489 conversation registered in verses 8 and 9 doesn't
9490 say that Jonah would have told the sailors that he
9491 was fleeing from Jehovah. However, we see that he
9492 had told them because in verse 10 it says that he had
9493 communicated this to them. The good thing about
9494 this passage is that the clarification comes almost
9495 immediately, but on other occasions it does not.
9496 Let's see.

9497
9498 *"5 Then the mariners were afraid, and cried*
9499 *every man unto his god, and cast forth the*
9500 *wares that were in the ship into the sea, to*
9501 *lighten it of them. But Jonah was gone down*
9502 *into the sides of the ship; and he lay, and was*
9503 *fast asleep. 6 So the shipmaster came to him,*
9504 *and said unto him: What meanest thou, O*
9505 *sleeper? Arise, call upon thy God, if so be*
9506 *that God will think upon us, that we perish*
9507 *not. 7 And they said every one to his fellow:*
9508 *Come, and let us cast lots, that we may know*
9509 *for whose cause this evil is upon us. So they*
9510 *cast lots, and the lot fell upon Jonah. 8 Then*
9511 *said they unto him: Tell us, we pray thee, for*
9512 *whose cause this evil is upon us. What is thine*
9513 *occupation? And whence comest thou? What*
9514 *is thy country? And of what people art thou? 9*
9515 *And he said unto them, I am an Hebrew; and I*
9516 *fear the LORD, the God of heaven, which*
9517 *hath made the sea and the dry land. 10 Then*

9518 *were the men exceedingly afraid, and said*
9519 *unto him: Why hast thou done this? For the*
9520 *men knew that he fled from the presence of*
9521 *the LORD, because he had told them.”*

(Jonah 1:5-10)

9523

9524 It is good to have in mind, as we read the Bible,
9525 that these types of things occur, because if we don’t,
9526 we would misinterpret some passages.

9527 A similar case is sometimes found in something
9528 that has occurred, but later it speaks about it as if
9529 everyone knew.

9530

*

9531

9532

9533 **Jacob’s war, the conflict during Moses’ burial**
9534 **and the 3½ years of drought**

9535 In the Bible there are various occasions where we
9536 find out about an act or some detail about that act
9537 much later than the passage where, by logic, it
9538 should have been narrated. In the verse shown
9539 below we find out that at some point before his
9540 arrival in Egypt, Jacob had been at war with a group
9541 of Amorites and had conquered their land.

9542

9543 *“Moreover I have given to thee one portion*
9544 *above thy brethren, **which I took out of the***
9545 ***hand of the Amorite with my sword and with***
9546 ***my bow.”*** (Genesis 48:22)

9547

9548 Nowhere in Genesis, which is where the events of
9549 Jacob’s life are narrated, does it say the he had
9550 participated in a war. However, here, he declares it
9551 as such.

9552 Things like this have happened also in other
9553 cases, as when Jude 1:9 speaks of a spiritual

9554 conflict during the burial of Moses; or when in
9555 James 5:17 we find out that the drought during the
9556 time of Elijah has lasted three years and six months.
9557 There are many other cases in which the Bible
9558 clarifies a past episode in a latter book or later in the
9559 same book. That is why we should read the entire
9560 Bible from Genesis to Revelation without skipping.

9561
9562 *“Yet Michael the archangel, when*
9563 *contending with the Devil he disputed about*
9564 *the body of Moses, durst not bring against*
9565 *him a railing accusation, but said, The Lord*
9566 *rebuke thee.”* (Jude 1:9)

9567
9568 *“Elias was a man subject to like passions as*
9569 *we are, and he prayed earnestly that it might*
9570 *not rain; and it rained not on the earth by*
9571 *the space of three years and six months.”*
9572 (James 5:17)

9573
9574 In the passage in Jude we find out that there was a
9575 struggle between Michael the archangel and Satan,
9576 because of some issue pertaining to the body of
9577 Moses. That is not mentioned in Deuteronomy
9578 34:5-8 which is where the burial of Moses is
9579 narrated. In I Kings, chapters 17 & 18, which
9580 narrate the great drought during the time of Elijah, it
9581 doesn't state that the drought lasted three years and
9582 six months.

9583 *

9584
9585
9586
9587

9588 **The oath to Rahab; Aquila and Priscilla risking**
9589 **their life; imprisonment of Andronicus and**
9590 **Junia; and boredom in eternity**

9591 In no place in all of this passage presented below
9592 do we see that the two spies swore anything to
9593 Rahab. However, we realize that there was an oath
9594 for several data. In verse 12, Rahab asks for that
9595 oath but it doesn't state that the spies swore.
9596 However, in 17, they mention the conditions by
9597 which the oath, which shows as already done,
9598 would not have validity. Upon saying: "*We will be*
9599 *blameless of this thine oath which thou hast made*
9600 *us swear.*", shows the oath has taken place although
9601 it is never mentioned that it had been done. The
9602 same is gathered in verse 20.

9603
9604 "¹² *Now therefore, I pray you, swear unto*
9605 *me by the LORD, since I have shewed you*
9606 *kindness, that ye will also shew kindness unto*
9607 *my father's house, and give me a true*
9608 *token.....*¹⁷ *And the men said unto her: We will*
9609 *be blameless of this thine oath which thou*
9610 *hast made us swear.....*²⁰ *And if thou utter this*
9611 *our business, then we will be quit of thine*
9612 *oath which thou hast made us to swear."*

9613 (Joshua 2:12-20 Abbr)

9614
9615 Also in Romans 16:4 we find out that Aquila and
9616 Priscilla gravely risked their lives in order to save
9617 Paul. However, this episode is not narrated
9618 anywhere. Further along, in verse 7, we see a pair of
9619 ex-companions of Paul while in prison whose case
9620 was never narrated.

9621
9622 "³ *Greet Priscilla and Aquila my helpers in*
9623 *Christ Jesus. ⁴ Who have for my life laid*

9624 *down their own necks; unto whom not only I*
9625 *give thanks, but also all the churches of the*
9626 *Gentiles.”* (Romans 16:3-4)

9627
9628 *“Salute Andronicus and Junia, my kinsmen,*
9629 *and my fellowprisoners, who are of note*
9630 *among the apostles, who also were in Christ*
9631 *before me.”* (Romans 16:7)

9632
9633 **Some brethren think that they are going to be**
9634 **bored in eternity,** but in addition to what God has
9635 planned for us, there are thousands and thousands of
9636 narratives which we can tell each other.

9637 *

9638
9639
9640 **Four new cases of things that were not written**
9641 **when they were said**

9642 There are times when in a passage certain words
9643 are taken for already said which we do not know
9644 they have been said previously. In verse 4, we see
9645 that the only thing God says He is going to give to
9646 the Israelites is bread. It does not mention meat in
9647 any place. It is only in verse 8, in which Moses
9648 related what God had said that He was going to
9649 give, that we find out that He also promised meat.

9650
9651 *“Then said the LORD unto Moses: Behold, I*
9652 *will rain bread from heaven for you; and the*
9653 *people shall go out and gather a certain rate*
9654 *every day, that I may prove them, whether*
9655 *they will walk in my law, or no.”*
9656 (Exodus 16:4)

9657
9658 ***“And Moses said: This shall be, when the***
9659 ***LORD shall give you in the evening flesh to***

9660 ***eat, and in the morning bread to the full; for***
9661 *that the LORD heareth your murmurings*
9662 *which ye murmur against him; and what are*
9663 *we? Your murmurings are not against us, but*
9664 *against the LORD.”* (Exodus 16:8)

9665
9666 This case is common in Scripture and it is good to
9667 have this style of writing in mind in order to
9668 understand many things. If between what is written
9669 in verse 4 and what is said in 8 there would have
9670 been a space of various chapters or even several
9671 books, diverse opinions could have been formed
9672 about what the Israelites received. Some would say
9673 manna only, and others would say meat too. The
9674 first would not bother themselves in analyzing the
9675 passage that the second ones show, nor would the
9676 second have bothered to try to understand why the
9677 first think that way. Because of things like these
9678 many sects, sub-sects, small sects and big sects are
9679 formed. And if in reality it is not because of this, at
9680 least that is the pretext.

9681 Something similar to finding out about something
9682 that happened but that is not written, is in Exodus
9683 18:2-6 where we find out that Moses had sent his
9684 wife and children back home to her father, after
9685 having brought them to Egypt as it is told to us in
9686 Exodus 4:20.

9687
9688 ***“And Moses took his wife and his sons, and***
9689 *set them upon an ass, and he returned to the*
9690 *land of Egypt; and Moses took the rod of God*
9691 *in his hand.”* (Exodus 4:20)

9692
9693 ***“² Then Jethro, Moses' father in law, took***
9694 ***Zipporah, Moses' wife, after he had sent her***
9695 ***back,*** ³ *and her two sons; of which the name*

9696 *of the one was Gershom, for he said, I have*
9697 *been an alien in a strange land, 4 and the*
9698 *name of the other was Eliezer; for the God of*
9699 *my father, said he, was mine help, and*
9700 *delivered me from the sword of Pharaoh. 5*
9701 ***And Jethro, Moses' father in law, came with***
9702 ***his sons and his wife** unto Moses into the*
9703 *wilderness, where he encamped at the mount*
9704 *of God. 6 And he said unto Moses: **I thy father***
9705 ***in law, Jethro, am come unto thee, and thy***
9706 ***wife, and her two sons with her.***

(Exodus 18:2-6)

9708
9709 In the following passage Moses assures that he
9710 had told them: “Dread not, neither be afraid of
9711 them”; however, that phrase does not appear from
9712 the mouth of Moses before now, in any place. There
9713 is only something similar in Numbers 14:9, but it is
9714 from the mouths of Joshua and Caleb. It could be
9715 that Moses also said it but it wasn’t written then; or
9716 it could be that in Numbers 14:9, the one who wrote
9717 the book skipped over what Joshua and Caleb said
9718 (verse 8) to what Moses said (9), without
9719 explanation, and what was said in verse 9 was
9720 something Moses said and not Caleb nor Joshua. Or
9721 perhaps Moses also said it and being that it was the
9722 same thing, the writer did not want to repeat it.

9723
9724 *“Then I said unto you: Dread not, neither be*
9725 *afraid of them.” (Deuteronomy 1:29)*

9726
9727 *“8 If the LORD delight in us, then he will*
9728 *bring us into this land, and give it us; a land*
9729 *which floweth with milk and honey. 9 Only*
9730 *rebel not ye against the LORD, **neither fear***
9731 ***ye the people of the land; for they are bread***

9732 *for us; their defence is departed from them,*
9733 *and the LORD is with us. **Fear them not.***
9734 (Numbers 14:8-9)

9735
9736 Cases like these are very common in the Bible, a
9737 passage that clarifies or complements whatever is
9738 confusing or scarce in the other. That is why **the**
9739 **Bible has to be read in its entirety, all together;**
9740 **not some passages more and others less.**

9741 We have a similar case in Deuteronomy 9:20,
9742 where we find out that the reason why God did not
9743 destroy Aaron was because of the petition from
9744 Moses regarding the issue. However, when it is
9745 narrated for the first time in Exodus 32:19-35,
9746 especially 30-35, we don't see anything that would
9747 even make us suspect this.

9748
9749 *“And the LORD was very angry with Aaron*
9750 *to have destroyed him; and I prayed for*
9751 *Aaron also the same time.”*
9752 (Deuteronomy 9:20)

9753
9754 Let us now read where this episode is narrated for
9755 the first time and see that in this entire passage,
9756 there is no mention that Moses interceded on behalf
9757 of Aaron so that he would not be destroyed.

9758
9759 *“¹⁹ And it came to pass, as soon as he came*
9760 *nigh unto the camp, that he saw the calf, and*
9761 *the dancing, and Moses' anger waxed hot,*
9762 *and he cast the tables out of his hands, and*
9763 *brake them beneath the mount. ²⁰ And he took*
9764 *the calf which they had made, and burnt it in*
9765 *the fire, and ground it to powder, and strawed*
9766 *it upon the water, and made the children of*
9767 *Israel drink of it. ²¹ And Moses said unto*

9768 *Aaron: What did this people unto thee, that*
 9769 *thou hast brought so great a sin upon them?*
 9770 *22 And Aaron said: Let not the anger of my*
 9771 *lord wax hot; thou knowest the people, that*
 9772 *they are set on mischief. 23 For they said unto*
 9773 *me: Make us gods, which shall go before us;*
 9774 *for as for this Moses, the man that brought us*
 9775 *up out of the land of Egypt, we wot not what*
 9776 *is become of him. 24 And I said unto them:*
 9777 *Whosoever hath any gold, let them break it*
 9778 *off. So they gave it me; then I cast it into the*
 9779 *fire, and there came out this calf. 25 And when*
 9780 *Moses saw that the people were naked; (for*
 9781 *Aaron had made them naked unto their shame*
 9782 *among their enemies) 26 Then Moses stood in*
 9783 *the gate of the camp, and said: Who is on the*
 9784 *LORD'S side? Let him come unto me. And all*
 9785 *the sons of Levi gathered themselves together*
 9786 *unto him. 27 And he said unto them: Thus saith*
 9787 *the LORD God of Israel: Put every man his*
 9788 *sword by his side, and go in and out from gate*
 9789 *to gate throughout the camp, and slay every*
 9790 *man his brother, and every man his*
 9791 *companion, and every man his neighbour. 28*
 9792 *And the children of Levi did according to the*
 9793 *word of Moses; and there fell of the people*
 9794 *that day about three thousand men. 29 For*
 9795 *Moses had said: Consecrate yourselves to day*
 9796 *to the LORD, even every man upon his son,*
 9797 *and upon his brother; that he may bestow*
 9798 *upon you a blessing this day. 30 And it came*
 9799 *to pass on the morrow, that Moses said unto*
 9800 *the people: Ye have sinned a great sin; and*
 9801 *now I will go up unto the LORD;*
 9802 *peradventure I shall make an atonement for*
 9803 *your sin. 31 And Moses returned unto the*

9804 *LORD, and said: Oh, this people have sinned*
9805 *a great sin, and have made them gods of gold.*
9806 *32 Yet now, if thou wilt forgive their sin, and if*
9807 *not, blot me, I pray thee, out of thy book*
9808 *which thou hast written. 33 And the LORD*
9809 *said unto Moses: Whosoever hath sinned*
9810 *against me, him will I blot out of my book. 34*
9811 *Therefore now go, lead the people unto the*
9812 *place of which I have spoken unto thee;*
9813 *behold, mine Angel shall go before thee;*
9814 *nevertheless in the day when I visit I will visit*
9815 *their sin upon them. 35 And the LORD plagued*
9816 *the people, because they made the calf, which*
9817 *Aaron made.” (Exodus 32:19-35)*

9818
9819 In the Bible, sometimes an episode is narrated
9820 briefly but additional details are given a posteriori.

9821 ***
9822
9823
9824
9825
9826

9827 **Chapter 20**

9828 **Ancient mode of speech, inaccuracy and**

9829 **chronology**

9830

9831 **How time was counted in Biblical times**
9832 **Factor number 18** is to consider that two
9833 episodes one related after the other can be separated
9834 by years and even decades. The fact that they are
9835 narrated together is no guarantee that they happened
9836 at the same time, as we will see in Exodus 2:10-11
9837 where upon saying “in those days” it is referring to
9838 forty years later.

9839 Time was not taken into account with precision as
9840 it is done today. Letters did not have dates because
9841 such data was not important. Today, however, an e-
9842 mail has a date and time, because in our actual
9843 culture the time I was notified of something can be
9844 of significance.

9845 Motivated by this, the ancient ones counted years
9846 in a very irregular manner when referring to the two
9847 ends of a period. Ten years can mean less (or more)
9848 than 3,650 days.

9849 When they say that an individual reigned for ten
9850 years, it could be referring to the fact that his reign
9851 began, for example, on August 20, 1931 and ended
9852 on May 4, 1940. This means that he reigned four
9853 months and ten days in the year 1931, plus four
9854 months and four days in 1940, plus eight complete
9855 years from the first day of January in 1932 to
9856 December 31, 1939. In actuality he reigned eight
9857 years, eight months and fourteen days, but they say
9858 that he reigned ten years because he began in 1931
9859 and ended in 1940.

9860 This is the reason why, chronology in the Bible is
9861 not precise, it is necessary to have other data assist
9862 in order to correct small errors. The good thing is
9863 that this form of counting time corrects itself in
9864 some degree, because the inexactness is provoked in
9865 both directions. This means that they can say the
9866 opposite, can say that he reigned eight years when
9867 in reality as we said, he reigned eight years, eight
9868 months and fourteen days. True enough, what is
9869 added during a reign could be subtracted in another
9870 and this compensates it involuntarily, to certain
9871 degree.

9872 In any event, throughout three to four thousand
9873 years, an inexactitude of twenty or thirty years is
9874 not of great importance. We are not trying to

9875 celebrate the birthday of any patriarch, but give an
9876 idea of when things happened.

9877 *

9878
9879

9880 **In “those days” was not those “days”**

9881 It is very insecure for one to cling to something
9882 that may appear to be saying in one sole verse or
9883 sole passage without contemplating the wide
9884 perspective of integral and continuous reading of
9885 the Bible. We can admit to what a sole passage is
9886 saying when there is no other to contradict it.

9887 In the passage that appears below, the expression
9888 “in those days”, which appears to be referring to the
9889 time of the birth of Moses or when he was grown (8
9890 or 10 years old), in reality refers to when he was 40
9891 years old according to what we gather in Acts 7:23-
9892 24.

9893 *“¹⁰ And the child grew, and she brought him*
9894 *unto Pharaoh's daughter, and he became her*
9895 *son. And she called his name Moses, and she*
9896 *said: Because I drew him out of the water. ¹¹*
9897 ***And it came to pass in those days, when***
9898 *Moses was grown, that he went out unto his*
9899 *brethren, and looked on their burdens; and he*
9900 *spied an Egyptian smiting an Hebrew, one of*
9901 *his brethren.”* (Exodus 2:10-11)

9902

9903 *“²³ And when he was full forty years old, it*
9904 *came into his heart to visit his brethren the*
9905 *children of Israel. ²⁴ And seeing one of them*
9906 *suffer wrong, he defended him, and avenged*
9907 *him that was oppressed, and smote the*
9908 *Egyptian.”* (Acts 7:23-24)

9909

9910 We have another similar case with the phrase “in
9911 those days”, but this time in the New Testament.

9912 In the final verses of Matthew it tells us that
9913 Joseph returned from Egypt with Mary and the baby
9914 Jesus; **immediately thereafter it says in the**
9915 **following verse, 3:1, that “in those days came**
9916 **John the Baptist, preaching...”**

9917
9918 **“2:21 And he arose, and took the young**
9919 **child and his mother, and came into the land**
9920 **of Israel. 22 But when he heard that Archelaus**
9921 **did reign in Judaea in the room of his father**
9922 **Herod, he was afraid to go thither;**
9923 **notwithstanding, being warned of God in a**
9924 **dream, he turned aside into the parts of**
9925 **Galilee. 23 And he came and dwelt in a city**
9926 **called Nazareth, that it might be fulfilled**
9927 **which was spoken by the prophets, He shall**
9928 **be called a Nazarene. 3:1 In those days came**
9929 **John the Baptist, preaching in the wilderness**
9930 **of Judaea.” (Matthew 2:21 to 3:1)**
9931

9932 If we stick to the absolute meaning of this phrase
9933 we would have to come to the conclusion that John
9934 the Baptist had begun to preach a few days after the
9935 baby Jesus returned from Egypt. However, we
9936 know that John and Jesus were contemporaries;
9937 John was about six months older than Jesus as we
9938 can prove in Luke 1:24-27.

9939 This is to say that in spite of the fact that the
9940 phrase “in those days” is used, it is referring to 25
9941 or 30 years later when John the Baptist was an
9942 adult.

9943 **We have to be prudent with respect to reaching**
9944 **conclusions from one sole passage;** and when this
9945 is done, because at times it has to be done, the mind

9946 should be open to see if we see or someone show us
9947 any contradiction, confirmation or clarification in
9948 one passage or another.

9949 **This attitude is very important in doctrinal**
9950 **issues much more than in chronology**, because
9951 doctrinal issues are more important than any other.
9952 In addition, doctrinal issues make almost the entire
9953 body of believers to be passionate, in such a way
9954 that, at times they don't see what the Bible says to
9955 the contrary in a thesis sustained by them; other
9956 times they don't want to see it and they deceive
9957 themselves; and other times, they see it, but they do
9958 not show it to those whom they speak with, placing
9959 themselves in the dishonest pretext of not handing
9960 weapons to the antagonistic.

9961 **I said that the attitude of an open mind is**
9962 **important in doctrinal issues**, being that if one
9963 discovers not the possibility that an opposing thesis
9964 is certain, no one who believes the same way that
9965 we do will teach it to us. No one who is in dispute
9966 with us will show us passages that are opposed to
9967 their doctrine, because according to them "that
9968 confuses us". Mental or intellectual honesty is hard
9969 to find in man; even in Christians it is hard to find!

9970 **Let's return to the issue at hand. The**
9971 **explanation for this confusing manner of**
9972 **speaking in antiquity**, to which the passages read
9973 refer to, is in the time between the narrated events
9974 and their historian. We have to keep in mind that in
9975 these cases, not only the manner of expression 3 or
9976 4 millennium ago, but the fact that those who wrote
9977 the different books or sections of the Bible did so 5
9978 or 10 years later, even 50 or 100 years later and
9979 sometimes more. Moses himself who wrote
9980 Genesis, wrote it more than twenty centuries after
9981 the first incidents that happened there were told. Of

9982 course, he counted on the inspiration of the Holy
9983 Spirit, with the inherited narrations of the ancestors
9984 and possibly with parchments and scrolls that were
9985 passed on from generation to generation. The same
9986 thing would happen to us with respect to an event
9987 that took place a thousand or two thousand years
9988 ago.

9989 **At the distance we find ourselves in time**
9990 **during the era of Christ**, a historian could say: “in
9991 those times very important events occurred, such as
9992 the birth of Christ, His crucifixion, and the
9993 destruction of the “Temple”. However, we very
9994 well know that the first event mentioned is
9995 separated from the last by 70 years.

9996 That seems to be the case with the passages
9997 mentioned, they seem to have been written a long
9998 time after the occurrence of the narrated incidents,
9999 serving as a source of information the familiar
10000 traditions that were very strong, or divine
10001 revelation.

10002 *

10003

10004

10005 **What is narrated in Genesis 38 did not occur**
10006 **before what is narrated in Genesis 39**

10007 Chapter 38 of Genesis is a good example of how
10008 the Bible was written from a chronological point of
10009 view. We cannot trust in that **because one verse or**
10010 **passage is found after the other, what is narrated**
10011 **in the previous one happened before the one**
10012 **following it.** It could be that way and many times it
10013 is, but not necessarily all the time. Before
10014 proceeding, we should notice that Chapter 38 is
10015 embedded between 37 and 39 and I say embedded
10016 because 39:1 is the continuation of 37:36,

10017 In addition to this, Chapter 38 spans several

10018 decades which did not take place between what is
10019 narrated in 37:36 and what is narrated in 39:1.
10020 Chapter 38 narrates, entwined in the history of the
10021 life of Joseph, a part of the life of Judah. It speaks
10022 of his marriage to Shua, how the three children that
10023 he had with her were born and grew, how they
10024 married, behaved wrongfully and died; it speaks
10025 also of the long years of widowhood of Tamar,
10026 Judah as a widower, of his involuntary incest with
10027 this daughter-in-law and the birth of his two new
10028 sons. **As we can see, it was a story that covers too**
10029 **much time to consider that it took place only**
10030 **during the time which Joseph was sold to Egypt.**

10031 It is good to consider this form of narration in the
10032 Bible, so as not to confuse ourselves by the simple
10033 fact that a matter is narrated before another and it
10034 leads us to believe that necessarily the first had to
10035 have occurred before the second; it could be that
10036 way, but not always. Sometimes it could be
10037 demonstrated that it is not like this, and many other
10038 times what it is and is not cannot be demonstrated.
10039 **What I am saying here is applicable to the entire**
10040 **Bible, including the New Testament and the**
10041 **Gospels.**

10042 Returning again to the episode of the life of
10043 Judah, which in this chapter is narrated, I can
10044 specify that it occurred before the entrance of
10045 Jacob's family into Egypt, because the list of the
10046 ones who entered includes Pharez and Zarah,
10047 children of Tamar with Judah (Genesis 46:12).
10048 Therefore, it occurred before the year 2236 BC,
10049 which was when the advent occurred according to
10050 Genesis 47:9.

10051 *

10052
10053

10054 **Two subsequent narrations can be**
10055 **separated by decades**

10056 By the way things are said in this passage, it gives
10057 the sensation that one thing happened immediately
10058 after the other; as if Necho's invasion had taken
10059 place after the celebration of the Passover which is
10060 mentioned in the previous verses. However, when
10061 we analyze the case, we will see that between one
10062 event and the other approximately 13 years have
10063 passed.

10064
10065 *“¹⁹ In the eighteenth year of the reign of*
10066 *Josiah was this Passover kept. ²⁰ After all*
10067 *this, when Josiah had prepared the Temple,*
10068 *Necho king of Egypt came up to fight*
10069 *against Carchemish by Euphrates; and Josiah*
10070 *went out against him.”*

10071 (II Chronicles 35:19-20)

10072
10073 The Passover was in the 18th year of Josiah's
10074 reign according to verse 19, but his death, logically
10075 occurred the last day of his reign which lasted 31
10076 years according to II Chronicles 34:1. From year 18
10077 to 31 there are 13 years. Therefore, the ascent to
10078 war by Necho could not have occurred immediately
10079 after the Passover mentioned and the preparation of
10080 the house.

10081
10082 *“Josiah was eight years old when he began*
10083 *to reign, and he reigned in Jerusalem one*
10084 *and thirty years.”* (II Chronicles 34:1)

10085
10086 There are many places in the Bible, in which this
10087 ambiguous form of speech is used, conducting the
10088 reader that is not attentive, to error, and also to
10089 those who ignore the existence of that particular

10090 way of speaking, and those who do not want to
10091 listen to what others indicate.

10092 There are times that, actually, behind what is
10093 mentioned in any paragraph, something that
10094 happened immediately after is narrated, but other
10095 times, as in this case, something that gives us the
10096 feeling of having happened immediately thereafter,
10097 is in reality separated by many years. This happens
10098 in prophecies as well.

10099 *

10100

10101

10102 **What is narrated in Numbers Chapter 9**
10103 **occurred before what is narrated**
10104 **in Numbers Chapter 1**

10105 What is written in the first chapter of the book of
10106 Numbers was happening on the first day of the
10107 second month of the second year after the exit from
10108 Egypt. What is narrated in chapter 9 of Numbers
10109 occurred also in the second year, but in the first
10110 month, before the 14th day of that month according
10111 to Numbers 9:3. Therefore, what is narrated in this
10112 passage occurred one month before what is narrated
10113 in Numbers 1:1, although this is written afterwards.

10114

10115 *“And the LORD spake unto Moses in the*
10116 *wilderness of Sinai, **in the first month of the***
10117 ***second year** after they were come out of the*
10118 *land of Egypt, saying.” (Numbers 9:1)*

10119

10120 *“And the LORD spake unto Moses in the*
10121 *wilderness of Sinai, in the tabernacle of the*
10122 *congregation, on the first day of **the second***
10123 ***month, in the second year** after they were*
10124 *come out of the land of Egypt, saying.”*

10125 (Numbers 1:1)

10126

10127 Notice what was said in Numbers 9:1 which
10128 occurred before what happened in Numbers 1:1,
10129 when it should have been the contrary, if it would
10130 have been written in chronological order.

10131 Biblical narrations are not always found in
10132 chronological order. It is very notable in the books
10133 of the prophets where we see that the prophecies are
10134 told at different times, but when they are written,
10135 they are not placed in chronological order, but we
10136 have to put that order in our minds.

10137

*

10138

10139

10140 **The 70 were only 68 in two different passages**

10141 Being as a custom of the times, in which
10142 exactitude like the one of today was not necessary,
10143 or for lack of habit, experience and method in the
10144 written expression of the thought (methods and
10145 formats that are developed later on), or because of
10146 any other reason, the fact is that in the Bible very
10147 frequently things are expressed as “a bit more or
10148 less”.

10149 Here is a good example: in verse 24, it says that
10150 Moses gathered the 70 elders. However, we see in
10151 verse 26 that those 70 were only 68, because two of
10152 them had still not arrived at the Tabernacle,
10153 although they belonged to the group of seventy.
10154 That group was called the “seventy” even if they
10155 were not complete.

10156

10157 *“²⁴ And Moses went out, and told the people*
10158 *the words of the LORD, and gathered the*
10159 *seventy men of the elders of the people, and*
10160 *set them round about the tabernacle. ²⁵ And*
10161 *the LORD came down in a cloud, and spake*

10162 *unto him, and took of the spirit that was upon*
10163 *him, and gave it unto the seventy elders; and*
10164 *it came to pass, that, when the spirit rested*
10165 *upon them, they prophesied, and did not*
10166 *cease. ²⁶ But there remained two of the men*
10167 *in the camp, the name of the one was Eldad,*
10168 *and the name of the other Medad; and the*
10169 *spirit rested upon them; and they were of*
10170 *them that were written, but went not out unto*
10171 *the tabernacle; and they prophesied in the*
10172 *camp.”* (Numbers 11:24-26)

10173
10174 Nowadays we also speak that way on certain
10175 occasions; we say that the Senate met, even if
10176 several Senators were not present. The same was
10177 said when “The Council of Five Hundred” met
10178 during the French Revolution, even though many of
10179 them had already been guillotined.

10180 **Something similar occurs with the death of the**
10181 **children of Gideon,** (who was also named
10182 Jerobaal), the numbers that are expressed are
10183 approximates.

10184 Upon reading the Bible we have to learn to adapt
10185 to the way of speaking used more than 25 centuries
10186 ago. During that time, no one bothered much about
10187 being exact, nor was it necessary. There wasn’t an
10188 airplane that would depart at 4:23 P.M., nor would
10189 people have to go to work at 8:15 A.M. If one asked
10190 someone when he would be departing on his donkey
10191 for the neighboring city, he would answer that at
10192 mid-morning or after their siesta. Precise time was
10193 not necessary; no one was interested in such a thing.
10194 To go to work, they would say “at dawn” or
10195 “before the sun rises”. I remember that my
10196 grandfather, who died mid-twentieth century (1953)
10197 and was born in 1865, used this terminology: “I will

10198 see you midday”, “I will go after the siesta”, “I
10199 went to bed at nightfall”, etc., He wasn’t interested
10200 in a watch or clock!

10201 Something similar occurs in the Bible with
10202 numbers, or better said, with some numbers. In
10203 Judges 8:30 it says that Gideon had 70 children and
10204 in 9:5 and 24, it says that they killed the 70.
10205 However, later it adds that one of them (Jotham)
10206 escaped the killing and obviously Abimelech, the
10207 fratricidal son of Gideon didn’t die either.
10208 Therefore, in order for it to be true that they **killed**
10209 **70** of his sons, Gideon would have had to have 72
10210 sons, and in order for it to be true that **Gideon had**
10211 **70** sons, only 68 could have died; one of the two
10212 figures was rounded off.

10213 **By saying that he had 70 sons** the figure is being
10214 rounded off, which would be 72; if 70 were killed
10215 in reality; or upon saying that they **killed 70** the
10216 figure is being rounded off which would be 68, if in
10217 reality he had 70 sons. As we can see, whatever way
10218 in which we view this case, there is an approximate
10219 mention of the numbers, not an exact mathematical
10220 mention.

10221 **This was not only done in ancient times**, today
10222 we also round off figures. For example, we say that
10223 the Nazi’s assassinated six million Jews, and I am
10224 sure that figure is not exact; which is to say that the
10225 Nazi’s killed 6,000,000 not one more nor one less.

10226
10227 *“And Gideon had threescore and ten sons of*
10228 *his body begotten; for he had many wives.”*
10229 *(Judges 8:30)*

10230
10231 *“And he went unto his father's house at*
10232 *Ophrah, and slew his brethren the sons of*
10233 *Jerubbaal, being threescore and ten persons,*

10234 *upon one stone; notwithstanding yet Jotham*
10235 *the youngest son of Jerubbaal was left; for*
10236 *he hid himself.” (Judges 9:5)*

10237
10238 *“That the cruelty done to the threescore and*
10239 *ten sons of Jerubbaal might come, and their*
10240 *blood be laid upon Abimelech their brother,*
10241 *which slew them; and upon the men of*
10242 *Shechem, which aided him in the killing of his*
10243 *brethren.” (Judges 9:24)*

10244
10245 This type of inaccuracy upon speaking does not
10246 affect the general veracity of Scripture, because
10247 anyone with common sense can adapt to these ways
10248 in which humans express themselves, that as I have
10249 demonstrated, are still used today.

10250 *

10251
10252
10253 **The value of “Pi” in circumference**
10254 **has always been 3.1416**

10255 There are several times in which we note that in
10256 ancient times, figures were rounded off. The
10257 majority of times we notice it because, statistically
10258 speaking, it is not reasonable for so many figures
10259 given to always end in zero. In this case, however,
10260 we can prove it mathematically. Let’s see.

10261 In this passage it says that the sea of bronze of the
10262 Tabernacle of Testimony had 10 cubits from brim to
10263 brim which was totally round and that a line of 30
10264 cubits surrounded it, or that the circumference was
10265 30 cubits.

10266
10267 *“Also he made a molten sea of ten cubits*
10268 *from brim to brim, round in compass, and*
10269 *five cubits the height thereof; and a line of*

thirty cubits did compass it round about."

(II Chronicles 4:2)

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***“And Moses said: The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.”** (Numb 11:21)*

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An occasional or ill advised reader will find difficulties understanding the Bible, but if he reads all of it several times, he will begin to notice the way in which people spoke in ancient times, this will help him to understand.

*

Upon saying “on the second year” it is referring to the third, which is the following year

It is good to once again place here emphasis in the fact that in the Bible there are ways to say things which confuse the occasional or unwarned reader. If we read Genesis 47:14-18 we see that the first year of the famine, Joseph collected their money, the second collected their cattle, and **it is in their third year of the famine** that the Egyptians come to propose to Joseph to purchase them and their lands.

In that manner we can call the first year of the lean fleshed cows, the year of money; to the second, the year of cattle; and to the third, the year of land. However, in verse 18, in referring to the year of cattle, it says: “when that year was ended...”, and then continue saying “...*they came unto him the second year...*”; and upon saying “second year”, they are referring to the year of the land, which is really the third. **At times in the Bible, they use the word “second” with the meaning of “following, not as in the number “two”.** What this is trying to say is that in the following year of when they sold the cattle, they once again went to negotiate with Joseph to sell him the land. Let’s analyze this.

“¹⁴ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they

10342 *bought; and Joseph brought the money into*
10343 *Pharaoh's house. 15 And when money failed in*
10344 *the land of Egypt, and in the land of Canaan,*
10345 *all the Egyptians came unto Joseph, and said:*
10346 *Give us bread, for why should we die in thy*
10347 *presence? For the money faileth. 16 And*
10348 ***Joseph said: Give your cattle; and I will give***
10349 *you for your cattle, if money fail. 17 And they*
10350 *brought their cattle unto Joseph, and Joseph*
10351 *gave them bread in exchange for horses, and*
10352 *for the flocks, and for the cattle of the herds,*
10353 *and for the asses, and he fed them with bread*
10354 *for all their cattle for that year. 18 When that*
10355 ***year was ended, they came unto him the***
10356 ***second year, and said unto him: We will not***
10357 *hide it from my lord, how that **our money is***
10358 ***spent; my lord also hath our herds of cattle;***
10359 *there is not ought left in the sight of my lord,*
10360 ***but our bodies, and our lands.”***

(Genesis 47:14-18)

10362
10363 We saw in the previous passage that Joseph gave
10364 food to the Egyptians **the entire year**, in exchange
10365 for their cattle. The previous year he had given them
10366 food for their money. The third year he gives them
10367 food for their lands. However, here, in order to
10368 mention the year following the exchange of cattle,
10369 instead of calling it the third year, it is called the
10370 second. It is this way, because it is not referring to
10371 the third year as the one of the lean fleshed cows,
10372 but to the second year after the exchange of cattle.

10373 **In Scripture at times it says:** “in the fourth year
10374 of...” and it is not referring to the fourth year of a
10375 common count that was used at the time, but to the
10376 **fourth year of something particular that was**
10377 **narrated in that episode.** This is good to have in

10378 mind, because sometimes the way things are said
10379 confuses us.

10380 We have **a similar case** in I Kings 8:65-66, in
10381 which it shows that when it says that on the eighth
10382 day, the people were sent away, it is not in reality
10383 referring to the eighth day from the beginning of the
10384 feast, but the fifteenth day, which is the eighth day
10385 of the second week of the feast.

10386
10387 *“⁶⁵ And at that time Solomon held a feast,*
10388 *and all Israel with him, a great congregation,*
10389 *from the entering in of Hamath unto the river*
10390 *of Egypt, before the LORD our God, seven*
10391 *days and seven days, even fourteen days. ⁶⁶*
10392 *On the eighth day he sent the people away;*
10393 *and they blessed the king, and went unto their*
10394 *tents joyful and glad of heart for all the*
10395 *goodness that the LORD had done for David*
10396 *his servant, and for Israel his people.”*

10397 (I Kings 8:65-66)

10398
10399 It is logical to reason that if there would have
10400 been fourteen days of feasts and Solomon turned
10401 away the people on the eighth day, it cannot be
10402 referring to the eighth day of the feast, but the
10403 eighth day of the second week.

10404 *

10405

10406

10407 **Josiah did not father Jechonias during the**
10408 **transmigration, as it says in Matthew, because he**
10409 **died eleven years before**

10410 Nowadays, a date is placed on letters and
10411 documents and once in a while, even the time. In
10412 past times, exactitude was not important and in
10413 speech they used “a bit more or less”. Those who

10414 wrote in the Bible, whose last book was written
10415 almost two millennia ago, used that way of
10416 communication.

10417 Josiah died being the King of Judah and for three
10418 months, he was substituted by Jehoachaz his son,
10419 who was deposed by Pharaoh Necho, who
10420 enthroned his brother Jehoiachim who reigned for
10421 eleven years. Later Jehoiachin (also named Joachin,
10422 Jeconiah and Coniah) reigned for three months and
10423 was taken captive. As we can see **Josiah did not**
10424 **father Jeconiah during the transmigration, but**
10425 **before that, because the captivity began with**
10426 **Joachin (Jeconiah), and Josiah died eleven years**
10427 **before.** Notwithstanding what this is trying to
10428 express is understood: the writer wants to say that
10429 **in those times** of the beginning of the
10430 transmigration it was that Jeconiah, etc., were born.

10431 The same can be said about Salathiel, the son of
10432 Jechoniah, who **was not fathered after the**
10433 **transmigration, but after they were taken to the**
10434 **transmigration.** We must remember that
10435 Zorobabel, who was the son of Salathiel, returned
10436 from captivity in Babylon, which makes it evident
10437 that his father Salathiel was born before the end of
10438 captivity as is seen in Ezra 2:1-2; 3:2.

10439
10440 *“¹¹ And Josias begat Jechonias and his*
10441 *brethren, **about the time they were carried***
10442 ***away to Babylon.** ¹² And after they were*
10443 ***brought to Babylon, Jechonias begat***
10444 ***Salathiel; and Salathiel begat Zorobabel.”***
10445 (Matthew 1:11-12)

10446
10447 *“¹ Now these are the children of the province*
10448 *that **went up out of the captivity, of those***
10449 ***which had been carried away, whom***

10450 *Nebuchadnezzar the king of Babylon had*
10451 *carried away unto Babylon, and came again*
10452 *unto Jerusalem and Judah, every one unto*
10453 *his city. 2 **Which came with Zerubbabel:***
10454 *Jeshua, Nehemiah, Seraiah, Reelaiah,*
10455 *Mordecai, Bilshan, Mispar, Bigvai, Rehum,*
10456 *Baanah. The number of the men of the people*
10457 *of Israel.”* (Ezra 2:1-2)

10458
10459 *“Then stood up Jeshua the son of Jozadak,*
10460 *and his brethren the priests, and Zerubbabel*
10461 *the son of Shealtiel, and his brethren, and*
10462 *builded the altar of the God of Israel, to offer*
10463 *burnt offerings thereon, as it is written in the*
10464 *law of Moses the man of God.”*
10465 (Ezra 3:2)

10466
10467 As we can see, neither Josiah fathered Jeconiah in
10468 the transmigration nor did Jeconiah father
10469 Shealtiel, the father of Zerubbabel after the
10470 transmigration.

10471 This inaccurate form of speaking is also noted
10472 today when one hears people say: “it has been a
10473 century since I have seen him”; “they hit him with a
10474 ton of bricks”, “I am batting a thousand”, etc..

10475 What is most probably is that what the author is
10476 trying to say is that after they took him out of Judah,
10477 it was that Salathiel, the father of Zerubbabel was
10478 conceived. However, the way it is said appears to
10479 want to say that after the transmigration ended,
10480 Shealtiel was conceived.

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Chapter 21

**At times noticing the details of what is
said in a passage makes for a good
interpretation**

**In the parable, salt is used for its taste, not its
preserving power**

Factor number 19 is to be in the habit of noticing everything we read and listen to, even the small details. Very often the key of what is narrated to us depends on the details. I remember a case they told me (real or fictitious, I don't know), but it deals with a region in Spain in which the drought had been cruelly devastating.

The villagers had gone to the priest of the small village so that he may take out and form a procession with the statue of San Isidro el Labrador (St Isidro the Farmer), which is supposedly the patron saint of rain. Being that in that church there was no such statue, the priest of the village alleged that it was necessary to go to Madrid to buy one and that a large amount of money had to be collected for this. Since the farmers were poor, it was not easy to collect the amount and even though they addressed the priest often, he reminded them that it was necessary to collect the money first.

Finally, the villagers decided to make the sacrifice as long as the priest assured them that after the procession, it would rain. The priest said to them: "I guarantee that at the end of the procession, we will be soaked from the rain." Confident in the promise, the money was collected; the priest went to Madrid and brought back the statue of Saint Isidro.

10520 The following Sunday, while they organized
10521 themselves in the street to begin the procession, all
10522 the villagers, full of joy praised the priest. However,
10523 a young boy that was observing the scene holding
10524 his mother's hand said to his mother: "Mama, the
10525 priest is a liar." The mother scolded him, but the
10526 child repeated the same thing at the ear of his
10527 mother. Finally, the bothered mother says to the
10528 child: "Why do you say that the priest is a liar?"
10529 The child who had noticed the details responded:
10530 "The priest does not believe that we will be soaked
10531 with rain, he is not carrying his umbrella". To
10532 notice details will reveal many things.

10533 By not noticing the small details of what is being
10534 said, there are brethren that wrongfully interpret the
10535 parable of salt. In fact, there are some who think
10536 that the use of the example of salt on the part of
10537 Jesus Christ was due to the quality of this product to
10538 preserve meat. Jesus did not use this parable based
10539 on the preserving qualities of salt, but based on its
10540 flavor. Based on the fact that Jesus mentions its
10541 flavor and not its' preserving quality it is that I base
10542 my trend of thought.

10543
10544 *"Ye are the salt of the Earth, but if the salt*
10545 *have lost his savour, wherewith shall it be*
10546 *salted? It is thenceforth good for nothing, but*
10547 *to be cast out, and to be trodden under foot of*
10548 *men."* (Matthew 5:13)

10549
10550 In this verse it is clear that if the taste of salt were
10551 dissipated, the question would be, how could it be
10552 salted? It does not say "with what else could we
10553 preserve". This means that the preoccupation is
10554 centered on its flavor or lack thereof, not its lack of
10555 preserving quality. It is even clearer in Mark 9:50,

10556 where even the word “saltiness” is used, which is
10557 only used for taste not preservation and the word
10558 “season” which is used when referring to
10559 marinating and not preserving. Another case occurs
10560 in Luke 14:34.

10561
10562 *“Salt is good, but if the salt have lost his*
10563 *saltiness, wherewith will ye season it? Have*
10564 *salt in yourselves, and have peace one with*
10565 *another.”* (Mark 9:50)

10566
10567 In the verse we have just read, it is even clearer,
10568 that the parables’ focus is on the quality of the salt
10569 to season and give taste, not in its preserving power.
10570 This is obviously evident when the words
10571 “saltiness” and “season” are used, which refer to
10572 the flavor and not to the preserving power.

10573 It occurs likewise in Luke 14:34. The words “lost
10574 savour” and “seasoned” all refer only to the
10575 seasoning quality of the salt and not preservation of
10576 meat.

10577
10578 *“Salt is good, but if the salt have lost his*
10579 *savour, wherewith shall it be seasoned?”*
10580 (Luke 14:34)

10581
10582 **Because of the examples mentioned previously,**
10583 **it is evident that in the parable, salt is not used**
10584 **with the meaning of a preserving element, but**
10585 **with the meaning of an element that gives flavor.**

10586 I don’t know what the basis is for some people to
10587 be of the opinion that in these passages salt is a
10588 symbol of preservation.

10589 **I have seen on many occasions believers who**
10590 **scrape around with exaggeration** in each bit of
10591 information contained in a parable, as if they

10592 believed that each parable is a mystery from which
10593 several secrets must be extracted, deciphering the
10594 most hidden details. **Parables regularly have only**
10595 **one message, a simple message**, a comparison to
10596 be understood by ignorant persons, by fishermen
10597 and shepherds, not some esoteric message which
10598 can only be understood by very wise people who,
10599 with exquisite knowledge, have to unravel the
10600 meanings of each phase, the mysteries that have to
10601 be disentangled.

10602 Parables are used to teach a simple message, not a
10603 collection of teachings, and even less be used to
10604 predict the future by using each and every detail in
10605 them.

10606 If brethren would have noticed the simple detail
10607 that the Lord mentions the flavor and not its
10608 preserving quality, they would not have been
10609 strayed away from the true meaning of its taste and
10610 not preservation, even if the salt has that function
10611 also. It is as if they wanted to attribute to it the
10612 significance of purity simply because of its white
10613 color.

10614 *

10616 **The Israelites lived among the Egyptians**

10617 If when we read the Bible we pay attention to the
10618 small details and analyze them with honesty and
10619 common sense, we are going to be able to interpret
10620 things correctly. What we should not do is try to
10621 invent foolishness or heresies, digging into details
10622 that do not indicate anything, with the purpose of
10623 fabricating fantasies.

10625 From the reading of the Bible we see that from the
10626 time of the entry of Jacob into Egypt to the 11th
10627 chapter of Exodus, including the passage of the nine

10628 plagues, we acquire the erroneous idea that the
10629 Israelites only lived in Goshen, away from the
10630 Egyptians. However, in this verse, **upon advising**
10631 **each Israelite to ask his Egyptian neighbor** for
10632 jewels of gold and silver, it makes us think that they
10633 lived among each other. Something similar can be
10634 interpreted in Exodus 12:23, where we see that
10635 there were homes where the mark of the blood of
10636 the lamb was placed and not on others. From this
10637 we can gather once again that the Israelites lived in
10638 neighboring places where both Egyptians and
10639 Israelites lived.

10640
10641 *“Speak now in the ears of the people, and let*
10642 *every man borrow of his neighbour, and*
10643 *every woman of her neighbour, jewels of*
10644 *silver, and jewels of gold.” (Exodus 11:2)*

10645
10646 *“For the LORD will pass through to smite*
10647 *the Egyptians; and when he seeth the blood*
10648 *upon the lintel, and on the two side posts, **the***
10649 ***LORD will pass over the door**, and will not*
10650 *suffer the destroyer to come in unto your*
10651 *houses to smite you.” (Exodus 12:23)*

10652
10653 **The explanation could be** that the majority of the
10654 Israelites lived in Goshen; but many others,
10655 especially those who had become “Egyptified”,
10656 lived among the Egyptians.

10657 **There also could have been among the**
10658 **Israelites** (as it always occurs) many “smart ones”
10659 who because of having good trades, professions and
10660 / or businesses, paid taxes and did not have to be
10661 slaves. Things like this occurred in Roman times
10662 and when there was African slavery in America.

10663 **Another possibility would be** that the diverse

10664 tasks that the Egyptians needed from their Israelite
10665 slaves, obliged them to live any place, dispersed
10666 about the kingdom.

10667 **The teaching of this section** is that to note the
10668 details of what is being told to us, helps to interpret
10669 the Biblical passages correctly.

10670 *

10671

10672

10673 **Elijah will come again, before the Second**
10674 **Coming; John the Baptist was not Elijah**

10675 A good example of how we should note the
10676 details of what is being said in the Bible, we have in
10677 the case of the wrongful interpretation that brethren
10678 have made with respect to the fact that John the
10679 Baptist was Elijah. **He was a prophet like Elijah,**
10680 **but he was not the Elijah that will be coming.**

10681 It is clearly stated in the Bible that the prophet
10682 **Elijah, who never died, will return before the**
10683 **Second Coming of Christ.** In the same way in
10684 which the disciples during the time of Jesus were
10685 confused, because they did not see Elijah coming
10686 before the Messiah (Christ), likewise, many modern
10687 Christians are confused in believing that Elijah was
10688 Saint John the Baptist. That prophet was not Elijah,
10689 as he himself very clearly assures them in John
10690 1:21.

10691

10692 *“And they asked him: What then? Art thou*
10693 *Elias? And he saith: I am not. Art thou that*
10694 *prophet? And he answered, No.”*

10695 (John 1:21)

10696

10697 **If John the Baptist would have been Elijah, he**
10698 **would have not denied it.** John the Baptist had the
10699 spirit and virtue of Elijah, as it is said in Luke 1:17,

10700 nevertheless he was not Elijah, but a messenger that
10701 preceded the Messiah. That is why Jesus said that
10702 He was “the Elijah” who was to come before the
10703 Lord in the time of his First Advent. Not
10704 withstanding, **Jesus Himself said that** John the
10705 Baptist was the “Elijahistic” prophet who was to
10706 come in his First Advent, but nevertheless, **during**
10707 **the end times, the true Elijah would come.** Let’s
10708 see what Jesus and the rest said to this respect.

10709
10710 *“¹³ But the angel said unto him: Fear not,*
10711 *Zacharias, for thy prayer is heard; and thy*
10712 *wife Elisabeth shall bear thee a son, and thou*
10713 *shalt call his name John. ¹⁴ And thou shalt*
10714 *have joy and gladness; and many shall rejoice*
10715 *at his birth. ¹⁵ For he shall be great in the*
10716 *sight of the Lord, and shall drink neither wine*
10717 *nor strong drink; and he shall be filled with*
10718 *the Holy Ghost, even from his mother's womb.*
10719 *¹⁶ And many of the children of Israel shall he*
10720 *turn to the Lord their God. ¹⁷ And he shall go*
10721 ***before him in the spirit and power of Elias,***
10722 *to turn the hearts of the fathers to the*
10723 *children, and the disobedient to the wisdom of*
10724 *the just; to make ready a people prepared for*
10725 *the Lord.”* (Luke 1:13-17)

10726
10727 *“¹⁰ And his disciples asked him, saying: Why*
10728 *then say the scribes that Elias must first*
10729 *come? ¹¹ And Jesus answered and said unto*
10730 *them: **Elias truly shall first come, and restore***
10731 ***all things.** ¹² But I say unto you, That Elias is*
10732 *come already, and they knew him not, but*
10733 *have done unto him whatsoever they listed.*
10734 *Likewise shall also the Son of man suffer of*
10735 *them. ¹³ Then the disciples understood that he*

10736 *spake unto them of John the Baptist.”*
10737 (Matthew 17:10-13)
10738

10739 All those who I know interpret this passage as
10740 John the Baptist being Elijah, no one that I know of,
10741 interprets from this that Jesus clearly states that
10742 **Elijah will come** (future tense) and **will restore**
10743 (future tense once again) all things. Notice that
10744 when it is referring to the true Elijah, **he does so in**
10745 **the future** (shall come and will restore), but **when**
10746 **he is referring to John the Baptist, he does so in**
10747 **the past** (he came, they didn't know him, they did).
10748 If we go to Mark 9:12 we will see once again that
10749 when it refers to the true Elijah, it does so in the
10750 future.

10751
10752 *“And he answered and told them: Elias*
10753 *verily cometh first, and restoreth all things;*
10754 *and how it is written of the Son of man, that*
10755 *he must suffer many things, and be set at*
10756 *nought.”* (Mark 9:12)
10757

10758 From these two passages, one can gather, without
10759 forcing the interpretation, that **Christ admitted**
10760 **that the real Elijah was coming.** But it is not only
10761 this. We will see this more clearly in Malachi 3:1
10762 (where the **mission of John the Baptist during the**
10763 **First Coming of Christ** is prophesied), and in
10764 Malachi 4:5-6 (where **the coming of Elijah and his**
10765 **mission before the Second Coming of Christ** is
10766 prophesied.) Let's read.

10767
10768 *“Behold, I will send my messenger, and he*
10769 *shall prepare the way before me; and the*
10770 ***Lord, whom ye seek, shall suddenly come to***
10771 ***his Temple**, even the messenger of the*

10772 *covenant, whom ye delight in. Behold, he*
10773 *shall come, saith the LORD of hosts.”*
10774 (Malachi 3:1)

10775
10776 In Malachi 3:1 he whose coming and mission is
10777 being prophesied is **being called “my messenger”**
10778 in this verse. He is not called Elijah. In addition, it
10779 says very clearly that his **peaceful mission** was to
10780 prepare the way before Christ and that after that
10781 mission it is that Christ **would come to his Temple.**
10782 It is meaning that it speaks of this messenger as a
10783 man who is going to come **at the time in which**
10784 **Jesus was going to enter into that Temple in**
10785 **Jerusalem,** a messenger who was going to come
10786 during the time in which it was possible to enter
10787 into that temple, because it was not yet destroyed.
10788 (The Temple was destroyed in the year 70 A.D.)
10789 This messenger was not coming on a mission of
10790 punishment, but with a mission to announce and
10791 prepare the peaceful coming of Our Lord. The other
10792 prophecy is very different. Let’s see.

10793
10794 *“5 Behold, I will send you **Elijah the prophet***
10795 ***before the coming of the great and dreadful***
10796 ***day of the LORD.** 6 And he shall turn the*
10797 *heart of the fathers to the children, and the*
10798 *heart of the children to their fathers, lest I*
10799 *come and **smite the Earth with a curse.**”*
10800 (Malachi 4:5-6)

10801
10802 **Here we see a very different picture.** First,
10803 Malachi calls the one who is sent, by his name, **he**
10804 **calls him Elijah;** and so that there is no doubt, he
10805 makes it clear that he is **“the prophet”**, so that
10806 there is no confusion with another Elijah. Further, it
10807 says that **his mission was going to take place**

10808 **before the great and dreadful day of the LORD.**
10809 This description is not in concordance with the First
10810 Coming of Christ. His First Coming was an
10811 extremely peaceful event, without dramatics, an
10812 event that was not dreadful as the Second Coming
10813 will be.

10814 **In the First Coming of Christ, He was not**
10815 **coming to destroy nor wound the Earth,** only to
10816 save it, to suffer for it. Therefore, this passage
10817 cannot be referring to John the Baptist during the
10818 First Coming of Christ, but to Elijah during the
10819 Second Coming of the Lord.

10820 Through **the analysis of the details in both**
10821 **passages, we see that they are talking about two**
10822 **different persons that would have a similar**
10823 **mission** (being a precursor), during a different time
10824 for each one. The first is John the Baptist, during
10825 the time of the First Coming, the second is Elijah
10826 the Prophet, for the end time. Further, when Christ
10827 identified John the Baptist in Matthew 11:10, he
10828 identifies him by using the words in Malachi 3:1
10829 and not the words in Malachi 4:5-6. Let's see:

10830
10831 ***“For this is he, of whom it is written, **Behold,*****
10832 ***I send my messenger before thy face, which***
10833 ***shall prepare thy way before thee.”***
10834 *(Matthew 11:10)*

10835
10836 This confirms to us that it is the first passage
10837 (Malachi 3:1) that speaks of John the Baptist, not
10838 the second (Malachi 4:5-6).

10839 All that we have just analyzed confirms to us the
10840 importance of noticing the details in order to
10841 interpret a passage, in this case, a prophecy that has
10842 still not been fulfilled. Let us see another prophecy
10843 that can be correctly interpreted with just noticing

10844 the details we are given. Let's see Chapter 7 of
10845 Daniel.

10846 *

10847
10848

10849 **If Daniel says “they will rise”, it cannot be**
10850 **interpreted that the first have already risen**

10851 For two and a half millenniums, the prophecy of
10852 the four beasts in Daniel Chapter 7 has been
10853 erroneously interpreted. All have interpreted it as
10854 concerning the four empires of antiquity, Babylon,
10855 Persia, Greece and Rome.

10856 That interpretation is not justified in any way,
10857 because very clearly we can notice, **analyzing the**
10858 **details** that the vision gives us, that this prophecy
10859 concerns the end of times and not the distant past.

10860 I understand that in past centuries no one could
10861 know specifically what empires this prophecy were
10862 referring to, but it was possible to know **perfectly**
10863 **well** which ones it was **not** referring to; it was not
10864 referring to the four empires previously mentioned.
10865 This could be confirmed by only analyzing the
10866 details that we were given. Let's see why we could
10867 know that is it not referring to Babylon, Persia,
10868 Greece and Rome.

10869 **The prophets of God never “prophesied” the**
10870 **past.** In this case, as in almost every prophecy, it is of
10871 utmost importance to know the moment in which the
10872 prophet received the vision or spoke about it. If we go
10873 to Daniel 7:1 we will see that this vision was received
10874 by Daniel in the first year of Belshazzar, **the last king**
10875 **of Babylon.**

10876

10877 *“In the first year of Belshazzar king of*
10878 *Babylon Daniel had a dream and visions of*
10879 *his head upon his bed; then he wrote the*

10880 *dream, and told the sum of the matters.”*
10881 *(Daniel 7:1)*

10882
10883 If we now go to read Daniel 5:30-31 at the end of
10884 the sacrilegious banquet of Belshazzar, when Daniel
10885 interprets the writing on the wall, **we see that**
10886 **Belshazzar was the last king of Babylon**, because
10887 he was killed that same night, which means that the
10888 Babylon empire ended with him and the Persian
10889 empire began. Let’s see:

10890
10891 *“³⁰ **In that night was Belshazzar the king of***
10892 ***the Chaldeans slain.** ³¹ **And Darius the***
10893 ***Median took the kingdom,** being about*
10894 ***threescore and two years old.”***
10895 *(Daniel 5:30-31)*

10896
10897 From the examination of these two previous
10898 Biblical cites, we can reason, without forcing
10899 circumstances, that when Daniel received the vision
10900 in Chapter 7, **the Babylon Empire had already**
10901 **existed for more than seventy years and was**
10902 **entering its final phase.**

10903 Let us keep in mind this piece of **true** information
10904 for the reasoning that we will make further on. Let us
10905 now read verses 16-18.

10906
10907 *“¹⁶ ***I came near unto one of them that stood****
10908 ****by, and asked him the truth of all this. So he****
10909 ****told me, and made me know the interpretation****
10910 ****of the things.*** ¹⁷ ***These great beasts, which are****
10911 ****four, are four kings, which shall arise out of****
10912 ****the Earth.*** ¹⁸ ***But the saints of the most High****
10913 ****shall take the kingdom,*** and possess the*
10914 ****kingdom for ever, even for ever and ever.”****
10915 *(Daniel 7:16-18)*

10916

10917 When Daniel asks “one who stood by” what was
10918 the meaning of those things, this angel responds that
10919 those four beasts symbolized four kingdoms that
10920 would **rise in the future**, on Earth. The angel, in
10921 referring to the four kingdoms and using the phrase
10922 “that **will** arise”, is indicating to us that **none of the**
10923 **four kingdoms had risen as yet**, which was
10924 something that would occur in the future. Therefore,
10925 this excludes the Babylon Empire, which was
10926 already dying out and that had risen to power more
10927 than seventy years before.

10928 Everyone who interprets that this prophecy of
10929 Daniel 7 represents the past empires of Babylon,
10930 Persia, Greece and Rome, adjudicates the lion to
10931 Babylon, the bear to Persia, the tiger to Greece and
10932 the beast of ten horns to Rome. But if we have
10933 already demonstrated on one hand that **the lion was**
10934 **in the future** when Daniel received the vision, and
10935 on the other hand that Babylon had already been
10936 risen for **more than seventy years** before, and that
10937 in that moment was dying, we have to come to the
10938 conclusion that Babylon **cannot** be **the lion** in the
10939 vision.

10940 And if Babylon cannot be the lion, therefore,
10941 Persia cannot be the bear, nor Greece the tiger, nor
10942 Rome the beast with the ten horns. This means that
10943 the platform that was formed about that erroneous
10944 supposition, falls upon its own weight, thanks to the
10945 fact that we have noticed the detail shown by the
10946 angel upon saying “**they shall rise**”.

10947 With reference to the traditional interpretation, as I
10948 said in the beginning, **the prophets of God never**
10949 **“prophesied” the past, but the future**. It is not
10950 logical to think that God gave Daniel a vision to
10951 “prophesy” that Babylon would arise in the future,

10952 when it had risen more than seventy years before and
10953 at that moment in time was dying. This would be
10954 something like someone “prophesying” that in the
10955 future a nation would rise named the United States of
10956 America, when it rose over two hundred years ago.

10957 It means that the future rising of the first reign of
10958 that vision, represented by a lion, cannot be in
10959 agreement in any way with a king that was already
10960 reigning nor with his dynasty or empire which was
10961 coming to an end.

10962 **In summary, it is not logical for Daniel to be**
10963 **“prophesying” the past (Babylon), upon prophesying**
10964 **the coming of the first beast, the lion. We see here**
10965 **the importance of paying attention to the details**
10966 **that are said in the Bible.**

10967 As information apart from this case of
10968 hermeneutics, I can say that the four beasts of
10969 chapter seven of Daniel represent England, Russia,
10970 China and the European Union. To see the graphic
10971 proof about this issue read my book “The Last Four
10972 World Powers”.

10973 *

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10976 **By what is being spoken, we can realize**
10977 **who is speaking**

10978 There are many times in the Bible in which, in
10979 order for one to know who is saying something, we
10980 have to go back several verses and read anew. Other
10981 times, we realize who is speaking by the words
10982 used. This is the case in the following passage.

10983 Upon coming to verse 22, we imagine that it
10984 begins Moses speaking, and upon reaching 23, even
10985 if momentarily we think it is still Moses talking, at
10986 the end of the verse we realize that it is not Moses
10987 who speaks. Why do we realize this?

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*“22 Moses therefore wrote this song the same day, and taught it the children of Israel. 23 And he gave Joshua the son of Nun a charge, and said: Be strong and of a good courage; for thou shalt bring the children of Israel **into the land which I swear unto them; and I will be with thee.**”* (Deuteronomy 31:22-23)

Having recently read verse 22, where it says that Moses wrote the canticle and taught it to the children of Israel, we are subsequently told that he gave an order to Joshua, son of Nun, saying: *“Be strong and of a good courage: for thou shalt bring the children of Israel into the land....”*. Up to that point, it appears as if Moses is still speaking, however, upon reading further and see that it says: *“which I swear unto them, and I will be with thee.”*, we realize by this detail that it cannot be Moses who is speaking, but that it has to be God. It was God, not Moses, who swore to give them that land; additionally, He is the only one who can say to Joshua *“...I will be with thee”*, being that once dead, Moses cannot “be” with Joshua.

We see that verse 22 is information that is inserted in the narration and that from verse 21, we should skip to verse 23 and take in verse 22 as a simple parenthesis.

From what the person is saying in verse 23, we realize that it cannot be Moses, but that it has to be God. That is one of the ways one has to interpret what is being said in a passage: **notice the details.**

*

11023 **Two different women anointed Jesus, one was a**
11024 **decent woman, the other one was not**

11025 I have spoken with many brothers who confuse
11026 the two different cases that a woman anointed Our
11027 Lord and think that this deals with only one case.
11028 Because of this confusion, some consider that Mary,
11029 Lazarus' sister, the friend of Christ was a prostitute,
11030 when in reality she was a decent woman. The
11031 prostitute was the other one who anointed Jesus in
11032 Galilee, in the north. Lazarus lived in Bethany, near
11033 Jerusalem, to the south. These passages that deal
11034 with the anointing of Jesus are the best example of
11035 how necessary it is for us to **notice the details in**
11036 **order to interpret Scripture correctly.**

11037 The passages from Matthew, Mark and John
11038 speak of the anointing of Jesus by Mary, but in the
11039 passage narrated in Luke, it speaks of another
11040 occasion and of an unknown woman. Let's see the
11041 differences between the two cases in order to
11042 understand it easier.

11043 **a) This action made by Mary, pouring the**
11044 **ointment, took place in her own house, where she**
11045 **lived with Martha and Lazarus.** Therefore, this
11046 cannot be the same case that is told in Luke 7:36-
11047 **50, which took place at the home of a Pharisee**
11048 **named Simon and the woman who anointed the**
11049 **Lord did not live there.** In addition, according to
11050 verse 37 in Luke's passage, **she found out** that he
11051 was in that house. If it would have been Mary, she
11052 did not have to "**find out**" where Jesus was because
11053 He had been invited to her house.

11054 **b) The case of the woman mentioned in Luke**
11055 **occurred a lot before the case of Mary, being that**
11056 **the case with this woman occurred at the**
11057 **beginning of Jesus' preaching, and Mary's case**
11058 **occurred at the end of Jesus' preaching, close to**

11059 **his death.** So the cases narrated in Matthew 26:6;
11060 Mark 14:3; and John 12:1 are the same among
11061 themselves, they tell the same episode; but the case
11062 narrated in Luke 7:36-50 is a different episode;
11063 because they occurred during different times.

11064 **c)** In these three narrations, Mary, Lazarus' sister,
11065 was criticized for pouring an anointment that could
11066 have been sold to give to the poor; while in the
11067 episode found in Luke, Christ is criticized, for
11068 allowing a sinner to touch him, they don't criticize
11069 the sinful woman for pouring the anointment.

11070 **d)** In the three similar cases, **the hosts were**
11071 **friendly** and they believed in the divinity of Jesus;
11072 in the case in Luke, the **host is a Pharisee who is**
11073 **hostile to Jesus**, and even doubts that he may be a
11074 prophet, because he believed that Jesus did not
11075 know the kind of woman that was touching him.

11076 **e)** In the three similar cases, **it is the Apostles**
11077 **that get angry**, because they would have preferred
11078 to sell the ointment and give the money to the poor;
11079 in the case in Luke, **no one gets angry** because of
11080 the pouring of the ointment.

11081 **f)** In the case of Lazarus' sister, the Lord defends
11082 Mary's action; but in the case in Luke, that defense
11083 does not exist for the action taken by the woman.
11084 What we see there is a demonstration of His
11085 divinity and his pardon; a demonstration and pardon
11086 that does not exist in the other three passages.
11087 Compare the four passages.

11088 **g)** In Luke, Jesus links the anointing or pouring of
11089 ointment to the sins committed by the woman, her
11090 forgiveness and the lack of hospitality from the
11091 Pharisee host. However, in the other three cases,
11092 **Jesus links the anointing with his burial.**

11093 **h)** In the three similar cases, those of Matthew,
11094 Mark and John, the Jews are friendly with the two

11095 sisters, they consider them worthy, they console
11096 them and accompany them; a sign that they were
11097 not considered publicly as sinners. In the case of
11098 Luke, the one who anointed Jesus' feet was
11099 considered a public sinner, unworthy of socializing
11100 with the Jews.

11101

11102 **Case in Matthew.**

11103 ***"⁶ Now when Jesus was in Bethany, in the***
11104 ***house of Simon the leper,** ⁷ there came unto*
11105 *him a woman having an alabaster box of very*
11106 *precious ointment, and poured it on his head,*
11107 *as he sat at meat. ⁸ But when his disciples*
11108 *saw it, they had indignation, saying: To what*
11109 *purpose is this waste? ⁹ For this ointment*
11110 *might have been sold for much, and given to*
11111 *the poor. ¹⁰ When Jesus understood it, he said*
11112 *unto them: Why trouble ye the woman? For*
11113 *she hath wrought a good work upon me. ¹¹*
11114 *For ye have the poor always with you; but me*
11115 *ye have not always. ¹² For in that she hath*
11116 *poured this ointment on my body, she did it*
11117 *for my burial. ¹³ Verily I say unto you,*
11118 *wheresoever this gospel shall be preached in*
11119 *the whole world, there shall also this, that*
11120 *this woman hath done, be told for a*
11121 *memorial of her."* (Matthew 26:6-13)

11122

11123 **Case in Mark.**

11124 ***"³ And being in Bethany in the house of***
11125 ***Simon the leper,** as he sat at meat, there*
11126 *came a woman having an alabaster box of*
11127 *ointment of spikenard very precious; and she*
11128 *brake the box, and poured it on his head. ⁴*
11129 *And there were some that had indignation*
11130 *within themselves, and said: Why was this*

11131 waste of the ointment made? ⁵ For it might
 11132 have been sold for more than three hundred
 11133 pence, **and have been given to the poor. And**
 11134 **they murmured against her.** ⁶ And Jesus said:
 11135 Let her alone; why trouble ye her? She hath
 11136 wrought a good work on me. ⁷ For ye have the
 11137 poor with you always, and whensoever ye will
 11138 ye may do them good; but me ye have not
 11139 always. ⁸ She hath done what she could; she is
 11140 come aforehand to **anoint my body to the**
 11141 **burying.** ⁹ Verily I say unto you, wheresoever
 11142 this gospel shall be preached throughout the
 11143 whole world, **this also that she hath done**
 11144 **shall be spoken of for a memorial of her.”**
 11145 (Mark 14:3-9)

11146 Case in John

11147 “¹ Then Jesus, six days before the Passover
 11148 **came to Bethany**, where Lazarus was which
 11149 had been dead, whom he raised from the
 11150 dead. ² **There they made him a supper;** and
 11151 Martha served, but Lazarus was one of them
 11152 that sat at the table with him. ³ Then took
 11153 Mary a pound of ointment of spikenard, very
 11154 costly, and anointed the feet of Jesus, and
 11155 wiped his feet with her hair; and the house
 11156 was filled with the odour of the ointment. ⁴
 11157 Then saith one of his disciples, Judas Iscariot,
 11158 Simon's son, which should betray him: ⁵ Why
 11159 was not this ointment sold for three hundred
 11160 pence, **and given to the poor?** ⁶ This he said,
 11161 not that he cared for the poor; but because he
 11162 was a thief, and had the bag, and bare what
 11163 was put therein. ⁷ Then said Jesus: Let her
 11164 alone; **against the day of my burying hath**
 11165 **she kept this.** ⁸ For the poor always ye have

with you; but me ye have not always."

(John 12:1-8)

Case in Luke.

“³⁶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. ³⁷ And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, ³⁸ and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. ³⁹ Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner. ⁴⁰ And Jesus answering said unto him: Simon, I have somewhat to say unto thee. And he saith, Master, say on. ⁴¹ There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. ⁴² And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? ⁴³ Simon answered and said: I suppose that he, to whom he forgave most. And he said unto him: Thou hast rightly judged. ⁴⁴ And he turned to the woman, and said unto Simon: Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. ⁴⁵ Thou gavest me

11203 *no kiss, but this woman since the time I came*
11204 *in hath not ceased to kiss my feet. 46 My head*
11205 *with oil thou didst not anoint, but this woman*
11206 *hath anointed my feet with ointment. 47*
11207 *Wherefore I say unto thee, Her sins, which*
11208 *are many, are forgiven; for she loved much,*
11209 *but to whom little is forgiven, the same loveth*
11210 *little. 48 And he said unto her: Thy sins are*
11211 *forgiven. 49 And they that sat at meat with*
11212 *him began to say within themselves, Who is*
11213 *this that forgiveth sins also? 50 And he said to*
11214 *the woman: Thy faith hath saved thee; go in*
11215 *peace.”* (Luke 12:36-50)

11216

11217 In Luke 7:1, we see that it mentions Capernaum
11218 and in 7:11 it mentions Naim, two cities on the
11219 north, therefore the episode regarding the sinful
11220 woman occurred in the north. However, Bethany,
11221 the city Mary lived in, was in the south.

11222 **We see in these four examples the necessity we**
11223 **have to notice the details that we are given.** That
11224 does not mean that we should dig fancifully into
11225 what we are being told, but notice what we are
11226 clearly being told.

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Because of the details, we realize that Paul is not
speaking against the law of God

Here we once again see what I have already said
on other occasions, that we have to notice the
details in order to correctly interpret Scripture.
Upon reading the passage we have below, it
suddenly gives the impression that Paul is speaking
against the law of God, something beyond suspicion
in Paul. In verse 15 it appears that **Paul is ranting**

11239 **against the dietary laws that God placed in the**
11240 **Pentateuch. If we analyze the details, we will see**
11241 **that it is not as such.**

11242
11243 *“¹³ This witness is true. Wherefore rebuke*
11244 *them sharply, that they may be sound in the*
11245 *faith; ¹⁴ **not giving heed to Jewish fables, and***
11246 ***commandments of men**, that turn from the*
11247 *truth. ¹⁵ **Unto the pure all things are pure;***
11248 *but unto them that are defiled and unbelieving*
11249 *is nothing pure; but even their mind and*
11250 *conscience is defiled.” (Titus 1:13-15)*

11251
11252 Paul was not speaking against the laws of God
11253 that prohibited eating certain foods, for example,
11254 blood, but against something else. Perhaps foods,
11255 perhaps animals or vegetables that the heretics
11256 claimed were unclean without it being so. From the
11257 reading of the passage, it is easy to realize that Paul
11258 cannot be referring to that which is prohibited in the
11259 commandments of God, because he was not going
11260 to say that the commandments of God were Judaic
11261 fables and commandments of men, as it says in
11262 verse 14 we have just read.

11263 **In the passage we have just read, in the same**
11264 **way as on other occasions, the said heresy of not**
11265 **eating certain things is seen connected to “Judaic**
11266 **fables” and “commandments of men”. It is**
11267 **evident that Paul is not going to call the**
11268 **commandments of God “Judaic fables”, nor would**
11269 **he also call them “commandments of men”, so he**
11270 **has to be referring to something else we ignore.**

11271 Saint Peter also was confronted by the same
11272 problem and he also called them fables. It appears
11273 that it was a custom of the times, whether from the

11274 Jews or by everyone, the use of fables in order to
11275 persuade those who hear.

11276
11277 *“For we have not followed cunningly*
11278 *devised **fables**, when we made known unto*
11279 *you the power and coming of our Lord Jesus*
11280 *Christ, but were eyewitnesses of his majesty.”*
11281 (I Peter 1:16)

11282
11283 The Jews used fables, as well as genealogies, to
11284 arrive at the favorable conclusion of their pretenses.
11285 In I Timothy 1:4 we read, in addition to the fables,
11286 about the genealogies. I Timothy 4:4 only mentions
11287 the fables with which we see that it was common to
11288 use them on the part of the heretics.

11289
11290 *“Neither give heed to **fables and endless***
11291 *genealogies, which minister questions, rather*
11292 *than godly edifying which is in faith; so do.”*
11293 (I Timothy 1:4)

11294
11295 *“And they shall turn away their ears from the*
11296 *truth, and shall be turned unto **fables**.”*
11297 (II Timothy 4:4)

11298
11299 **In summary**, the antagonistic impostors of
11300 Christianity, under the total absence of the power of
11301 the Holy Spirit which they suffer, had to descend to
11302 tales of lore, fables, allege genealogies and impose
11303 human commandments in substitution of divine
11304 commandments. We realize all of these things
11305 thanks to the noticing of details.

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11309 **Thanks to noticing the details we can understand**
11310 **how they wrote the Bible**

11311 The Bible is not an orderly chronological
11312 narration. It contains many chronologic
11313 inexactitudes of no importance, common of a time
11314 in which the exactitude of time was not necessary
11315 because no one had to be at the airport at 4:43 P.M.
11316 It was sufficient to say that they were going to
11317 arrive at a place “at sundown”. In addition, writing
11318 was costly and laborious. Nowadays we can prepare
11319 a draft of a narrative on paper with a typewriter or
11320 computer, read it, organize it, delete, add to,
11321 transpose paragraphs and later pass on to a clean
11322 piece of paper easily. This can be done because with
11323 a typewriter or computer, 40 to 60 words per minute
11324 can be written and paper costs a few cents.

11325 When the Bible was written, however, everything
11326 had to be written by hand; not with the speed of
11327 writing instruments such as fountain or ballpoint
11328 pens; but with care not to smear the paper; with the
11329 difficulty of having to dip the pen (a feather) into
11330 the inkwell; taking care that the instrument used is
11331 not damaged, because did not have a metallic point,
11332 but the feather of a bird, and then wait until the ink
11333 in the paper dried, etc..

11334 Not only that, the “paper” was the skin of an
11335 animal and was, therefore, expensive. It was not
11336 easy for someone to write a draft and after fixing it
11337 and organizing it, make a clean copy. Generally,
11338 what was written and received was the draft itself. If
11339 something that went before was forgotten, it was
11340 written at the end, even if it were not
11341 chronologically correct.

11342 This is what is noticed in I Kings 4:4 if we
11343 compare it to I Kings 2:26-27. Even that the last
11344 one comes in the book before 4:4, it narrates

11345 something that happened after what 4:4 says. Here
11346 in 4:4 it says that Zadok and Abiathar were priests,
11347 while in the previous example it states how
11348 Solomon cast Abiathar from the priesthood.

11349
11350 *“And Benaiah the son of Jehoiada was over*
11351 *the host, and Zadok and Abiathar were the*
11352 *priests.”* (I Kings 4:4)

11353
11354 *“²⁶ And unto Abiathar the priest said the*
11355 *king: Get thee to Anathoth, unto thine own*
11356 *fields; for thou art worthy of death; but I will*
11357 *not at this time put thee to death, because*
11358 *thou barest the ark of the Lord GOD before*
11359 *David my father, and because thou hast been*
11360 *afflicted in all wherein my father was*
11361 *afflicted. ²⁷ So Solomon thrust out Abiathar*
11362 *from being priest unto the LORD; that he*
11363 *might fulfil the word of the LORD, which he*
11364 *spake concerning the house of Eli in Shiloh.”*
11365 (I Kings 2:26-27)

11366
11367 Keep these things in mind when reading the
11368 Bible. Many times we have to put things in order in
11369 our heads, because they are written without order;
11370 other times we have to take scattered concepts and
11371 put them together in our minds and harmonize
11372 them.

11373 Another thing to note is that in the same chapter,
11374 in the same list of servants, it mentions that two of
11375 them were married with daughters of Solomon
11376 (verses 11 and 15), **which indicates to us that the**
11377 **list was composed, at least partially, when**
11378 **Solomon, who rose to the throne pretty young,**
11379 **had a daughter of marrying age. However, this**
11380 **list is placed at the beginning of his reign.**

11381 As we can see, in spite of the fact that the list was
11382 composed (or corrected) when Solomon has reigned
11383 for a long time, it still mentions Abiathar among the
11384 priests.

11385 The brief way which was used in writing, without
11386 giving too many explanation of things, is very
11387 evident in II Kings 5:6, where instead of explaining
11388 with more words, as would have been logical, the
11389 King of Syria was sending the king of Israel a short
11390 letter in these terms: “Now when this letter is come
11391 unto thee, behold, I have therewith sent Naaman my
11392 servant to thee, that thou mayest recover him of his
11393 leprosy”. Almost nothing! Read the passage so that
11394 you may understand it better.

11395 *

11396 11397 11398 **Why did Nebuchadnezzar make a statue of gold**

11399 There are some who think that the statue of gold
11400 made by Nebuchadnezzar was motivated by the
11401 desire of this king to show that his dynasty was
11402 going to last forever. According to this hypothesis,
11403 after Daniel interpreted the dream of the statue in
11404 chapter two, in which the head of gold represented
11405 Babylon, the silver breastplate the Median-Persians,
11406 etc., Nebuchadnezzar, full of pride, wanted to show
11407 that the gold was going to cover the entire statue or
11408 it is to say, that his dynasty was not going to be
11409 substituted by another reign of silver, nor another of
11410 bronze, nor another of iron; but that everything was
11411 going to be gold, that all would be his Babylonian
11412 dynasty. This is what some interpret. **If we notice**
11413 **certain details, we will see that this is not so.**
11414 Let's read.

11415

“There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.”

(Daniel 3:12)

On first impression, the hypothesis sounds logical, but has some arguments that contradict it; that is why I don't consider this hypothesis to be correct. If we read the previous verse carefully, we would see that **the statue was not a political symbol, but a religious symbol. The statue neither represent Nebuchadnezzar nor his dynasty, it was a statue to his god.** That is why those who denounced Daniel's three friends said to the king, ***"they serve not thy gods, nor worship the golden image?"*** It is obvious that the statue did not represent him nor his dynasty, but his god. Let us read verse 14.

*“Nebuchadnezzar spake and said unto them: Is it true, O Shadrach, Meshach, and Abednego, **do not ye serve my gods, nor worship the golden image which I have set up?**”*
(Daniel 3:14)

In this verse, we see that **the very same Nebuchadnezzar considers the statue his god**. In verse 18, it is the three Israelites who are going to be sent into the oven of fire, **those who consider that the statue is the god of Nebuchadnezzar**, which is to say, that neither the king nor his victims, nor his servants concur that the statue of gold represented Nebuchadnezzar or his dynasty, but his god. Let's look at verse 18.

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*“But if not, be it known unto thee, O king,
that **we will not serve thy gods, nor worship
the golden image which thou hast set up.**”
(Daniel 3:18)*

Also, in verse 28, we see that after the miracle of the oven of fire, it is the king himself who speaks in a way that it shows us that the statue of gold was a representation of his god.

*“Then Nebuchadnezzar spake, and said:
Blessed be the God of Shadrach, Meshach,
and Abednego, who hath sent his angel, and
delivered his servants that trusted in him, and
have changed the king's word, and yielded
their bodies, that **they might not serve nor
worship any god, except their own God.**”
(Daniel 3:28)*

Because of all these testimonies it is that I consider that what Nebuchadnezzar did was not an act of trying to show that his dynasty would last forever, but an act of idolatry in which he wanted to enlist all his citizens. Even if the hypothesis of the eternal duration of his dynasty for the moment seemed right, once the details of the passages are analyzed, we notice its weakness.

Even the translation to Spanish of Reina-Valera, which is a verbatim translation, use singular for the words “gods”, when referring to the statue

With all of these examples that I have placed in this chapter, what I intend to do is motivate the reader not to allow tradition to guide them when reading the Bible, but analyze all the details. To

11487 analyze the details is correct; invent, dig and
11488 produce fantasies is harmful and ridiculous.

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11495 Chapter 22

11496 The Bible speaks according to how 11497 common man sees things

11498 **Tears don't run from the apple of one's eye**
11499 **Factor number 20** is to notice that the language
11500 of the Bible is the same language of common man,
11501 which is to say, it speaks of things how common
11502 man sees objects and phenomena.
11503

11504 It is not just the Bible that speaks this way; we, in
11505 our daily speech, speak in the same manner. All of
11506 you say: The sun rises in the east. That is not true.
11507 The sun is always in the same place; it is the planet
11508 that turns towards the east that causes the sun to be
11509 seen in the morning. To us, it appears as if the sun
11510 moves and that is how we speak. Others say, this
11511 road goes to such city. This is also not true, the road
11512 doesn't move; it is the people who go to the city by
11513 way of that road.

11514 **As we can see, we also speak according to how**
11515 **we see things, not necessarily according to how**
11516 **things are.** Therefore, we should realize that in the
11517 Bible people spoke in the same way.

11518 There are many people who want to extract
11519 "doctrines" and "revelations" from the Bible,
11520 which do not exist in it, based upon expressions,
11521 hyperboles, idioms, popular forms of speech and

11522 expressions which denote the form in which man
11523 sees things in life, not the way they are in reality. It
11524 is in this way that Solomon says that the sun rises in
11525 the east and sets in the west, in order to return to its
11526 place before rising again. Anyone who has just a
11527 grain of common sense knows that this is not a
11528 “revelation” about astronomy, but a form of
11529 expression based upon what we see.

11530 Likewise, what it says in Jeremiah’s Lamentations
11531 about the tears, is not a revelation about the
11532 physiology of the eye, but an expression of
11533 someone who sees things his own way. No tears run
11534 from the apple of one’s eye.

11535

11536 *“Their heart cried unto the Lord; O wall of*
11537 *the daughter of Zion, let tears run down like a*
11538 *river day and night; give thyself no rest; **let***
11539 ***not the apple of thine eye cease.”***

11540 (Lamentations 2:18)

11541

11542 **Things said in the Bible have to be understood**
11543 **according to how they are said.** In this case, we
11544 cannot think that in this verse, a physiological
11545 mystery is revealed: that tears run from the apple of
11546 an eye and not from the tear ducts. We also cannot
11547 interpret that the walls have eyes that run tears.
11548 Whoever wants to understand the Bible,
11549 understands it easily, but there will always be some
11550 who want to lean on verses and verbiage so as to
11551 form a doctrine of different interpretation, in order
11552 to drag disciples with them, in order to have many
11553 donors in their church pews. A similar case is the
11554 one of those who deny the existence of the soul,
11555 who grasp isolated verses in the book of
11556 Ecclesiastes.

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The four sides of something round

In the following example, it seems that in the language of that time there was an idiomatic expression such as “the four sides”, in order to refer to the whole of something, even if that something was not square. It is something like the idiomatic expression that we use in order to express that a certain person is completely good; we say: “that man is honorable on all sides”. No person has four sides; man is made of round surfaces. Whoever hears us perfectly understands what we are trying to say.

In the case we are going to review, we see that idiomatic expression applied to something round, as is a wheel. In the verse in question, it says that they went on its four sides. It is evident that upon saying the four sides, it is not because they are considering a square wheel, which is something absurd. It appears that what the idiomatic expression means is “all”.

*“When they went, **they went upon their four sides**; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.”*

(Ezekiel 10:11)

By analogy we can also consider that **when it speaks of the four corners of the earth, it is not because they think that the planet is square**, but that it is the same idiomatic expression applied to only one limited surface of the planet.

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The “fire of God” was not really of God

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When we read the first chapter of the book of Job, we see a servant coming to say that the fire of God had consumed the sheep and the servants. In reality this fire was not from God, it had been provoked by Satan, whom God had allowed to act. Since that shepherd saw the fire descend from the sky, he attributed it to God.

*“While he was yet speaking, there came also another, and said: **The fire of God is fallen from heaven**, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.”*

(Job 1:16)

All of this teaches us that what is read in the Bible has the same form of speaking to the way we speak. We cannot attribute relevance to all that the Bible says, we have to put our common sense to work.

Chapter 23

Inserted passages and parenthesis

The genealogy list in chapter five of Genesis is inserted in the middle of a narration

Factor number 21 is to notice that in the time in which the Bible was written neither commas, nor periods, nor question marks, nor parenthesis nor any

11629 of those aids which we now have to help us
11630 understand what is written, existed. For that reason
11631 upon reading the Bible, we ourselves have to
11632 understand where there is a parenthesis, or where a
11633 paragraph is intermixed in the middle of a narrative,
11634 which is to say a paragraph that was not there when
11635 the narrative was written, but was added later on.
11636 At other times, a paragraph was introduced at the
11637 moment that the narrative was being written, but
11638 since it is not added in parenthesis, we don't realize
11639 it is a priori, and we have to analyze it in order to
11640 reach a correct conclusion.

11641 **Chapter 5 in Genesis** is one of these examples.
11642 Once we analyze chapter 5 we will see that all of it
11643 was inserted, being that it speaks of genealogies.
11644 This is more noticeable in verse 1 where it says:
11645 *“This is the book of the generations of Adam...”*,
11646 as if it was a **separate book or scroll**, that was
11647 included in the narration, interspersed between the
11648 end of chapter 4 and the beginning of chapter 6.

11649
11650 *“This is the book of the generations of*
11651 *Adam. In the day that God created man, in the*
11652 *likeness of God made he him.”* (Genesis 5:1)

11653
11654 Something else that makes me think that five is a
11655 chapter inserted, is the fact that if from the last
11656 verses of chapter four, we jump to the beginning of
11657 chapter six, leaving chapter five out, the narration
11658 do not appear truncated, but just the contrary it
11659 acquires continuity. Let's see.

11660
11661 *“4:25 And Adam knew his wife again; and she*
11662 *bare a son, and called his name Seth, for*
11663 *God, said she, hath appointed me another*
11664 *seed instead of Abel, whom Cain slew. 26 And*

11665 *to Seth, to him also there was born a son; and*
11666 *he called his name Enos. Then began men to*
11667 *call upon the name of the LORD.....6:1 And it*
11668 *came to pass, when men began to multiply on*
11669 *the face of the earth, and daughters were born*
11670 *unto them, 2 that the sons of God saw the*
11671 *daughters of men that they were fair; and they*
11672 *took them wives of all which they chose.”*
11673 (Genesis 4:25-26 to 6:1-2)

11674
11675 As we have seen, if the entire chapter five is
11676 skipped over and we continue reading, the reading
11677 acquires continuity instead of appearing truncated.

11678 *

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11680
11681 **The blessing of Chapter 33 of Deuteronomy, is**
11682 **inserted**

11683 Moses' blessing to the tribes of Israel, which is
11684 found in Chapter 33 of the book of Deuteronomy, is
11685 something inserted into the narration between
11686 chapters 32 and 34. Upon commencing to read 33,
11687 we see that it warns us that it deals with a blessing
11688 from Moses, that alone puts us on alert, but there is
11689 more.

11690 If we begin to read 32:48 and upon reaching verse
11691 52, we skip over chapter 33 up to 34:1, in order to
11692 continue reading, we would see that far from being
11693 interrupted, the reading makes sense and has
11694 continuity. It gives the sensation that this blessing
11695 from Moses in chapter 33, was inserted in the midst
11696 of a narration, by someone later on, who thought
11697 should be included in Deuteronomy, but did not
11698 want to place it at the end, after verse 12 of chapter
11699 thirty-four. Let's see.

11700

11701 “**32:48** And the LORD spake unto Moses that
11702 selfsame day, saying: 49 Get thee up into this
11703 mountain Abarim, unto mount Nebo, which is
11704 in the land of Moab, that is over against
11705 Jericho; **and behold the land of Canaan,**
11706 which I give unto the children of Israel for a
11707 possession; 50 and die in the mount whither
11708 thou goest up, and be gathered unto thy
11709 people, as Aaron thy brother died in mount
11710 Hor, and was gathered unto his people; 51
11711 because ye trespassed against me among the
11712 children of Israel at the waters of Meribah-
11713 Kadesh, in the wilderness of Zin; because ye
11714 sanctified me not in the midst of the children
11715 of Israel. 52 **Yet thou shalt see the land before**
11716 **thee;** but thou shalt not go thither unto the
11717 land which I give the children of Israel.-----
11718 **34:1** And Moses went up from the plains of
11719 Moab unto the mountain of Nebo, to the top of
11720 Pisgah, that is over against Jericho. **And the**
11721 **LORD shewed him all the land** of Gilead,
11722 unto Dan, 2 and all Naphtali, and the land of
11723 Ephraim, and Manasseh, and all the land of
11724 Judah, unto the utmost sea, 3 and the south,
11725 and the plain of the valley of Jericho, the city
11726 of palm trees, unto Zoar. 4 And the LORD said
11727 unto him: This is the land which I sware unto
11728 Abraham, unto Isaac, and unto Jacob, saying:
11729 I will give it unto thy seed; I have caused thee
11730 to see it with thine eyes, but thou shalt not go
11731 over thither.”

11732 (Deuteronomy 32:48-52 and 34:1-4)

11733
11734 Noticing these insertions trains us to better notice
11735 what it is saying and how the Bible was written.

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Chapter 3 of Nehemiah is an anticipative parenthesis

Chapter 3 speaks of people who offered to construct the wall until its completion. Therefore, it is anticipating that the wall would be finished. However, the following chapters continue to speak of the incidents that occurred while it was being built. It can then be categorized as an anticipated parenthesis inserted into the narrative. In effect, if in reading Chapter 2 of Nehemiah and reaching the last few verses, we jump to 4:1, we would see that the narrative thread would not be altered but rather on the contrary, acquires continuity.

“2:19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said: What is this thing that ye do? Will ye rebel against the king? 20 Then answered I them, and said unto them: The God of Heaven, he will prosper us; therefore we his servants will arise and build, but ye have no portion, nor right, nor memorial, in Jerusalem.....4:1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. 2 And he spake before his brethren and the army of Samaria, and said: What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?”

(Nehemiah 2:19-20 and 4:1-2)

11773

11774 If we read chapter three we see that it speaks of
11775 who were the ones who presented the works of the
11776 Lord and which parts of the wall or what doors they
11777 restored. This is to say, that they are speaking of the
11778 job as if were completed, while if we continue
11779 reading the following chapters, we would see that it
11780 narrates the days in which the job was not even
11781 completed, as we see in 6:1. This proves that
11782 Chapter 3 is a parenthesis.

11783

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11784

11785

11786 **Our brother Paul, is not easy to understand,**
11787 **among other things because of his continuous**
11788 **and enormous parenthesis**

11789 Paul had the habit of making long parentheses in
11790 his writing. These parentheses are not always
11791 graphically marked in the Bible but have to be
11792 supplied by the reader who notices them. That is not
11793 the worst thing that Paul does; he also makes large
11794 parenthesis inside the parenthesis he initially made.
11795 If that were all, it would not be too much difficulty;
11796 the problem is that within those primary or
11797 secondary parenthesis (and even tertiary) he
11798 interjects primary explanations, and to these he adds
11799 secondary explanations.

11800 The result is that in order to understand him, it is
11801 necessary to keep track of the entire string as you
11802 would have to do with the board and the moves of a
11803 chess or checkers game, or a mathematician who
11804 simplifies complex algebraic expressions placed
11805 within parenthesis with brackets and braces with
11806 minor signs. The difference is that in the Bible we
11807 lack such precious nomenclature and signs and
11808 everything is left to the good judgment of the

11809 reader. One of these Paulian examples is Romans
11810 1:1-7.

11811 **If we were to read verse 1 and then jump to 7,**
11812 **we would clearly understand what is said;** but the
11813 problem is in the fact that once mentioned what is
11814 said in verse one, Paul feels obligated to clarify in
11815 verse 2, which is the gospel he mentions previously,
11816 which had already been announced by the prophets
11817 with reference to His son. Now, upon mentioning
11818 the Son in this explanation, he finds it necessary to
11819 clarify that the son is the seed of David, etc.. When
11820 he finishes the explanation, he once again connects
11821 the explanation he first made and the last words
11822 which were "...regarding His Son...".

11823 Upon finishing this second explanation (the end
11824 of verse 4) he initiates in verse 5 an assertion and in
11825 6 a clarification about this assertion, so that in 7, he
11826 ties it in with verse 1:

11827 **What do you think? Is it easy to understand**
11828 **Paul? Should one rush to form a doctrine from**
11829 **outlandish verses that Paul would have written**
11830 **without analyzing them very conscientiously and**
11831 **ascertain that they are in harmony with the rest**
11832 **of the Bible?** That, at least, is what Saint Peter, just
11833 as inspired by the Holy Spirit as Saint Paul, has
11834 warned us. Let's read the warning with respect to
11835 this by Peter.

11836
11837 *"¹⁵ And account that the longsuffering of our*
11838 *Lord is salvation; even as our beloved*
11839 *brother, Paul, also according to the wisdom*
11840 *given unto him, hath written unto you; ¹⁶ as*
11841 *also in all his epistles, **speaking in them of***
11842 ***these things; in which are some things hard***
11843 ***to be understood**, which they that are*
11844 *unlearned and unstable wrest, as they do also*

11845 *the other scriptures, unto their own*
11846 *destruction.”* (II Peter 3:15-16)

11847

11848 Let us see how this passage should read if we
11849 were going to write it with mathematical precision
11850 using all the five type of parenthesis necessary in
11851 the following order of importance from major to
11852 minor: { }; || ||; []; (); < >.

11853

11854 “**1 Paul**, {a servant of Jesus Christ}, {called
11855 to be an apostle}, {separated unto the gospel
11856 of God, **2** ||[which he had promised afore by
11857 his prophets in the holy scriptures, **3**
11858 [concerning his Son, (which was made of the
11859 seed of David according to the flesh); **4** (and
11860 declared to be the Son of God with power,
11861 according to the spirit of holiness, by the
11862 resurrection from the dead)] **5** [Jesus Christ
11863 our Lord, (by whom we have received grace
11864 and apostleship, for obedience to the faith
11865 among all nations, for his name **6** <among
11866 whom are ye also the called of Jesus Christ>)
11867] || } **7 to all that be in Rome**, {beloved of
11868 God, called to be saints} **grace to you and**
11869 **peace from God our Father, and the Lord**
11870 **Jesus Christ.**” (Romans 1:1-7)

11871

11872 If in the previous passage we only read what is
11873 underlined, which is what is initially out of any type
11874 of parenthesis, imagining that what is contained
11875 within any type of parenthesis does not exist, we
11876 will see that it makes sense and that it is what in
11877 reality is intended to say. Everything else that is in
11878 these passages are additions and explanations. If we
11879 only read what is outside any parenthesis, it would
11880 say the following:

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“1 Paul, 7 To all that be in Rome, grace to you and peace from God our Father, and the Lord Jesus Christ.”

(Romans 1:1-7 omitting all parentheses)

If we afterwards read once again the entire passage, but omitting in advance the brackets { } and reading all that is **not within some type of parenthesis**, we would see that it also makes sense. We have to imagine that everything within some type of parenthesis does not exist. In this case, it would say the following:

“1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 7 To all that be in Rome, beloved of God, called to be saints grace to you and peace from God our Father, and the Lord Jesus Christ.”

(Romans 1:1-7 omitting this type { } of parenthesis)

If we continue doing the same, but this time omitting this type of parenthesis || || and only reading what is outside of all types of parenthesis, we would still find sense in what is being said. The bad thing is that as we delete some type of parenthesis, the understanding of the paragraph becomes harder each time. In this case, if we removed the type of parenthesis previously mentioned, it would say the following:

“1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

11917 2 which he had promised afore by his
11918 prophets in the holy scriptures, 7 To all that
11919 be in Rome, beloved of God, called to be
11920 saints grace to you and peace from God our
11921 Father, and the Lord Jesus Christ.”

11922 (Romans 1:1-7 deleting this type || || of parenthesis)

11923

11924

11925 Something similar will occur if we delete the
11926 following type of parenthesis: []. In this case the
11927 sample passage would say the following:

11928

11929 “1 Paul, a servant of Jesus Christ, called to be
11930 an apostle, separated unto the gospel of God,
11931 2 which he had promised afore by his
11932 prophets in the holy scriptures, 3 concerning
11933 his Son 5 Jesus Christ our Lord, 7 To all that
11934 be in Rome, beloved of God, called to be
11935 saints grace to you and peace from God our
11936 Father, and the Lord Jesus Christ.”

11937 (Romans 1:1-7 deleting this type [] of parenthesis)

11938

11939

11940 Now, let’s remove this type () of parenthesis and
11941 we will see how the passage sounds. The more
11942 parenthesis that are deleted and therefore more
11943 clarifications are added, it is more difficult to read
11944 and understand the passage.

11945

11946 “1 Paul, a servant of Jesus Christ, called to be
11947 an apostle, separated unto the gospel of God,
11948 2 which he had promised afore by his
11949 prophets in the holy scriptures, 3 concerning
11950 his Son which was made of the seed of David
11951 according to the flesh; 4 and declared to be
11952 the Son of God with power, according to the

11953 spirit of holiness, by the resurrection from the
11954 dead 5 Jesus Christ our Lord, by whom we
11955 have received grace and apostleship, for
11956 obedience to the faith among all nations, for
11957 his name 7 To all that be in Rome, beloved of
11958 God, called to be saints, grace to you and
11959 peace from God our Father, and the Lord
11960 Jesus Christ.”

11961 (Romans 1:1-7 deleting this “()”
11962 parenthesis)
11963
11964

11965 If we now removed the last type of parenthesis,
11966 which is < >, the passage would remain as it is in
11967 the Bible, a bit confusing and difficult to put into
11968 order.

11969
11970 “¹ Paul, a servant of Jesus Christ, called to be
11971 an apostle, separated unto the gospel of God,
11972 ² which he had promised afore by his prophets
11973 in the holy scriptures, ³ concerning his Son
11974 which was made of the seed of David
11975 according to the flesh; ⁴ and declared to be
11976 the Son of God with power, according to the
11977 spirit of holiness, by the resurrection from the
11978 dead ⁵ Jesus Christ our Lord, by whom we
11979 have received grace and apostleship, for
11980 obedience to the faith among all nations, for
11981 his name ⁶ among whom are ye also the called
11982 of Jesus Christ ⁷ To all that be in Rome,
11983 beloved of God, called to be saints grace to
11984 you and peace from God our Father, and the
11985 Lord Jesus Christ.”

11986 (Romans 1:1-7 without any type of
11987 parenthesis)
11988

11989 Even if the way of grouping this passage with
11990 parenthesis is not perfect, it serves the purpose of
11991 demonstrating what I want to say. Paul is
11992 characterized for his great wisdom, but also,
11993 perhaps because of that, for writing in a way that is
11994 difficult to understand, as is warned by another
11995 inspired apostle in II Peter 3:15.16.

11996 **The best way to understand writings with**
11997 **words in parenthesis**, is to read it first skipping
11998 over the parenthesis and once understood, read once
11999 again with the parenthesis in its entirety.

12000 *

12001

12002

12003 **In Ephesians we have a parenthesis that covers**
12004 **twelve verses**

12005 This passage from Ephesians 3:1-14, is a good
12006 example of one of those interminable parentheses
12007 that Paul opens up with in the exposition of his
12008 themes and that it takes a lot of work to keep them
12009 in mind until we find the end of the parenthesis.

12010 In the case in question, we see that Paul opens up
12011 a parenthesis (imaginary), which begins at the end
12012 of verse 1 and appears not to ever close; or perhaps
12013 close at the end of verse 13. Then takes up the
12014 thread of the conversation at the beginning of verse
12015 14, when he once again says “for this cause...” in
12016 the same way he said it in verse 1.

12017 If we begin to read verse 1 and upon finalizing it
12018 jump to continue reading verse 14, omitting the
12019 phrase “for this cause”, which is repeated, what is
12020 said by Paul is not altered. In reality, the only thing
12021 that is noted as strange is that he repeats the phrase
12022 “for this cause”, being that the reader had already
12023 forgotten it.

12024

12025 “¹ **For this cause I Paul, the prisoner of**
12026 **Jesus Christ for you Gentiles,** ² { If ye have
12027 heard of the dispensation of the grace of God
12028 which is given me to you-ward; ³ how that by
12029 revelation he made known unto me the
12030 mystery; ⁴ whereby, when ye read, ye may
12031 understand my knowledge in the mystery of
12032 Christ. ⁵ Which in other ages was not made
12033 known unto the sons of men, as it is now
12034 revealed unto his holy apostles and prophets
12035 by the Spirit; ⁶ that the Gentiles should be
12036 fellowheirs, and of the same body, and
12037 partakers of his promise in Christ by the
12038 gospel. ⁷ Whereof I was made a minister,
12039 according to the gift of the grace of God given
12040 unto me by the effectual working of his power.
12041 ⁸ Unto me, who am less than the least of all
12042 saints, is this grace given, that I should
12043 preach among the Gentiles the unsearchable
12044 riches of Christ; ⁹ and to make all men see
12045 what is the fellowship of the mystery, which
12046 from the beginning of the world hath been hid
12047 in God, who created all things by Jesus
12048 Christ. ¹⁰ To the intent that now unto the
12049 principalities and powers in heavenly places
12050 might be known by the church the manifold
12051 wisdom of God, ¹¹ according to the eternal
12052 purpose which he purposed in Christ Jesus
12053 our Lord; ¹² in whom we have boldness and
12054 access with confidence by the faith of him. ¹³
12055 Wherefore I desire that ye faint not at my
12056 tribulations for you, which is your glory.} ¹⁴
12057 **For this cause I bow my knees unto the**
12058 **Father of our Lord Jesus Christ.....”**

(Ephesians 3:1-14)

12061 If we skip this enormous parenthesis the reading
12062 would make sense and say the following:

12063
12064 “1 **For this cause** I Paul, the prisoner of
12065 Jesus Christ for you Gentiles,.....14 **For this**
12066 **cause** I bow my knees unto the Father of our
12067 Lord Jesus Christ.” (Ephesians 3:1 and 14)

12068
12069 If the reader does **not** imagine that this
12070 parenthesis exists, it would serve to, seeing that the
12071 sentence ended and does not clarify anything, would
12072 ask: “For this cause, you, Paul, prisoner of Jesus
12073 Christ for us the Gentiles...” what? Just finish what
12074 you want to say!

12075 We have something similar in I Corinthians
12076 15:12-34. In this chapter there is a great parenthesis
12077 that is not perceived during its reading. If upon
12078 reaching verse 22, after reading it, we jump to the
12079 beginning of verse 29, we would see that the
12080 reading is not altered but acquires continuity. Try to
12081 do this and you will see.

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Chapter 24

**Not everything that an important person
of the Bible says, is revelation, it is
necessary to discern**

**The prophet Nathan told David something that
was not a revelation, but a personal opinion**

Factor number 22 is to take heed that not
everything a person in the Bible says should be
taken as a revelation or divine teaching. It is
necessary to apply common sense and above all, see
if what that Biblical person says at that moment is
in concordance with the rest of the Bible.

Not everything that the actual prophets say (if
indeed there are) has to be the word of God. Not
even everything the true prophets of ancient times
said or advised was a divine message, as is seen in
the case of Nathan.

In verse 3, we see that Nathan advised David to
follow the impulse of his heart and dedicate himself
to construct the Temple of God. Anyone would
have thought that this advice, coming from a
prophet, was a divine confirmation of David's
desires. However, we see further along in verses 12-
13 how the same prophet Nathan, this time by way
of a revelation from God, warns David that it is not
he who will build the Temple, but his son who will
reign in his place. **Even though Nathan was
sincere, he was sincerely wrong. The fact that a
preacher or advisor is sincere does not guarantee
anything.** It only serves so that we know that he did
not mean to harm us by what he has told us.

*“¹ And it came to pass, when the king sat in
his house, and the LORD had given him rest*

12132 round about from all his enemies; 2 that the
12133 king said unto Nathan the prophet: See now, I
12134 dwell in an house of cedar, but the ark of God
12135 dwelleth within curtains. 3 **And Nathan said**
12136 **to the king: Go, do all that is in thine heart;**
12137 **for the LORD is with thee.”** (II Sam 7:1-3)

12138
12139 “12 And when thy days be fulfilled, and thou
12140 shalt sleep with thy fathers, I will set up thy
12141 seed after thee, which shall proceed out of thy
12142 bowels, and I will establish his kingdom. 13 **He**
12143 **shall build an house for my name, and I will**
12144 **establish the throne of his kingdom for**
12145 **ever.”** (II Samuel 7:12-13)

12146
12147 This warning is even clearer in I Chronicles 17:1-
12148 4, where we see that in verse 2, Nathan tells David
12149 to do everything that is in his heart because God is
12150 with him, however, two verses later God tells
12151 **Nathan** the opposite, ordering him to tell David that
12152 **he was not going to build the Temple.** This is
12153 reaffirmed in I Chronicles 22:7-10.

12154
12155 “1 Now it came to pass, as David sat in his
12156 house, that David said to Nathan the prophet:
12157 Lo, I dwell in an house of cedars, but the ark
12158 of the covenant of the LORD remaineth under
12159 curtains. 2 **Then Nathan said unto David: Do**
12160 **all that is in thine heart; for God is with**
12161 **thee.** 3 And it came to pass the same night,
12162 **that the word of God came to Nathan,**
12163 **saying: 4 Go and tell David my servant, Thus**
12164 **saith the LORD: Thou shalt not build me an**
12165 **house to dwell in.”** (I Chronicles 17:1-4)

12166

12167 As we can see, what at first glance anyone
12168 would have taken as having come from God,
12169 because a prophet was saying it, was not a word nor
12170 advice from God, but the words and advice of a
12171 prophet that although he was a good man and under
12172 the influence of the Holy Spirit, **his words should**
12173 **not be taken as coming from Heaven.** When he
12174 advised David to follow the impulses of his heart,
12175 he was wrong. If that was so with prophets like
12176 Nathan, who **evidently** was a true prophet, how can
12177 we possibly believe with our eyes closed, that
12178 everything that a pastor, or someone who calls
12179 himself inspired says, has to be the word of God.
12180 No matter how sincere he may be, he could be
12181 sincerely mistaken. We have to know how to
12182 discern.

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12186 **Jacob did not see God face to face as he says**

In order to know if what a person in the Bible says is or is not a divine revelation, something we should guide ourselves by, and accept as coming from God, it is necessary to submit the words to a comparison with the rest of the Bible.

Our Christian doctrine has to be an integral doctrine, a doctrine that is in concordance with the entire Bible, not just a part of it, or even worse, a sole verse or passage. There are times that the persons in the Bible in speaking, what they do is express a personal opinion, not a message or revelation from God. Let's see what Jacob said.

12200 “And Jacob called the name of the place
12201 **Peniel, for I have seen God face to face, and**
12202 **my life is preserved.”** (Genesis 32:30)

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We see here that Jacob says that he saw God face to face. However, in Exodus 33:20 God, personally says that Moses could not see his face, **because no man could see God and continue living.** Therefore, Jacob did not see God, or the fact that man could not see God and remain alive is false. Which affirmation should we believe? Jacob's or the one from God? Logic screams out to our ears that we should believe the affirmation that God makes personally.

Let us remember that in spite of the fact that Jacob thought he had seen God, and affirms it in the passage we read, in Hosea 12:3-4 it is perfectly made clear that in reality, in that episode, it was an angel who acted. We see that the passage in Hosea refers to Jacob, not only because in verse 3 he is mentioned, but because it identifies him by his actions, like for example, "in the womb, he grabbed his brother's heel."

Then, in referring to Jacob we see that it says "*...he had power over the **angel***", therefore, evidently it was not God who was there, but an angel who represented Him. Later on in reference to the victory Jacob had over the one who wrestled with him says: "*...he has power over the **angel and prevailed...***" where we once again come to the conclusion that the celestial being who found himself involved in that episode was not God, but an angel.

*"And he said: **Thou canst not see my face,**
for there shall no man see me, and live."
(Exodus 33:20)*

12238 “³ He took his brother by the heel in the
12239 womb, and by his strength he had power with
12240 God. ⁴ Yea, **he had power over the angel**, and
12241 prevailed; he wept, and made supplication
12242 unto him....” (Hosea 12:3-4)

12243

12244 **As we can see, what a personage in the Bible**
12245 **says is not always a revelation;** it could be that he
12246 is expressing his own opinion. We have to compare
12247 what he says with the rest of Scripture, because all
12248 of Scripture was divinely inspired and there is not
12249 one book in the Bible that is more inspired than
12250 another, nor one writer with more authority than
12251 another. **Interpretations and doctrine have to be**
12252 **in concordance with all of the Bible, not just a**
12253 **part of it.**

12254

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12256

12257 **Job is not revealing to us divine messages on**
12258 **astronomy or geography**

12259 When we read the Bible, we have to discern if
12260 what someone is saying in that passage is a revealed
12261 truth or simply the way in which that person speaks
12262 and sees things from his limited point of view.
12263 There are many who believe that all verses are a
12264 revealed truth, **as happens in the passage in Luke**
12265 **4:6-7, where many believe that what Satan is**
12266 **saying there, is true.**

12267 Now, in chapter 7 in verse 7 of the book of Job,
12268 he tells his friends that his eyes would never be able
12269 to see good again. Can we take these words as a
12270 revelation that Job was not going to be saved, or
12271 that during his life on Earth he would not once
12272 again enjoy good, being that according to him, he
12273 says that his eyes would not see good again? Or

12274 should we take this as his point of view for his life
12275 on Earth, what he thought would happen to him
12276 shortly thereafter?

12277 What Job expresses here is the situation in which
12278 he found himself at the time, not a revealed truth,
12279 even if it is written in the Bible. He thought he was
12280 going to die without being able to see good. And I
12281 say that he refers here to his earthly life, because in
12282 another passage, in referring to his resurrection and
12283 eternal life, he says that he knows that his Redeemer
12284 lives and that in the end, his eyes would see him
12285 (Job 19:25-27), therefore, he was not referring to
12286 the eternal life when he says that he would not see
12287 good.

12288 But it is the case that he did not hit on in saying
12289 that in this life he would not see good, because
12290 shortly after saying all of this, his life went back on
12291 track and he had more than what he previously had
12292 and saw good once again. **Therefore, that was a**
12293 **personal opinion of Job's not a revelation, even if**
12294 **it is written in the Bible.** This means, I repeat, that
12295 we have to discern when we read, if what is written
12296 there, is a revealed truth or the opinion of the one
12297 who is speaking.

12298
12299 “⁷ O remember that my life is wind; **mine eye**
12300 **shall no more see good.** ⁸ The eye of him that
12301 hath seen me **shall see me no more;** thine
12302 eyes are upon me, and I am not.”

12303 (Job 7:7-8)

12304
12305 “⁶ And the devil said unto him: All this power
12306 will I give thee, and the glory of them, **for that**
12307 **is delivered unto me; and to whomsoever I**
12308 **will I give it.** ⁷ If thou therefore wilt worship
12309 me, all shall be thine.” (Luke 4:6-7)

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“²⁵ For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; ²⁶ and though after my skin worms destroy this body, yet in my flesh shall I see God. ²⁷ Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”
(Job 19:25-27)

In Job 7:8 it says that the eyes of those that now see him would not see him again. Here, he also didn't assert, because he did not die as he suspected, but that those who saw him continued seeing him, because Job lived many years after that episode. **This allows us to see that in this passage what Job was saying was not a revealed truth but only an opinion from his point of view.**

If we go to Job 9:6, we see that it says that **God shakes the pillars of the Earth**, from which we would have to come to the conclusion, if we use the Bible clinging to isolated verses, that the planet is not a sphere but that it rests upon pillars. However, if we read Job 26:7, we see that it is Job himself who says that **God hangs the Earth** over a void which shows us that he knew the reality and that if he used the phrase “columns of the Earth” it was to show “fundaments”, the interior pedestal of the place in which they lived. Actually, from a human point of view, where there is an earthquake it is as if the columns of the earth were shaken.

If we go to Isaiah 40:22 we will see that **this prophet speaks of the Earth as a sphere** or circle. So, if we read the entire Bible and do **not** grasp on to isolated verses or their rhetorical meaning, we will find the truth. In this case, if we guide

12346 ourselves by one sole verse, it leads us to error; if
12347 we take into consideration all of the Bible, we will
12348 arrive at the truth.

12349
12350 *“Which shaketh the Earth out of her place,*
12351 *and **the pillars thereof tremble.**”*
12352 (Job 9:6)

12353
12354 *“He stretcheth out the north over the empty*
12355 *place, and **hangeth the Earth upon nothing.**”*
12356 (Job 26:7)

12357
12358 *“**The pillars of heaven tremble** and are*
12359 *astonished at his reproof.”* (Job 26:11)

12360
12361 *“It is he that sitteth upon **the circle of the***
12362 ***Earth,** and the inhabitants thereof are as*
12363 *grasshoppers; that stretcheth out the heavens*
12364 *as a curtain, and spreadeth them out as a tent*
12365 *to dwell in.”* (Isaiah 40:22)

12366
12367 **When we read 26:11,** we saw a similar rhetorical
12368 figure, used with skies, when saying that the pillars
12369 of the skies tremble. Since no one has told me that
12370 he has seen the columns of the skies, we would
12371 have to come to the conclusion that very often in the
12372 Bible a rhetorical expression is used, which must be
12373 understood as such, and not textually. As we can
12374 see, they are ways of expression, not verses or
12375 passages that are licit to use in order to form
12376 heretical doctrines with them.

12377 We would once again do the same error of
12378 guiding ourselves by rhetorical figures in isolated
12379 verses, if upon reading Job 9:22 we come to the
12380 conclusion that no one is saved. It says there: *“**He***
12381 ***destroyeth the perfect and the wicked**”*. If he

12382 destroys both, then no one is saved, because to
12383 destroy means to end it all. But if we realize that
12384 this deals with a manner of seeing things from the
12385 point of view of the living, we would realize that
12386 what it is trying to say is that **we all die, the**
12387 **believers as much as the non-believers.**

12388
12389 *“This is one thing, therefore I said it: **He***
12390 ***destroyeth the perfect and the wicked.”***
12391 (Job 9:22)

12392
12393 **The lesson to learn from this** is that we cannot
12394 take a verse, passage or even one sole book of the
12395 Bible, isolate it and intend to form a doctrine with it
12396 on its own.

12397 *

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12399
12400 **The place of the Messiah’s birth was known**
12401 In John 7:27 it says that when the Messiah was to
12402 come, or the Christ, no one would know where he
12403 was from. **Even though this is written in the**
12404 **Bible, this is not a revelation from God;** it is an
12405 erroneous opinion of the individual who spoke
12406 those words. There is not one sole verse in the Old
12407 Testament where we could come to the conclusion
12408 that the Messiah or Christ was going to be a person
12409 whose origins were not known. In this, as in many
12410 other things, we see the negligence of man, who
12411 adds to his asset of beliefs, what others say, without
12412 bothering to make exact proof by reading the Bible.

12413
12414 *“Howbeit **we know this man whence he is;***
12415 ***but when Christ cometh, no man knoweth***
12416 ***whence he is.”*** (John 7:27)

12417

12418 This traditional belief of this individual is denied
12419 later on in 7:40-42 where we see that the people
12420 knew perfectly where the Messiah was to be born.

12421

12422 *“⁴⁰ Many of the people therefore, when they*
12423 *heard this saying, said: Of a truth this is the*
12424 *Prophet. ⁴¹ Others said: This is the Christ. But*
12425 *some said: Shall Christ come out of Galilee?*
12426 *⁴² Hath not the scripture said, that Christ*
12427 *cometh of the seed of David, and out of the*
12428 *town of Bethlehem, where David was?”*

12429 (John 7:40-42)

12430

12431 Also, in Micah 5:2 the prophet announces that the
12432 Messiah would come from Bethlehem.

12433

12434 *“But thou, Bethlehem Ephratah, though thou*
12435 *be little among the thousands of Judah, yet*
12436 *out of thee shall he come forth unto me that is*
12437 *to be ruler in Israel; whose goings forth have*
12438 *been from of old, from everlasting.”*

12439 (Micah 5:2)

12440

12441 Something similar is seen in Matthew 2:4-6
12442 where the scribes and the priests show that they
12443 knew that it is in Bethlehem that the Messiah was
12444 going to be born.

12445

12446 *“⁴ And when he had gathered all the chief*
12447 *priests and scribes of the people together, he*
12448 *demanded of them where Christ should be*
12449 *born. ⁵ And they said unto him: In Bethlehem*
12450 *of Judaea; for thus it is written by the*
12451 *prophet: ⁶ And thou Bethlehem, in the land of*
12452 *Juda, art not the least among the princes of*
12453 *Juda, for out of thee shall come a Governor,*

12454 *that shall rule my people Israel.”*
12455 (Matthew 2:4-6)
12456

12457 As we saw, the fact that an individual in the Bible
12458 says something does not necessarily mean that it is
12459 a new revelation, or that it should be something
12460 which we can confide in.

12461 *

12462

12463

12464 **Paul says that in order to be saved, it is**
12465 **necessary to suffer much**

12466 I have seen some who use a small verse to serve
12467 as basis for the enormous building of his heretical
12468 doctrine. In some verses or passages things are said
12469 that if taken out of context or are taken intentionally
12470 ignoring the integral teaching of the Bible, they
12471 confuse, because they appear to establish doctrines
12472 that in reality are not establishing. This is the case
12473 of the verse I present below, which serves us to
12474 learn that not necessarily what is said by a Biblical
12475 character is revelation or divine doctrine.

12476 If we fiercely grasp on to only this verse, we
12477 would be able to affirm that the Bible says that in
12478 order to become saved we have to go through many
12479 tribulations, and whoever does not suffer those
12480 tribulations is not saved. This is contrary to the
12481 integral doctrine of the Bible, which teaches us that
12482 salvation consists only by the repentance of the
12483 heart and in placing our sins on the cross of Christ.

12484

12485 *“Confirming the souls of the disciples, and*
12486 *exhorting them to continue in the faith, and*
12487 ***that we must, through much tribulation,***
12488 ***enter into the kingdom of God.”***

12489 (Acts 14:22)

12490 A Christian endures tribulations and sufferings for
12491 two reasons: **one** because the spiritual enemies of
12492 God place obstacles before us, and **another** because
12493 we commit sins or errors that carry painful
12494 consequences. That does not mean that thanks to
12495 those sufferings it is that we are saved, but that
12496 whoever converts to Christ will always have as an
12497 enemy those who hate God. What Paul wants to say
12498 is that in our way to the Heaven which Christ gave
12499 us, we are going to go through many sufferings.

12500 Once again we see that not everything said by a
12501 Biblical person is revelation or doctrine of God. We
12502 have to know how to utilize common sense, have
12503 discernment, read the entire Bible and harmonize all
12504 that it says to come to the conclusion of a correct
12505 doctrine.

12506 *

12507
12508
12509 **Solomon says that salvation depends on riches**

12510 Some make up a doctrine and even a complete
12511 sect based on what is said by only one Biblical
12512 character, without trying to analyze what he said in
12513 the light of the integral reading of the Bible. It is
12514 very common to see partiality among Christians
12515 with respect to what Paul says.

12516 In the case in question, Solomon says that the
12517 redemption of man is his riches. Something like in
12518 order to become saved, what is needed is to have
12519 money.

12520
12521 ***“The ransom of a man's life are his riches;
12522 but the poor heareth not rebuke.”***

12523 (Prv 13:8)

12524

12525 If we are going to hang on to what Solomon says,
12526 because he was wise, what is formed is one of the
12527 most frightening heresies ever. But, if we analyze
12528 what is said by him, in the light of everything the
12529 Bible says, including what the very same Old
12530 Testament (Psalm 49:6-8) says, we will see that the
12531 redemption of the soul has nothing to do with
12532 riches.

12533
12534 *“⁶ They that trust in their wealth, and boast*
12535 *themselves in the multitude of their riches, ⁷*
12536 ***none of them can by any means redeem his***
12537 ***brother, nor give to God a ransom for him. ⁸***
12538 ***For the redemption of their soul is precious,***
12539 ***and it ceaseth for ever.”** (Psalm 49:6-8)*

12540
12541 That is why a doctrine cannot be made with what
12542 one sole Biblical person says, without regard to
12543 what is said by the rest of the persons in the Bible.
12544 We have to only accept **the doctrines that agree**
12545 **with what the entire Bible says, not with what is**
12546 **said in only a part of it.**

12547 Something similar would happen if we tried to
12548 make a “**monoversal** doctrine” with what is said by
12549 Solomon in Proverbs 21:18. From there we would
12550 have to affirm that in order to rescue a just person, a
12551 wicked person would have to be lost and in order to
12552 save one who is righteous it is necessary to
12553 condemn the maligner; when in reality it is
12554 precisely the contrary: to save the sinner, a just one
12555 had to die.

12556
12557 *“The wicked shall be a ransom for the*
12558 *righteous, and the transgressor for the*
12559 *upright.” (Proverbs 21:18)*

12560

12561 I say all of this so that you learn not to allow for
12562 doctrines that are based on what one sole apostle
12563 says, only a verse, only a passage or only a book or
12564 section of the Bible **if, at the same time, it is in**
12565 **opposition with what other apostles said in other**
12566 **sections, books, passages or verses.**

12567 This is a very grave error that the majority of
12568 Christians commit today; they undervalue the Old
12569 Testament in benefit of the New. They do this
12570 without realizing that all doctrine, to be sound and
12571 true, **it must be in concordance with all of the**
12572 **Bible**, not with only a part of it, and with what all
12573 the Biblical characters say, not just one of them.

12574 **God is not a being of changes, contradictions**
12575 **or whims. For everything he does, he has a**
12576 **reason.** The doctrine that is taken from any passage
12577 of the Bible must be in harmony with the entire
12578 Bible, and if it is not in harmony with all, it is
12579 because it is erroneous in all or part thereof.

12580 **What is it, then that Solomon is saying?** To my
12581 way of seeing, in Proverbs 13:8, he is referring to
12582 earthly life, not the salvation of the soul. What he is
12583 saying, in my opinion, is that in this life there are
12584 many things that can be resolved with riches; but
12585 that the poor normally do not listen to advice as we
12586 can see in 13:18 and 23.

12587
12588 ***“Poverty and shame shall be to him that***
12589 ***refuseth instruction, but he that regardeth***
12590 ***reproof shall be honoured.”***

12591 (Proverbs 13:18)

12592
12593 ***“Much food is in the tillage of the poor; but***
12594 ***there is that is destroyed for want of***
12595 ***judgment.”*** (Proverbs 13:23)

12596

12597 I cannot be sure of the significance of such an
12598 obscure verse as this, which we are analyzing, but I
12599 can be sure of what it **does not** mean; because the
12600 rest of the Bible opposes what it appears to mean at
12601 first glance. In the Bible, there cannot be two
12602 antagonistic doctrines: **if such a thing occurs to us,**
12603 **it is because one of the two passages (or both) has**
12604 **been erroneously understood by us.** That is what
12605 happens to many Christians with the law of God for
12606 human behavior: they believe that Saint Paul
12607 abolished the laws of God for human behavior.
12608 They believe such an absurd thing, in spite of the
12609 fact that Jesus Christ said it would last until Heaven
12610 and Earth perished, as we can see in Matthew 5:17-
12611 19. What Christ abolished with his crucifixion were
12612 the ritualistic laws, being that those rituals and
12613 cremonies represented what Jesus would do in the
12614 future, and it was already done; so, it was not
12615 necessary, therefore, to abide by the ritualistic and
12616 cremonial laws. That is what Paul teaches when he
12617 says that the law is abolished; he is referring to the
12618 laws of rituals and ceremonies, like the
12619 circumcision, the sacrifices of lambs, the washing
12620 of vessels, etc..

12621
12622
12623 “¹⁷ *Think not that I am come to destroy the*
12624 *law, or the prophets. I am not come to*
12625 *destroy, but to fulfil.* ¹⁸ *For verily I say unto*
12626 *you: Till heaven and Earth pass, one jot or*
12627 *one tittle shall in no wise pass from the law,*
12628 *till all be fulfilled.* ¹⁹ *Whosoever therefore*
12629 *shall break one of these least commandments,*
12630 *and shall teach men so, he shall be called the*
12631 *least in the kingdom of heaven; but whosoever*

12632 *shall do and teach them, the same shall be*
12633 *called great in the kingdom of heaven.”*
12634 (Matthew 5:17-19)

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12641 **Chapter 25**

12642 **Discordances, apparent and true errors**

12643
12644 **Can there be alterations in the Bible?**

12645 **Factor number 23** is to know that in the Bible
12646 there are discordances, there are apparent errors and
12647 that there are true errors. **None** of these things affect
12648 in the slightest way the credibility of the Bible and
12649 the absolute confidence we can have in its content
12650 as we will see throughout this chapter, because they
12651 do **not** affect doctrine nor prophecy. It is as if in a
12652 new car, the hubcaps were soiled.

12653 **There are some who believe that the Bible has**
12654 **remained unscathed since it was written,** in a way
12655 that nothing has more or less. Although, to my
12656 understanding, **the Bible, taken as whole, still**
12657 **teaches what it intended to teach,** has, however,
12658 proven errors and it is possible that it may have
12659 alterations, additions and even be missing words,
12660 passages and books.

12661 **If the Bible was to remain unscathed,** then it
12662 would have no sense to warn those who were going
12663 to alter it, as these two verses in Revelation say, as I
12664 show below. If God was going to defend 100% of
12665 alterations, why announce punishment to those who
12666 alter it, if no one was going to be able to do so?

12667 God knows that neither man nor angels have the
12668 wisdom necessary to alter the Bible in a way that
12669 once altered the true doctrine cannot stand out. The
12670 proof is in reading the altered Bibles of the Roman
12671 church and the Russellites, the true doctrine is still
12672 easy to be gathered from them. I know it because I
12673 have read them.

12674
12675 “¹⁸ For I testify unto every man that heareth
12676 the words of the prophecy of this book, **if any**
12677 **man shall add unto these things, God shall**
12678 **add unto him the plagues that are written in**
12679 **this book.** ¹⁹ **And if any man shall take away**
12680 **from the words of the book of this prophecy,**
12681 **God shall take away his part out of the book**
12682 **of life, and out of the holy city, and from the**
12683 **things which are written in this book.”**

12684 (Revelation 22:18-19)

12685
12686 As we can see, God expected that there would be
12687 some who would add or subtract from the Bible.
12688 **There have been additions of entire books. There**
12689 **is plausible evidence of this** in the so-called
12690 apocryphal books of the Catholic Bible, as is the
12691 book of Baruch, Tobias, Judith, Sirach
12692 (Ecclesiasticus), etc.. It is not, however, so evident if
12693 they added words, phrases, or verses. Neither is it
12694 evident that they suppressed sections of books, only
12695 that sometimes something strange is noted. For
12696 example, all the epistles have a farewell, even if
12697 small, but not James’.

12698 To see examples of the books mentioned in the
12699 Bible but that are not found today, see I Kings
12700 15:31; 16:5, 14, 20, 27; II Kings 14:15, 15:11 and
12701 21, where it mentions a book of chronicles of the
12702 kings of Israel (not Judah). In the Bible there are

12703 only the books of the Chronicles of the kings of
12704 Judah. It could be that these books should never
12705 have belonged in the Bible and they are not there
12706 because of this, but they also could have been
12707 deleted.

12708 We are now becoming aware of a conspiracy to
12709 “modernize” and “ecumenize” the Bible. They are
12710 doing it little by little, some today, some within a
12711 decade, etc.. It is getting harder to find older
12712 versions. They are simply not printed and it is
12713 ended; or print a few in order to extinguish the
12714 protests of the more combative. And good thing that
12715 they don’t have in hand all the power like the
12716 Roman Church had it for centuries!

12717 **What is important to us Christians is that the**
12718 **Bible, as it is at this time, is what God believes is**
12719 **sufficient for us.**

12720 Without counting what might have been
12721 maliciously altered, we can say also that **the Bible**
12722 **has suffered “natural” alterations**, that is, non-
12723 malicious alterations, a product of human error. Not
12724 withstanding, those alterations are minimal and do
12725 not change in any way the doctrine nor prophecies
12726 we have in the Bible, when it is read in an integral
12727 manner. In the Bible there are discordances,
12728 apparent errors and true errors, **but none**, I repeat,
12729 alters the integral doctrine, the prophecies or the
12730 reliability we have in Scripture.

12731 *

12732
12733
12734 **Why do these errors and discordances occur?**

12735 **Discordances** are due to the fact that two or more
12736 persons who observed the same act, at the time of
12737 relating it, do it differently. One paid attention to
12738 some facet and that is the one he emphasizes even if

12739 he narrates both. Another placed his attention on
12740 another facet and omits the first, narrating only the
12741 second. That does not mean that both things did not
12742 occur, only that one of them omits one of the facets
12743 of the case.

12744 It is as if three or more people witness a traffic
12745 accident. **One of them** was looking at the white car
12746 that traveled along the main street, coming to him,
12747 at a very high speed, and after seeing it pass, heard
12748 the crash behind him. **Another witness** was in the
12749 intersecting street and observed that the black car
12750 did not stop at the corner before crossing, but did
12751 not see the speed at which the white car was
12752 traveling. **A third witness**, who was standing at the
12753 corner, saw both things at the same time. At the
12754 time they had to testify, the first is going to say that
12755 the white car was at fault because he was speeding;
12756 the second is going to say that the black car was at
12757 fault because he did not stop at the corner as was his
12758 obligation; and the third witness is going to say that
12759 they were both at fault, one for speeding and the
12760 other for not stopping at the corner. None of the
12761 witnesses lied, in spite of the fact that each told his
12762 story as he saw it.

12763 Something similar to this is what happens, for
12764 example, in the gospels, when each one of the
12765 evangelists relates of an episode, what he saw, what
12766 impressed him the most or what he remembers.
12767 These are not discordances but different facets of
12768 the same episode.

12769 **Some cases of apparent discordance which is**
12770 **seen often, is that when the Lord preached,** that
12771 same message was given several times, on different
12772 dates, and in different places. When an evangelist
12773 speaks of a topic preached by the Lord, one relates
12774 what he said about that issue on a certain date, and

12775 another tells of what was said by the Lord about the
12776 same issue in the manner that it was said on another
12777 day. Although the essence of what the Lord said
12778 was the same, the manner in which it was said is
12779 different, and that is why one evangelist says it one
12780 way and another in another way.

12781 **The same thing happens with miracles.** The
12782 Lord performed hundreds of them. He gave sight to
12783 hundreds of blind people. An evangelist tells of the
12784 miracle which occurred on a certain date and place
12785 whereby Jesus gave sight to a blind man; and
12786 another evangelist tells of another different miracle,
12787 of giving sight to another blind man, on another
12788 date, but in the same place. Logically, upon telling
12789 about one case or another, disparity can exist
12790 because they are two different cases, but since we
12791 think that it is the same case, because it happened in
12792 the same place, we think that there is an error, or
12793 discordance.

12794 **The opposite can also happen,** that two events
12795 that are alike occurred at the same date or at the
12796 same month, but in two different places, one in the
12797 Temple and another at the entrance to Jerusalem
12798 and that causes us to think that there is some error.

12799 **The apparent errors** are almost always due to
12800 the way in which something was narrated in
12801 Biblical times, in which not too much attention was
12802 paid to the exactitude of numbers or time. There are
12803 many of these apparent errors, but they can all be
12804 proven true.

12805 **True errors** are very scarce and insignificant.
12806 They are due, generally to an error in the copying
12807 and perhaps the fact that some animal (a moth or
12808 something similar) could have eaten the part of the
12809 scroll where there was for example, a number one.
12810 That is why in one place it can say 18 years and

12811 another can say 8 years, because a moth ate the
12812 numeral one (or the letters representing it), and the
12813 person copying the text did not dare copy what he
12814 didn't see written.

12815 **The persons who copied the Bible paid**
12816 **exquisite attention to what they were copying.**
12817 The proof is that throughout many generations and
12818 the various millennium that have passed, all the
12819 copies are the same as the ones in antiquity. Once in
12820 a while, when old scrolls are found, like the Dead
12821 Sea scrolls, and upon comparing them to the actual
12822 ones, the exactitude between both is surprising.

12823 **None of these discordances,** apparent errors or
12824 true errors, alter the reliability of the Bible in the
12825 very least, nor its doctrine as we can see in this
12826 chapter.

12827 *

12828
12829 **Repetitions of sermons are not “errors”**

12830 In Luke 8:16 and 11:33, different moments in
12831 which Jesus spoke about a same topic are narrated.
12832 From the context we realize that He spoke at
12833 different times, in addition to noticing that one is
12834 narrated in chapter 8 and the other in chapter 11, by
12835 Luke himself. It's occurrence is logical because
12836 **being that it was a continual predication of the**
12837 **same doctrine, it would be natural for the same**
12838 **phrases to be repeated, the same illustrations,**
12839 **parables, etc., not two, but five, ten and many**
12840 **more times in different places.**

12841
12842 *“No man, when he hath lighted a candle,*
12843 *covereth it with a vessel, or putteth it under a*
12844 *bed; but setteth it on a candlestick, that they*
12845 *which enter in may see the light.”*

12846 (Luke 8:16)

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*“No man, when he hath lighted a candle,
putteth it in a secret place, neither under a
bushel, but on a candlestick, that they which
come in may see the light.”*

(Luke 11:33)

In one case he says that the candle is not covered with a vessel, nor placed under a bed; in the other case, he says that it is not placed in a secret place nor under a bushel.

I clarify all this because these dualities occur at times between two gospels (or any two books) and, while in one of the gospels an occasion is narrated where Jesus said a certain phrase or parable, another different narration is made where Jesus (or someone else) used the same phrase or parable.

Because of things like this, people think that Scripture is “wrong”, because one passage says that the phrase was said under a tree, for example, and another part says that this same phrase was said in a house. They do not realize that both occasions existed and that one narrates one occasion while another narrates the other.

*

Whose idea was it to send spies, God or the leaders of the nation?

In this case, anyone would think that there is discordance between the two passages, being that both clearly say opposing things. The passage from the book of Numbers appears diaphanous; it is clear in it that the one who originated the idea of sending the explorers was God Himself (or the angel that represented Him). However, in Deuteronomy 1:22-

12883 23 it appears, clearly as well, that the ones that
12884 originated the idea of sending explorers were the
12885 leaders of the nation. Is this a contradiction or two
12886 different phases, but successively of the same case?
12887 Let's see.

12888
12889 *“¹ And the LORD spake unto Moses,*
12890 *saying: ² Send thou men, that they may*
12891 *search the land of Canaan, which I give unto*
12892 *the children of Israel. Of every tribe of their*
12893 *fathers shall ye send a man, every one a ruler*
12894 *among them. ³ And Moses by the*
12895 *commandment of the LORD sent them from*
12896 *the wilderness of Paran, all those men were*
12897 *heads of the children of Israel.”*

(Numbers 13:1-3)

12898
12899
12900 Let us now see the other passages, which appear
12901 to be clear and diaphanous.

12902
12903 *“²² And ye came near unto me every one of*
12904 *you, and said: We will send men before us,*
12905 *and they shall search us out the land, and*
12906 *bring us word again by what way we must go*
12907 *up, and into what cities we shall come. ²³ And*
12908 *the saying pleased me well; and I took twelve*
12909 *men of you, one of a tribe.”*

(Deuteronomy 1:22-23)

12910
12911
12912 On other occasions we have seen that the people
12913 brought a problem to Moses and he would postpone
12914 his answer until he consulted with God. Such is the
12915 case in Leviticus 24:12-13; Numbers 27:1-5 and
12916 36:1-6. **I imagine** then, although in the case of the
12917 explorers it is not specified, the same would occur:
12918 **the leaders of the nation came to ask Moses to**

12919 **send explorers as it says in Deuteronomy 1:22-23**
12920 **and Moses went to consult God about the case,**
12921 **who said what it says in the passage in Numbers. It**
12922 **is to say, both things are certain; they are simply**
12923 **successive facets of the same case.**

12924 *

12925
12926
12927 **It says 25,100 and further on, it says 25,000**

12928 In the first verse that I present (35), it says that
12929 25,100 died, while in 46, it says that it was 25,000.

12930 **The fact that these discordances or apparent**
12931 **errors are not fixed, being that they can be fixed**
12932 **so easily, shows us that the Bible is not to be**
12933 **“fixed” with the passing of time, but that it be**
12934 **copied exactly as it is, even with its errors if there**
12935 **are any.**

12936
12937 *“And the LORD smote Benjamin before*
12938 *Israel; and the children of Israel destroyed*
12939 *of the Benjamites that day twenty and five*
12940 *thousand and an hundred men; all these*
12941 *drew the sword.”* (Judges 20:35)

12942
12943 *“So that all which fell that day of Benjamin*
12944 *were twenty and five thousand men that drew*
12945 *the sword; all these were men of valour.”*
12946 (Judges 20:46)

12947
12948 If we read this episode from verse 30, we see that
12949 the incidents are told up to verse 35, where it
12950 appears that the person that was writing stopped
12951 writing and that in verse 36, another person begins
12952 to write. This is noticed because we see that from
12953 verse 36 on, the narration is repeated, as is seen
12954 when comparing verses 33-34 with 36-37 and 32

12955 with 39. Later, the two scrolls were placed one after
12956 the other and the result is what we see today in the
12957 Bible.

12958 Perhaps the death toll was, for example 25,053
12959 and the first rounding off of the figure made it
12960 25,100 and the second was rounded off at 25,000.

12961 *

12962

12963

12964 **The cites that in the New Testament are made**
12965 **with respect to the Old Testament are sometimes**
12966 **erroneously attributed to another prophet**

12967 These minuscule divergences serve to
12968 demonstrate to all who has the good faith to see the
12969 truth, that in **the writers of the New Testament,**
12970 **none placed an interest in plotting** a personal
12971 doctrinal system, but instead they write what they
12972 had seen and what they remembered.

12973 If all this regarding the New Testament was, (as
12974 many like to see), something written by inured
12975 ecclesiastics with the mind to “fabricate” a religion,
12976 **it would not have cost them any work to polish**
12977 **all of these differences, errors or discordances,** to
12978 present an unobjectionable philosophic system. If
12979 they had not done so in the beginning, they would
12980 have done so later; but it has never been done. On
12981 the one hand the scrupulous respect of the believers
12982 to the word of God, makes them copy it literally,
12983 without daring to fix even obvious errors. On the
12984 other hand, the unscrupulous cannot do it, because
12985 their daring would excite dispute with the true
12986 Christians. Not only that, but that due to the many
12987 copies that are dispersed throughout the world, they
12988 could never extinguish the truth. This is one of the
12989 different means which God uses to maintain His
12990 word as it should.

There is a good example comparing Zechariah 11:13, who was the one who prophesied about the thirty pieces of silver, with **Matthew 27:9 where it erroneously says that it was Jeremiah who prophesied so.** This error could be attributed to the fact that Scripture was cited to memory and not by consulting the text in order to copy it. Another possibility may be that Jeremiah also made this prophesy, but the passage had disappeared from the book of Jeremiah. Or may be one who copied it made a mistake.

“And the LORD said unto me: Cast it unto the potter, a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.”
(Zechariah 11:13)

*“Then was fulfilled **that which was spoken by Jeremy the prophet**, saying: And they took the **thirty pieces of silver**, the price of him that was valued, whom they of the children of Israel did value.” (Matthew 27:9)*

As you can see, these are discordances that have been known throughout the centuries but that no true Christian has dared to correct, thinking that they should limit themselves to copying what they see. With this, I want to say that the copies that have reached us **are exact reproductions** of the contents of those parchments and papyrus that reached them. **If they would have wanted to, they would have corrected those obvious errors but they have not dared; in the same way they have not dared to modify the prophecies nor anything the Bible says.**

13027 This does not mean that there are not any
13028 religious sectors that dare to modify the Bible in
13029 something. But those modifications, provoked by
13030 just circumstantial conveniences, **“live” only**
13031 **temporarily; and live at the same time that the**
13032 **true versions**, the ones that no one dares to modify.
13033 So every well-intentioned being can find the truth if
13034 he sets out to find it.

13035 **With the passing of decades and with them**
13036 **those temporal conveniences which gave rise to**
13037 **the unscrupulous change**, it also dies, imposes the
13038 eternal truth. On the other hand, archeology finds
13039 archaic scrolls in which are found what in reality
13040 was said before the rise of the circumstantial
13041 conveniences that partially or temporarily modified
13042 a passage.

13043 **In summary, the same existence of these minor**
13044 **divergences, errors, etc.**, speak very eloquently
13045 about the absolute scrupulosity of those who have
13046 dedicated themselves to copy Sacred Scripture and
13047 bequeath them to us to this day. This is a fidelity
13048 that copies errors without daring to modify them.
13049 How, then, could they dare to modify prophecies or
13050 doctrines?

13051 *

13052
13053
13054 **Saint Paul says 23,000 and the Old Testament**
13055 **says 24,000**

13056 At times there are small errors in the Bible
13057 without doctrinal or prophetic consequences. Other
13058 times, the error is only on appearance. Saint Paul
13059 says here that the death toll in one day was 23,000,
13060 while if we go to see the original case in Numbers
13061 25:9, it tells us that in that mortality count was
13062 24,000 or, one thousand more than Saint Paul said.

13063 It could be a mistake on the part of the apostle to
13064 cite by memory the count; but it could also be that
13065 the general death toll (more than one day), there
13066 were 24,000 while the 23,000 mentioned by Paul
13067 died in one day, the first, and another thousand
13068 throughout the following days or previous days. If
13069 that were the case, both affirmations would be true.

13070
13071 ***“And those that died in the plague were***
13072 ***twenty and four thousand.”***

13073 (Numbers 25:9)

13074
13075 ***“Neither let us commit fornication, as some***
13076 ***of them committed, and fell in one day three***
13077 ***and twenty thousand.”***

13078 (I Corinthians 10:8)

13079
13080 As we can see, even in the case where it would
13081 actually be an error, it would not modify the
13082 prophecies or doctrines of the Creator in the least.

13083 *

13084
13085
13086 **The said prophet did not come from Samaria**
13087 **because that city did not yet exist**

13088 The city of Samaria was founded during the
13089 middle of the reign of Omri of Israel, the father of
13090 Ahab, who began to reign about twenty years after
13091 the reign of King Jeroboam of Israel ended (I Kings
13092 16:23-24). The episode of the disobedient prophet
13093 who came from Judah, occurred during the reign of
13094 Jeroboam, which is to say, way before the reign of
13095 Omri of Israel; so there could have not been any
13096 prophet who had come from the city of Samaria; the
13097 founding of that city was more than twenty years in
13098 the future.

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“¹⁷ Then he said: What title is that that I see? And the men of the city told him: It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. ¹⁸ And he said: Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. ¹⁹ And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.”

(II Kings 23:17-19)

“²³ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years; six years reigned he in Tirzah. ²⁴ And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.”

(I Kings 16:23-24)

When in verse 18 it says, “...*So they let his bones alone...*”, it is referring to the bones of the traveling prophet who came from Judah, which is what verse 17 says; when it says “...*with the bones of the prophet that came out of Samaria ...*”, it refers to the old prophet who lived in **Bethel** and who lied to the first making him eat together with him in that land. In this case there is an error, because as I have already said, Samaria has not been founded as yet, when those events occurred, and therefore, the old

13135 prophet who lived in **Bethel** could not have come
13136 from the city of Samaria.

13137 **Perhaps it is not an error**, but that when the
13138 writer said Samaria, he was not referring to the city
13139 **that** was not yet in existence, but the region of
13140 Samaria, the mount of Samaria, which already had
13141 the name as we saw in II Kings 16:24. The last
13142 verse (19) seems to support this idea, where it
13143 speaks of “the **cities** of Samaria” (plural), as if
13144 Samaria was a region with several cities.

13145 **Another possibility** may be that the prophet came
13146 from that region, that later came to be known as
13147 Samaria, and the writer, a posteriori, since he knew
13148 the name, called it by the name it later was given. It
13149 is the same as if we said that Christopher Columbus
13150 arrived in America, when in reality at the time he
13151 arrived here, it didn’t have the name as yet. With
13152 this we see that an apparent discordance does not
13153 have to always be an error in the Bible.

13154 *

13155

13156

13157 **Was Jehoaichin 8 years or 18? Was Zedekiah his**
13158 **brother or his uncle?**

13159 While in II Kings 24:8 it says that Jehoaichin was
13160 18 years of age when he began to rule, in II
13161 Chronicles 36:9 it says that he was only eight years
13162 old. One of the two have to be mistaken.

13163

13164 ***“Jehoiachin was eighteen years old when***
13165 ***he began to reign, and he reigned in***
13166 ***Jerusalem three months. And his mother's***
13167 ***name was Nehushta, the daughter of Elnathan***
13168 ***of Jerusalem.”*** (II Kings 24:8)

13169

13170 ***“Jehoiachin was eight years old when he***
13171 ***began to reign, and he reigned three months***
13172 ***and ten days in Jerusalem; and he did that***
13173 ***which was evil in the sight of the LORD.”***

13174 (II Chronicles 36:9)

13175
13176 Being that Jehoiakim, the father of Jehoiachin was
13177 25 years old when his reign began and governed for
13178 11 years, he was 36 years old at his death. Under
13179 these conditions, he could have had a son that was
13180 either 8 or 18 years old.

13181 **On the other hand, for Jehoiachin to have**
13182 **several wives**, as is seen in II Kings 24:15, he
13183 needed to be a bit more grown than an eight year
13184 old boy.

13185
13186 ***“And he carried away Jehoiachin to***
13187 ***Babylon, and the king's mother, and the***
13188 ***king's wives, and his officers, and the mighty***
13189 ***of the land, those carried he into captivity***
13190 ***from Jerusalem to Babylon.”***

13191 (II Kings 24:15)

13192
13193 Therefore, I am inclined to believe that the error is
13194 in II Chronicles 36:9, where it appears that the one
13195 copying omitted the first digit of the number
13196 eighteen or that some moth might have decided to
13197 eat it, or that the corresponding word or letter was
13198 erased or whatever. Actually, what is most probable
13199 is that in the original Second Chronicles the correct
13200 age (18 years old) was written, but that the usage of
13201 years erased the word or the sign corresponding to
13202 the number one, or probably some animal ate the
13203 piece of parchment (leather) where the equivalent of
13204 the number one was found (in letters or in numbers)
13205 leaving only the number eight.

13206 From that point forward either by ignoring it or
13207 respect, those copying thereafter did not dare to
13208 copy a number that logic dictated, but that they did
13209 not see written.

13210 **The other thing that could be considered an**
13211 **error or more so a form of expression** is II Kings
13212 24:17, where it says that Zedekiah was Jehoiachin's
13213 uncle, while II Chronicles 36:10 says that it is his
13214 brother. We have to remember that the word
13215 "brother" is used often in Scripture with the
13216 meaning of a "relative". This appears to be the
13217 present case being that I Chronicles 3:15 tells us
13218 that Zedekiah was the son of Josiah as well as
13219 Jehoiakim therefore, Zedekiah had to be
13220 Jehoiachin's uncle and not brother because
13221 Zedekiah and Jehoiakim, father of Jehoiachin, were
13222 brothers.

13223
13224 *"And the king of Babylon made **Mattaniah***
13225 ***his father's brother**, king in his stead, and*
13226 *changed his name to Zedekiah."*

13227 (II Kings 24:17)

13228
13229 *"And when the year was expired, king*
13230 *Nebuchadnezzar sent, and brought him to*
13231 *Babylon, with the goodly vessels of the house*
13232 *of the LORD; and made Zedekiah his brother*
13233 *king over Judah and Jerusalem."*

13234 (II Chronicles 36:10)

13235
13236 *"And the sons of Josiah were: the firstborn*
13237 *Johanan, the second **Jehoiakim**, the third*
13238 ***Zedekiah**, the fourth Shallum."*

13239 (I Chronicles 3:15)

13240

13241 **These errors that persist in Scripture for**
13242 **centuries**, show us that no one tries to “fix” the
13243 Bible, nor “update” it, and that the prophecies that
13244 are written there were not “fixed” nor “updated”;
13245 but that were fulfilled as they were written because
13246 they are the Word of God.

*

How many Gadarenes were there, one or two?

The narration of this episode in the book of Saint Mark differs a bit from Matthew 8:28-34. In Matthew 8:24 they call the place “the country of the Gergesenes”, but in Mark 5:1, it is called “the country of the Gadarenes”. This is not important; this could be two names for the same place as when we say “the Basque provinces” or “the Basque country”; or when we say sometimes Iberia and other times Spain, which is the same thing. It could also be that the province of the Gadarenes was a section of the country of Gergesenes. However, there is another disparity to observe, and that is the case that one passage says that there were two Gadarenes and another says that there was one.

13267 “And when he was come to the other side
13268 into **the country of the Gergesenes**, there met
13269 him **two possessed with devils**, coming out of
13270 the tombs, exceeding fierce, so that no man
13271 might pass by that way.” (Matthew 8:28)

13273 “¹ And they came over unto the other side of
13274 the sea, **into the country of the Gadarenes.** ²
13275 And when he was come out of the ship,

13276 *immediately there met him out of the tombs a*
13277 *man with an unclean spirit.” (Mark 5:1-2)*

13278
13279 *“And when he went forth to land, there met*
13280 *him out of the city, a certain man, which had*
13281 *devils long time, and ware no clothes, neither*
13282 *abode in any house, but in the tombs.”*
13283 *(Luke 8:27)*

13284
13285 In the passage in Matthew it states that there were
13286 two demon possessed men; while in Mark and
13287 Luke, it says that it was only one. Most likely it was
13288 two, and that both were healed, but the one with
13289 legion of demons and the pigs was only one.

13290 It could well be that Matthew relates the fact as a
13291 story and that is the reason for the detail of there
13292 being two, while Mark and Luke relate it taking into
13293 consideration that only one bore fruit and that is
13294 why only one is mentioned, because that is the one
13295 who preached after being healed.

13296 It was probably two who came to the encounter,
13297 but once healed, only one remained there, like what
13298 happened with the 10 lepers in Luke 17:12-19. All
13299 that is narrated in Luke 8:35-39 is what occurred
13300 with that particular Gadarene.

13301 That is why Matthew who only narrated the
13302 healing of the two Gadarenes and the reaction of the
13303 inhabitants of the area from a historical point of
13304 view, specifies that there were two; while Mark and
13305 Luke, who place interest upon the human side of the
13306 episode, expand the event to one of the healed ones
13307 and only mention him, making an omission of the
13308 other. John doesn't even mention this case.

13309 *

13310
13311

13312 **Did John the Baptist say that he was not worthy**
13313 **to bear Christ's shoes or**
13314 **unloose the strap**

13315 This episode about John the Baptist when
13316 Matthew narrates and when narrated by Mark, Luke
13317 and John are different in themselves. In Matthew
13318 3:11 what it says is that he (John the Baptist) was
13319 not worthy of wearing Jesus' shoes. On the other
13320 hand, in Mark 1:7, Luke 3:16 and John 1:27, the
13321 three say the same thing, that John the Baptist was
13322 not worthy loosen the strap of Jesus' shoe.
13323 Evidently, the discordance is in Matthew with the
13324 other three. **It is obvious that they did not agree**
13325 **among themselves to write the gospels.**

13326
13327 *"I indeed baptize you with water unto*
13328 *repentance, but he that cometh after me is*
13329 *mightier than I, **whose shoes I am not worthy***
13330 ***to bear**; he shall baptize you with the Holy*
13331 *Ghost, and with fire."* (Matthew 3:11)

13332
13333 *"And preached, saying: There cometh one*
13334 *mightier than I after me, **the latchet of whose***
13335 ***shoes I am not worthy to stoop down and***
13336 ***unloose."*** (Mark 1:7)

13337
13338 *"John answered, saying unto them all: I*
13339 *indeed baptize you with water; but one*
13340 *mightier than I cometh, **the latchet of whose***
13341 ***shoes I am not worthy to unloose**; he shall*
13342 *baptize you with the Holy Ghost and with*
13343 *fire."* (Luke 3:16)

13344
13345 *"He it is, who coming after me is preferred*
13346 *before me, **whose shoe's latchet I am not***
13347 ***worthy to unloose."*** (John 1:27)

13348

13349 It could be that John the Baptist said both things,
13350 one in one place and another in another place and
13351 time, and that Matthew remembered one of the
13352 things he said and the other three the other.

13353

*

13354

13355

13356 **Peter's denial, the crowing of the rooster and**
13357 **how guides the Holy Spirit**

13358 In Matthew 26:34, in Luke 22:34 and 61 and in
13359 John 13:38, the case of Peter's denial and the
13360 crowing of the rooster are mentioned in a brief and
13361 general form, while in the passage of Mark 14:30
13362 and 72, the event is narrated in detail. The three
13363 passages mentioned first speak of one crowing of
13364 the rooster; the passage in Saint Mark speaks of
13365 two.

13366 As I have said on various occasions, to my way of
13367 thinking, each Biblical author writes the things he
13368 remembers, those that impressed him the most or
13369 those he believes had greater importance; and **while**
13370 **they do not depart from the truth and the**
13371 **fundamental goal, the Holy Spirit, respecting the**
13372 **free will that God gave man, allows them**
13373 **independence of expression to each one.** That is,
13374 in my way of seeing things, the explanation for
13375 many parallel narrations, which contain different
13376 details or perspectives on the same matter. Let's
13377 see.

13378

13379 ³⁴ *Jesus said unto him: Verily I say unto*
13380 *thee, that this night, **before the cock crow,***
13381 *thou shalt deny me thrice.....* ⁷⁴ *Then began he*
13382 *to curse and to swear, saying: I know not the*
13383 *man. And immediately the cock crew. ⁷⁵ And*

13384 *Peter remembered the word of Jesus, which*
13385 *said unto him: Before the cock crow, thou*
13386 *shalt deny me thrice. And he went out, and*
13387 *wept bitterly.” (Matthew 26:34 and 74-75)*
13388

13389 *“³⁴ And he said: I tell thee, Peter, **the cock***
13390 ***shall not crow this day**, before that thou shalt*
13391 *thrice deny that thou knowest me..... ⁶⁰ And*
13392 *Peter said: Man, I know not what thou sayest.*
13393 ***And immediately, while he yet spake, the***
13394 ***cock crew.** ⁶¹ And the Lord turned, and looked*
13395 *upon Peter. And Peter remembered the word*
13396 *of the Lord, how he had said unto him: Before*
13397 *the cock crow, thou shalt deny me thrice. ⁶²*
13398 *And Peter went out, and wept bitterly.”*
13399 *(Luke 22:34 and 60-62)*
13400

13401 *“³⁸ Jesus answered him: Wilt thou lay down*
13402 *thy life for my sake? Verily, verily, I say unto*
13403 *thee: **The cock shall not crow**, till thou hast*
13404 *denied me thrice.....²⁷ Peter then denied*
13405 *again, and **immediately the cock crew.**”*
13406 *(John 13:38 and 18:27)*
13407

13408 *“³⁰ And Jesus saith unto him: Verily I say*
13409 *unto thee, that this day, even in this night,*
13410 ***before the cock crow twice**, thou shalt deny*
13411 *me thrice.....⁷² **And the second time the cock***
13412 ***crew.** And Peter called to mind the word that*
13413 *Jesus said unto him: **Before the cock crow***
13414 ***twice**, thou shalt deny me thrice. And when he*
13415 *thought thereon, he wept.”*
13416 *(Mark 14:30 and 72)*
13417

13418 I think that this case of denial occurred as detailed
13419 in Mark. In Mark 14:68 it shows that after the first

13420 denial, Peter went out for a while and while he
13421 was out, far from where the rooster was, it
13422 happened that for the first time the rooster
13423 crowed. That is why he didn't hear the cock the
13424 first time, and he again denied Christ two more
13425 times. If this had not been this way, upon hearing
13426 the rooster the first time, he would have
13427 remembered the prediction and would have
13428 abstained from continuing with his denial.

13429 Not only that, we have to think that the mansion
13430 was big, because it was the mansion of the High
13431 Priest, but also the amount of angry and irate people
13432 that were there speaking in loud voices, would
13433 impede that a man who found himself outside, at the
13434 door of the mansion, where even horses entered, to
13435 hear the crowing of a rooster that was in the interior
13436 courtyard.

13437 This is to say, that Peter, being outside the
13438 mansion or citadel, surrounded by angry people
13439 speaking in loud voices, could not hear the rooster
13440 that was in the interior yard area when it crowed the
13441 first time.

13442
13443 *“But he denied, saying: I know not, neither*
13444 *understand I what thou sayest. And he went*
13445 *out into the porch; and the cock crew.”*

13446 (Mark 14:68)
13447

13448 **I think the rooster was in the inside court yard,**
13449 **because** in verse 54 (especially in the Reina.Valera)
13450 of that same chapter in Mark says that Peter first
13451 entered into the interior yard. In Luke 22:60-61 it is
13452 understood that **from where Jesus was, Peter**
13453 **could be seen.** It seems that from that room where
13454 Christ was, the interior area where Peter found
13455 himself could be seen. If both could hear the

13456 crowing of the rooster, it is because this animal was
13457 near them both. If the rooster was near Christ, it was
13458 probable that it was inside, in the interior courtyard
13459 of the house. That is why the second time the
13460 rooster crowed, they both heard it. But the first
13461 time, Peter did not hear the crowing of the rooster
13462 because he had gone to the entrance of that huge
13463 mansion or citadel. This is why from Peter's point
13464 of view, that was the first time the rooster crowed,
13465 but to the rest it was the second time.

13466
13467 *“And Peter followed him afar off, **even into***
13468 ***the palace** of the high priest, and he sat with*
13469 *the servants, and warmed himself at the fire.”*
13470 (Mark 14:54)

13471
13472 *“Empero Pedro le siguió de lejos hasta*
13473 ***dentro del patio** del sumo sacerdote; y estaba*
13474 *sentado con los servidores, y calentándose al*
13475 *fuego.”* (Mr 14:54 R-V)

13476
13477 *“⁶⁰ And Peter said: Man, I know not what*
13478 *thou sayest. And immediately, while he yet*
13479 *spake, **the cock crew.** ⁶¹ And the Lord turned,*
13480 ***and looked upon Peter.** And Peter*
13481 *remembered the word of the Lord, how he had*
13482 *said unto him, Before the cock crow, thou*
13483 *shalt deny me thrice.”* (Luke 22 60-61)

13484
13485 Mark, who was interested in these details, writes
13486 it. The others coincide in the fact that the denials
13487 were three, but considered irrelevant the times that
13488 the early-rising animal crowed. In things like these
13489 we can see the reason why sometimes it appears
13490 that there are discrepancies in the Bible, when in
13491 reality there aren't. Once again it proves that

13492 throughout the centuries, no one has tried to
13493 “correct” the Bible.

13494 *

13495
13496

13497 **Was Jarius’ daughter dying or was she**
13498 **already dead?**

13499 In Matthew 9:18 it says that Jarius told Jesus that
13500 his daughter was dead, to please resurrect her.

13501

13502 *“While he spake these things unto them,*
13503 *behold, there came a certain ruler, and*
13504 *worshipped him, saying: **My daughter is even***
13505 ***now dead, but come and lay thy hand upon***
13506 ***her, and she shall live.”** (Matthew 9:18)*

13507

13508 However, in Mark 5:22-23 and Luke 8:41-42 it
13509 says that what Jarius said to Jesus was that his
13510 daughter was dying, to please come to his house and
13511 heal her.

13512

13513 *“²² And, behold, there cometh one of the*
13514 *rulers of the synagogue, Jairus by name, and*
13515 *when he saw him, he fell at his feet, ²³ and*
13516 *besought him greatly, saying: **My little***
13517 ***daughter lieth at the point of death, I pray***
13518 ***thee, come and lay thy hands on her, that***
13519 ***she may be healed; and she shall live.”***

13520

(Mark 5:22-23)

13521

13522 *“⁴¹ And, behold, there came a man named*
13523 *Jairus, and he was a ruler of the synagogue,*
13524 *and he fell down at Jesus' feet, and besought*
13525 *him that he would come into his house, ⁴² for*
13526 *he had one only daughter, about twelve years*

*of age, and **she lay a dying.** But as he went the people thronged him."*

(Luke 8:41-42)

It seems that what happened was that Jarius first told Jesus that his daughter was dying, but later, when some people came from his house and told him that his daughter was already dead (Mark 5:35 and Luke 8:49), it was when he asked the Lord to resurrect her, which is what the passage in Matthew says. In other words, that Matthew begins his narration with the second appeal from Jarius to Christ and omits the first; while Mark and Luke begin with the first appeal and omit the second. John doesn't mention any.

*“While he yet spake, there came from the ruler of the synagogue's house certain which said: **Thy daughter is dead**, why troublest thou the Master any further?” (Mark 5:35)*

Even though at first sight it would appear that there are contradictions, in reality there aren't any, because the majority of the time this is because of the manner of speaking in antiquity.

*

Judas did not buy a potter's field as Peter says

If we are going to take what is said in Acts 1:18 literally, we have to say that we found an error, because Judas did not buy any field or land with the thirty pieces of silver he was given in exchange for his betrayal of Christ.

The reality is, according to what is seen in Matthew 27:3-10, that Judas returned the thirty

13563 pieces of silver to the priests and the elders, by
13564 hurling them in the Temple, and once done, he went
13565 and hung himself. Therefore, he did not have the
13566 time to acquire any field with the salary of his
13567 iniquity. Let's see.

13568

13569 *“Now this man purchased a field with the*
13570 *reward of iniquity; and falling headlong, he*
13571 *burst asunder in the midst, and all his bowels*
13572 *gushed out.”* (Acts 1:18)

13573

13574 *“⁶ And the chief priests took the silver*
13575 *pieces, and said: It is not lawful for to put*
13576 *them into the treasury, because it is the price*
13577 *of blood. ⁷ And they took counsel, and bought*
13578 *with them the potter's field, to bury strangers*
13579 *in.”* (Matthew 27:6-7)

13580

13581 That is why the Bible has to be read in its entirety,
13582 not one bit here and another bit there. What happens
13583 in this case is that, it could be said that since the
13584 priests, with that money hurled at them by Judas,
13585 bought a field, it may said, stretching the concept,
13586 that Judas acquired a field, but in reality, it was not
13587 him, although it was his money.

13588 In this case, the writer doesn't mean to leave out
13589 historical record as to who was the buyer of the
13590 field, but is simply narrating in a gross mode, the
13591 process of the betrayal and it's surrounding acts.
13592 That is why it says what it does, without
13593 preoccupation to the exact judicial process of the
13594 purchase of the field.

13595 **There are many other examples** that could be
13596 placed, but in order for one to realize how the Bible
13597 is to be understood, these are enough. It is true that
13598 there are apparent errors and discordances in

13599 Scripture, but the immense majority of these have a
13600 clear explanation. The true errors are minimal. Not
13601 even the true and apparent ones vary the prophecies
13602 and doctrines of the Bible in the least.

13603 When you face what seems to you to be an error
13604 or discordance, look for the explanation and if you
13605 don't find it, consult with other brethren because
13606 they may have found it. The Bible does not lose one
13607 iota of its reliability in recognizing that it has
13608 apparent errors and some true errors.

13609 ***
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Chapter 26

Scriptures that has not reached us

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The Book of the Wars of the Lord is not in the Bible

Factor number 24 is to know that there existed
Scripture that were known in those times but have
not reached us, maybe because it wasn't necessary
to include them in the Bible, or because they have
been either totally or partially lost. This is known,
because in the very same Bible, these Scriptures are
mentioned as we will see further on.

This does not mean that we should go in search of
them or anything of the sort. If God allowed Sacred
Scriptures to reach us in the way they are, it is
sufficient for our needs. To try to "find the lost
writings" is to risk being deceived by our spiritual
enemies and fall into error and heresies.

13633 In Numbers 21:14-15, there is mention of a
13634 passage that does not exist in any place in the Bible;
13635 therefore, “The Book of the Wars of the Lord”,
13636 from where this passage is, we cannot identify with
13637 any section of the Bible as we actually know it. This
13638 indicates one of three possibilities:

13639 **a) The Book of the Wars of the Lord was never**
13640 **part of the Bible**, because it was a profane book in
13641 spite of the fact that it is cited here.

13642 **b) It was sacred Scripture and that’s why it is**
13643 **cited**; but, it was either taken out of the Bible or
13644 that piece of parchment was lost, or it is found in
13645 the Bible but not under that name, and either those
13646 verses of the book were either lost or omitted and
13647 that is why we do not recognize the section of the
13648 Bible in which said book is contained.

13649 **c) It was Sacred Scripture, fulfilled its**
13650 **function, became obsolete** and, therefore, did not
13651 pass on to the future.

13652 Whatever the case may be, “The Book of the
13653 Wars of the Lord” was a parchment that the writer
13654 of the Book of Numbers considered worthy of
13655 mention or simply useful in its mention.

13656
13657 *“¹⁴ Wherefore it is said in **the book of the***
13658 ***wars of the LORD:** What he did in the Red*
13659 *sea, and in the brooks of Arnon, ¹⁵ and at the*
13660 *stream of the brooks that goeth down to the*
13661 *dwelling of Ar, and lieth upon the border of*
13662 *Moab.”* (Numbers 21:14-15)

13663
13664 Like this, there are many mentions of writings
13665 that are not found in the Bible nowadays.

13666 *

13667
13668

13669 **The Book of “Jasher” and the “Chronicles of the**
13670 **Kings of Israel”**

13671 It gives us the sensation that sections of the books
13672 in the Bible have been lost and even entire books.
13673 When I say they have been lost, I have in mind the
13674 possibility that this means either a casual loss, or a
13675 voluntary mutilation on the part of someone to
13676 whom that writing was not to his convenience, or
13677 even the possibility that those writings became
13678 obsolete, after fulfilling its functions.

13679
13680 *“And the sun stood still, and the moon*
13681 *stayed, until the people had avenged*
13682 *themselves upon their enemies. Is not this*
13683 *written in the book of Jasher? So the sun*
13684 *stood still in the midst of heaven, and hastened*
13685 *not to go down about a whole day.”*

13686 (Joshua 10:13)

13687
13688 In the case we are dealing with here, we see that
13689 **the one who wrote the book of Joshua, was aware**
13690 **at that time of a book called “Jasher”,** in which
13691 this episode about the sun standing still was also
13692 written. I believe that this book was completely lost
13693 not only because it does not appear in the Bible
13694 under that name (which would be the least), but that
13695 this episode is not narrated in the entire Bible in any
13696 other place.

13697 **In II Samuel 1:18 it mentions again the book**
13698 **called “Jasher** in which, according to the author of
13699 Samuel, there was something written relating to
13700 David. Therefore, it could be referring to the same
13701 book, in which case existed for several centuries,
13702 because **it was known in the generation of Joshua**
13703 **and David.**

13704 The Books First and Second of Kings tell the
13705 stories of the kings of Israel and Judah in
13706 conjunction. Notwithstanding the First and Second
13707 Chronicle books only relate the stories of David,
13708 Solomon and the other kings of Judah. The
13709 references to the book called “**Chronicles of the**
13710 **Kings of Israel**”, are very abundant in First and
13711 Second books of Kings. In some cases we could
13712 admit that this deals with the mention of the First
13713 and Second books of Chronicles, in which the
13714 history of the kings of Judah are once again recited.
13715 **Notwithstanding, in other cases they cannot be**
13716 **referring to First and Second Chronicles**, because
13717 these passages only include the histories of the
13718 kings of Israel, which had nothing to do with the
13719 kings of Judah.

13720 In the passages mentioned below, there is a
13721 reference to a book called “**Chronicles of the**
13722 **Kings of Israel**”, which does not exist in the Bible
13723 with that name nor by another name, for the simple
13724 reason that it is **only in the books of Kings where**
13725 **the history of the monarchs of Israel are**
13726 **narrated**. Since no other book is known that
13727 narrates such a thing, and since in all of the
13728 passages I show below it says that it existed, we
13729 have to come to the conclusion that it has been lost.
13730 Here are the passages that mention it: I Kings
13731 14:19; 15:31; 16:5, 14, 20, 27; 22:39; II Kings
13732 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21,
13733 26, y 31. As an example, I am going to include here
13734 only the first three.

13735
13736 *“And the rest of the acts of Jeroboam, how*
13737 *he warred, and how he reigned, behold, **they***
13738 ***are written in the book of the chronicles of***
13739 ***the kings of Israel.**”* (I Kings 14:19)

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“Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?”

(I Kings 15:31)

“Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?”

(I Kings 16:5)

The fact that they are mentioned and that those books are not found in the Bible, leads us to conclude that they were lost, but not that they did necessarily belong in the Bible; it could be or it could not be. What makes me think that they were part of Scripture is the fact that they are mentioned with certain authority, as to corroborate what is said in the mentioned passages by the Biblical author. But that simple fact does not prove anything; in Esther 10:2 the “the books of the annals of the kings of Media and Persia” are mentioned with authority, and not because of that can we conclude that these belonged in Scripture.

It is not a question of preparing the way for the first impostor who says that he found the lost books. What exists today in the Bible is sufficient; if not, God would have not allowed the others to become lost. Whoever claims to “find” what is lost is an impostor....and perhaps someone may do so in the future.

In II Chronicles 33:18-19, it mentions once again the “Book of the Kings of Israel” (18) and the book of “The Seers”. Although under those names, no book is known, it could be referring to any of the ones already known. There is something,

13776 nevertheless, that makes us think that this is not
13777 about any of the books included in the Bible.

13778 The prayer offered by Manasseh (18) is not found
13779 in any place nor a relation to the places where he
13780 built high places and set up groves and idols (19),
13781 which is what it says in this passage of Chronicles
13782 that is found in these mentioned books. This makes
13783 me think that the books it is referring to are no
13784 longer in existence or perhaps never formed part of
13785 the Bible, although they existed, which is more
13786 likely.

13787
13788 *“¹⁸ Now the rest of the acts of Manasseh, and*
13789 *his prayer unto his God, and the words of the*
13790 *seers that spake to him in the name of the*
13791 *LORD God of Israel, behold, **they are written***
13792 ***in the book of the kings of Israel.** ¹⁹ His*
13793 *prayer also, and how God was entreated of*
13794 *him, and all his sin, and his trespass, and the*
13795 *places wherein he built high places, and set*
13796 *up groves and graven images, before he was*
13797 *humbled, behold, **they are written among the***
13798 ***sayings of the seers.**”*

13799 (II Chronicles 33:18-19)

13800
13801 **In summary:** It is certain that entire books have
13802 been lost; **it is not** certain that those books formed a
13803 part of Scripture.

13804 *

13805
13806
13807 **Where in the Old Testament does it say that**
13808 **Christ was to be called “Nazarene”**

13809 Where is it written that the Messiah was to be
13810 called Nazarene? It seems that it was written in
13811 some Scripture that has been lost, because on the

13812 one hand **Matthew specifically says** that “it was
13813 said by the prophets”; and on the other hand **no**
13814 **such prophecy exists in the entire content of the**
13815 **Old Testament.**

13816 The only thing that seems a bit similar, and only
13817 in the Spanish translation, is Genesis 49:26 and
13818 does not refer to a Nazarene (a person originally
13819 from Nazareth), but a **nazarite**, one who makes a
13820 promise or vow.

13821 **It is possible that the “Sadducean-Pharisean”**
13822 **clergy, that dominated the Temple and**
13823 **Scripture, had erased the prophecies of the Old**
13824 **Testament that signaled too strongly that Jesus**
13825 **was the Messiah.** Or may be it was a prophecy
13826 known by tradition, but was not written.

13827
13828 *“And he came and dwelt in a city called*
13829 *Nazareth, that it might be fulfilled **which was***
13830 ***spoken by the prophets, He shall be called***
13831 ***Nazarene.**”* (Matthew 2:23)

13832
13833 *“The blessings of thy father have prevailed*
13834 *above the blessings of my progenitors unto*
13835 *the utmost bound of the everlasting hills; they*
13836 *shall be on the head of Joseph, and on the*
13837 *crown of the head of him that was **separate***
13838 ***from his brethren.**”* (Genesis 49:26)

13839
13840 It is necessary to remember that **the vow of the**
13841 **Nazarite implied not cutting his hair and not**
13842 **drinking wine,** and not even eat grapes or raisins.
13843 Therefore, the use of the word “nazarite” that is
13844 mentioned in Genesis cannot be applied to Christ
13845 because there doesn’t exist anything in the New
13846 Testament to say that he did not cut his hair. On the
13847 other hand there are several passages in the New

13848 Testament which tell us that **Christ drank wine,**
13849 something that he could not do if he was a nazirite.
13850 In any event, Genesis 49:26 **cannot** be referring to
13851 Jesus.

13852 It is therefore, more reasonable that the mention
13853 Matthew makes has come from some Scripture that
13854 has become lost, or some book that has never
13855 belonged to the canon of the Bible, but had been
13856 written by some prophet.

13857 Something similar occurs in John 7:38. Here, the
13858 same **Jesus, who knew very well what Scriptures**
13859 **existed**, is the one who mentions a passage that is
13860 not found in any place in the Old Testament, which
13861 is what is here mentioning Christ, being that the
13862 writing of the New Testament had not even been
13863 commenced. I say that is it not found because here
13864 it says that the living waters ran from his belly, and
13865 with these or similar words, nothing exists.

13866
13867 *“He that believeth on me, as the Scripture*
13868 *hath said, out of his belly shall flow rivers of*
13869 *living water.”* (John 7:38)

13870
13871 It is to think, therefore, that the Scripture
13872 mentioned by the Lord, was lost or they “lost” it.
13873 Perhaps all the lost Scriptures that are noted
13874 belonged to one same book or perhaps to a section
13875 of one of the existing books.

13876 *

13877
13878
13879 **Where is “Death is swallowed up in victory, etc.”**
13880 **written?**

13881 I Corinthians 15:54-56, Paul, upon citing some
13882 passage of some writing says: “...then shall be
13883 brought to pass the saying that is written:...”

13884 Where are written these five phrases cited by him?
13885 The sentence: “Death is swallowed up in victory” is
13886 not found in any part of the Old Testament. The
13887 other four sentences cited: “Oh death, where is thy
13888 sting?”, “O grave, where is thy victory?”, “the
13889 sting of death is sin”, and “the strength of sin is the
13890 law” are not found there either.

13891
13892 *“⁵⁴ So when this corruptible shall have put on*
13893 *incorruption, and this mortal shall have put*
13894 *on immortality, then shall be brought to pass*
13895 *the saying that is written: Death is swallowed*
13896 *up in victory. ⁵⁵ O death, where is thy sting?*
13897 *O grave, where is thy victory? ⁵⁶ The sting of*
13898 *death is sin; and the strength of sin is the*
13899 *law.”* (I Corinthians 15:54.56)
13900

13901 That writing could not have been in the New
13902 Testament, because Paul could not have been
13903 referring to something that was still not written, nor
13904 compiled. In addition, this citation is not found in
13905 the New Testament except in this passage. What to
13906 think, then?

13907 We can, as I have always suspected, think that
13908 have been lost, or have been mutilated books of the
13909 Bible, or parts of them. Or simply, small passages
13910 have been forgotten by the copists.

13911 The other possibility is that Paul is not citing
13912 Sacred Scripture, but some book on the topic,
13913 written by someone reliable from a human point of
13914 view. It is good to remember here that Paul, in
13915 speaking to the Athenians (Acts 17:28) cites Greek
13916 writers to substantiate what he is saying. Perhaps
13917 this is a similar case, because even the cited phrases
13918 themselves have a poetic or literary flair.

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It appears that other epistles existed

The word “epistle” means “letter”. From what we read here, it gives us the sensation that **Paul had previously written an epistle to the Corinthians before the one we know as First Corinthians.** This letter prior to First Corinthians **is the one we don’t know.** In this passage of First Corinthians it says that he had already written to them giving advice.

*“9 **I wrote unto you in an epistle** not to company with fornicators. 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 **But now I have written** unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.”*

(I Corinthians 5:9-11)

In verse 9, when saying “*I wrote unto you in an epistle*” places the action in the past. In this, he is showing that it is before the epistle that he was writing at that moment, (which is the one we know today as First Corinthians), that there had been another. Later, the same idea is confirmed when in verse 11, he says: “**But now I have written unto you**”, a phrase that would make us think that there was a “before” and a “now”.

That first letter that was mentioned was not attached to the Bible; if it had, it would have been First Corinthians; the one we now call First

13956 Corinthians would in reality be Second Corinthians
13957 and naturally, the actual Second Corinthians would
13958 be Third Corinthians.

13959 This suspicion is reaffirmed in II Corinthians
13960 10:9-11. If we rely upon what is said there, it seems
13961 that Paul sent more than two letters to the
13962 Corinthians. Being that the passage that we are
13963 going to read belongs to what we call today Second
13964 Corinthians, we should suppose that before this,
13965 only one letter existed (singular) and not several
13966 “letters” (plural) which is the way it is said in these
13967 three verses.

13968
13969 *“⁹ That I may not seem as if I would terrify*
13970 *you **by letters**. ¹⁰ For **his letters**, say they, are*
13971 *weighty and powerful, but his bodily presence*
13972 *is weak, and his speech contemptible. ¹¹ Let*
13973 *such an one think this, that, such as we are in*
13974 *word **by letters** when we are absent, such will*
13975 *we be also in deed when we are present.”*

(II Corinthians 10:9-11)

13976
13977
13978 It could be that Paul wrote other letters previously
13979 but pertaining to something specific in that
13980 congregation, that does not apply outside of it or
13981 that the doctrine contained in them are in the other
13982 two epistles, which is why were not included in
13983 Biblical canon.

13984 As I have previously said, there could have been
13985 lost, or some books of the Bible had been
13986 intentionally separated. Perhaps this was not the
13987 case, but that they never formed a part of the Bible,
13988 even though in those days they were used and
13989 consulted, because they had issues of importance to
13990 that exclusive moment of time. **That is why I**
13991 **believe it is more appropriate to say “Scriptures”**

13992 **that have not reached us**”, instead of “Lost
13993 **Scripture**”.

13994 If God protected only the actual writings, it is
13995 because nothing else was indispensable. All we
13996 need to know can be read or deduced honestly in
13997 what exists today. Even we see that the world in its
13998 totality and **Christians almost in totality, have**
13999 **very little interest in what the Bible says, and do**
14000 **not bother themselves reading the Scripture that**
14001 **does exist.** Why then, bother to think about what
14002 could have existed? If such a thing did occur, God
14003 had some reason to not impede their loss.

14004 Notwithstanding, it awakens a sound curiosity to
14005 perceive that the Biblical authors, on many
14006 occasions mention books, cases, names,
14007 commandments, etc., as one who cites a section of
14008 Scripture which we later prove does not actually
14009 exist; but that evidently did exist being that they are
14010 mentioned or invoked.

14011 Well, the case I am now going to present is one of
14012 the clearest. **By saying to the Ephesians in verse**
14013 **3: “as I wrote afore in few words,”**, it is evident
14014 **that before the present epistle there was another**
14015 **letter which Paul wrote to the Ephesians.**

14016
14017 *“³ How that by revelation he made known*
14018 *unto me the mystery; as **I wrote afore in few***
14019 ***words;** ⁴ whereby, when ye read, ye may*
14020 *understand my knowledge in the mystery of*
14021 *Christ.”* (Ephesians 3:3-4)

14022
14023 This cannot be referring to a conversation or an
14024 oral message, being that in verse 4 it says
14025 “....whereby, when ye read....”, which allows us to
14026 see that it was referring to something that could be
14027 read.

14028 Another thing we gather is that the first epistle to
14029 the Ephesians whose existence I suspect, was brief,
14030 or in the very least dealt with a large theme in a
14031 brief form. In it Paul relates something relative to
14032 some revelation. If this other epistle would have
14033 been conserved, the actual epistle to the Ephesians
14034 could have been called the Second Epistle of the
14035 Apostle Paul to the Ephesians.

14036 We can say the same of the “Epistle of the
14037 Apostle Paul to the Laodiceans”, which evidently
14038 existed and that its reading was useful to more than
14039 one church as we see in Colossians 4:16.

14040
14041 *“And when this epistle is read among you,*
14042 *cause that it be read also in the church of the*
14043 *Laodiceans; and that ye likewise read the*
14044 *epistle from Laodicea.”* (Colossians 4:16)

14045
14046 These are not the only evidences that there were
14047 other writings, but it is not necessary to include
14048 them all. Even the warning contained in Revelation
14049 22:18-19 makes us think that, at least for that book,
14050 the possibility of its alteration existed. As I
14051 previously said, there are some who think the Bible
14052 is unscathed, that God has not allowed it to be
14053 altered. I do not agree; the same warning of
14054 punishment received by whomever alters it, shows
14055 us that it was possible to do so, because if it’s
14056 alteration were not possible, why the warning? It
14057 was useless.

14058 The same fact that throughout the centuries the
14059 Bible was altered by the Roman Catholic Church
14060 and still remains as so in this day, indicated that it
14061 was possible to alter. And **if it was possible to alter**
14062 **it, in order to add to it, it was possible to alter it**
14063 **and delete from it;** I do not see a difference.

14064 Especially since the warning in Revelation is made
14065 for both instances: to add and to delete. Another
14066 testimony that the Bible has been altered we have in
14067 the Russellites, whose version has many alterations.

14068 It is worse when they delete than when they add
14069 because if it is true that when something is added
14070 there is always the possibility of detection and
14071 rejection, when something is deleted, there is only
14072 the possibility of detecting it, suspecting it, but not
14073 reintegrating it. What I am certain of is that **the**
14074 **Bible, as it stands, is sufficient for the plans of**
14075 **God** and nothing more needs to be searched.

14076 *

14077

14078

14079 **It appears that there also were traditional**
14080 **narrations that Paul knew of**

14081 Paul speaks of various cases that are not
14082 mentioned nor understood in the entire Bible. He
14083 says that **Moses refused to be called the grandson**
14084 **of Pharaoh or son of his daughter.** It is possible
14085 that Paul knew this due to reliable traditional
14086 narrations that were probably known during those
14087 days or by way of writings we do not have today.

14088

14089 *“By faith Moses, when he was come to years,*
14090 *refused to be called the son of Pharaoh's*
14091 *daughter.”* (Hebrews 11:24)

14092

14093 **I disregard the idea that these cases** mentioned
14094 **by him could have been revealed to Paul personally,**
14095 **because he is mentioning them as cases that all**
14096 **knew about** and that served him as reminders to
14097 them, as an instructive example. If these cases were
14098 not generally known, he would not have mentioned
14099 them as if the rest knew about them, but that he

14100 would have mentioned that they had been revealed
14101 to him.

14102 **Same thing could also be said of verse 34,**
14103 where he says that there were some in the Old
14104 Testament who, by faith, had quenched the violence
14105 of fire. As far as I can remember, such a thing is
14106 never narrated in the Bible. The only thing a bit
14107 similar is the episode of the fire when Moses prayed
14108 (Numbers 11:1-3). Also, the one about Daniel's
14109 friends in the oven of fire, but these did not quench
14110 the fire at any time, the only thing that happened
14111 and which is enough, was that the fire did not
14112 overtake them. Therefore, I don't believe that it was
14113 referring to these.

14114
14115 *“Quenched the violence of fire, escaped the*
14116 *edge of the sword, out of weakness were made*
14117 *strong, waxed valiant in fight, turned to flight*
14118 *the armies of the aliens.”* (Hebrews 11:34)

14119
14120 **The same thing occurs in verse 35, where it**
14121 **says “...others were tortured...”**. This appears to be
14122 referring to the torture rack, a torture inflicted by
14123 stretching the victim till the joints disunite. I say
14124 that because the translation in Spanish specifies that
14125 “they were **stretched**”. Evidently some things like
14126 that happened to some faithful believers of the time
14127 before Christ, perhaps from the time of the
14128 Macabees. These things also do not appear outside
14129 of the Epistle to the Hebrews.

14130
14131 *“Women received their dead raised to life*
14132 *again, **and others were tortured, not***
14133 *accepting deliverance; that they might obtain*
14134 *a better resurrection.”* (Hebrews 11:35)

14135

14136 **Further ahead, in verse 37, it mentions those**
14137 **who were sawed.** As I can remember there is not
14138 one place in the Old Testament where such a thing
14139 is narrated. The only similar case is of David
14140 sawing those of the city of Rabbah, but not a case of
14141 something that believers were sawed.

14143 *“They were stoned, **they** were sawn asunder,*
14144 *were tempted, were slain with the sword, they*
14145 *wandered about in sheepskins and goatskins;*
14146 *being destitute, afflicted, tormented.”*

(Hebrews 11:37)

14149 **In 12:21 Paul says that Moses said: “*T***
14150 ***exceeding fear and quake*”.** These words of Moses
14151 are not registered in any other passage of the Bible.
14152 This is a sign that these things, so much Paul as the
14153 Hebrews whom he was addressing, knew them by
14154 some other means that is not within our reach today.
14155 It may be because of tradition or writings that they
14156 have not reached us.

14158 *“And so terrible was the sight, that Moses*
14159 *said: I exceedingly fear and quake.”*

(Hebrews 12:21)

It is important to note the great number of these Biblical citations, inexistent to us today, that the Apostle makes in the epistle to the Hebrews. Perhaps precisely because he was addressing the Hebrews, who, like him, knew these things it is that he says them. Therefore, we should think that Paul knew all of this from tradition or writings that are inexistent today.

James also mentions writings that have not
reached us. Here he mentions something that has to

14172 be a missing part of Scripture. We cannot admit in
14173 this case the possibility, as in other times I have
14174 admitted that this deals with tradition, because he
14175 clearly specifies that this is what Scripture says. As
14176 far as I can remember, such a thing does not exist in
14177 any place of the Bible that we have today.

14178
14179 *“Do ye think that **the Scripture** saith in vain:*
14180 *The spirit that dwelleth in us lusteth to envy?”*
14181 (James 4:5)

14182
14183 **If is it not knowledge attributable to tradition,**
14184 **it has to be that the section of Scripture which he**
14185 **mentions with such authority is lost.** At the end of
14186 this epistle (5:20), we can note that it ends abruptly,
14187 without the farewells or phrases of blessing
14188 customary in others, and without even saying amen.
14189 This insinuates the loss of the final segment of this
14190 epistle as well.

14191 As we have seen throughout this chapter, there
14192 were writings that were used in antiquity, that have
14193 not passed onto us, which is to say, that they are not
14194 contained in the Bible.

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14201 **Chapter 27**

14202 **The use of hyperbole in the Bible**

14203
14204 **Hyperbole in common language**
14205 **The 25th factor** is to realize that in the Bible there
14206 are a multitude of hyperboles in the same way as

14207 there are in our daily language. We have to learn to
14208 understand in the Bible when hyperbole is used, as
14209 when it is used in common language.

14210 **Hyperbole is a rhetorical use of language** that
14211 consists of exaggerating what is being said, almost
14212 always with the objective of attracting the attention
14213 or impress the listener, not with the objective of
14214 deceiving him.

14215 It is not hyperbole to lie by saying that we caught
14216 a fish that weighed 20 pounds when in reality it
14217 only weighed 2 pounds. If we catch a fish that is
14218 big, hyperbole would be to say that it looked like a
14219 whale. No one is going to believe that it was the
14220 size of a whale, but would understand that it is big.
14221 On the other hand, to say that it weighed 20 lbs.
14222 when it only weighed two pounds is a lie because
14223 the listener can believe it. Saint Paul was given to
14224 use hyperbole in his epistles, which makes those
14225 who don't know the Bible, confused with its
14226 doctrines.

14227 In this way, in common language we say things
14228 like "they beat him to a pulp", with which we want
14229 to let the listener know that the beating given to the
14230 unfortunate one was very big, not that they truly
14231 beat him to a pulp. When it has been a long time
14232 since we have seen a friend and someone asks about
14233 him, we sometimes say "we have not seen him in a
14234 million years", but they all understand that I am not
14235 in reality referring to a million years.

14236 We have many hyperbolic expressions in Spanish;
14237 for example: "they gave him a sack of kicks", "I
14238 have told you a thousand times", "he is rotted in
14239 money", "dances like a spinning top", etc.. We
14240 could place millions of examples; and in this case
14241 when I say "millions of examples", I have

14242 unconsciously used hyperbole, because I cannot
14243 place a million examples.

14244 In spite of the exaggeration of these phrases, we
14245 all understand their true significance. No one thinks
14246 that kicks come in sacks; we all know that no one
14247 has said something a thousand times, no one rots in
14248 money; anyone dancing by using fast and
14249 continuous turns would die; and finally, I, as a
14250 maximum can probably remember a thousand
14251 examples of hyperbole, but it would never reach a
14252 million.

14253 **What I am trying to say with all of this is that**
14254 **in the same way that we know how to understand**
14255 **what is said in daily language, we should try to**
14256 **understand the use of hyperbole in the Bible and not**
14257 **hang on to them as a means to justify our erroneous**
14258 **doctrines, improper behavior and our filthy lusts.**

14259 In the Bible, hyperbole is used for the same
14260 reasons: as a manner of speech by men, and also
14261 with the purpose of impregnating an important
14262 concept in the mind of the reader. The one with the
14263 most use of hyperbole in Sacred Scripture is our
14264 fellow brother Paul, but it is not only him. Let's see
14265 some examples.

14266 *

14267
14268
14269 **All the cattle did not die nor was all the**
14270 **vegetation destroyed, this is hyperbole**

14271 In Exodus 9:6 it says that due to this **fifth plague**
14272 (which was an illness of pestilence in the animals),
14273 **“all”** the cattle of Egypt died. Is this hyperbole or
14274 precise data? Let's analyze.

14275
14276 *“And the LORD did that thing on the*
14277 *morrow, and **all** the cattle of Egypt died, but*

14278 *of the cattle of the children of Israel died not*
14279 *one.”* (Exodus 9:6)
14280

14281 **If we read the announcement of the seventh**
14282 **plague, the one about hail,** we see that Pharaoh
14283 and the Egyptians are warned that the **cattle** that is
14284 not gathered (in refuges) would die (9:19), further
14285 on (20 and 21) it narrated how the Egyptians that
14286 listened to the warning saved **their cattle** and the
14287 ones who did not obey lost **their cattle**. This is a
14288 sign that the Egyptians had cattle **after the fifth**
14289 **plague** in which it is said that “**all**” the cattle of
14290 Egypt had died. Let’s see.
14291

14292 *“¹⁹ Send therefore now, and gather thy*
14293 *cattle, and all that thou hast in the field; for*
14294 *upon every man and beast which shall be*
14295 *found in the field, and shall not be brought*
14296 *home, **the hail** shall come down upon them,*
14297 *and they shall die. ²⁰ He that feared the word*
14298 *of the LORD among the servants of Pharaoh,*
14299 ***made his servants and his cattle flee into the***
14300 ***houses.** ²¹ And he that regarded not the word*
14301 *of the LORD, left **his servants and his cattle***
14302 *in the field.”* (Exodus 9:19-21)
14303

14304 **If “all” the Egyptian cattle was destroyed**
14305 **previously by the fifth plague,** (the one about the
14306 illness or pestilence of the cattle), according to what
14307 it clearly says in Exodus 9:6, how then, now, **upon**
14308 **announcing the seventh plague (of hail),** can it
14309 speak once again of destroying the cattle of the
14310 Egyptians? Hadn’t it **all** been destroyed by the fifth
14311 plague? How is that explained?

14312 **It is a hyperbole,** something not surprising in the
14313 people of the Middle East and even in our own

14314 countries. In addition, in the Bible it is used very
14315 often. Also could happen that the Egyptians bought
14316 from Hebrews some cattle, but I doubt it.

14317 **Something similar to this occurs with the**
14318 **vegetation in Exodus 9:25, which says that the**
14319 **hail tore out “all” the trees and wounded “all”**
14320 **the grass; only to see further along in Exodus 10:5,**
14321 **12 and 15 that in reality the hail had left grass and**
14322 **fruit on the trees. From this we can gather that it**
14323 **had not torn all the trees** nor tore them up
14324 completely, but that this is merely hyperbole.

14325 We also see that after the plague of hail, grass was
14326 left because in 10:15 it says that the locusts had
14327 consumed all the grass. If the trees would have been
14328 torn out from the hail as completely and in the
14329 totality that it says there, there would not have been
14330 time for them to grow once again and be eaten by
14331 the locusts of the eighth plague.

14332
14333 *“And the hail smote, throughout all the land*
14334 *of Egypt, all that was in the field, both man*
14335 *and beast; and the hail smote every herb of*
14336 *the field, and brake every tree of the field.”*
14337 (Exodus 9:25)

14338
14339 **Rather we should understand** that the hail
14340 affected all the trees or almost all of them, tearing
14341 up some branches, but leaving behind some that
14342 also had the fruit that the locusts ate later on. In the
14343 three following passages we will see how in each it
14344 says that the locust was going to eat what was left
14345 after the hail. Therefore, the hail did not destroy **all**
14346 the vegetation; it was hyperbole.

14347
14348 *“And they shall cover the face of the earth,*
14349 *that one cannot be able to see the earth, and*

14350 *they shall eat the residue of **that which is***
14351 ***escaped, which remaineth unto you from the***
14352 ***hail, and shall eat every tree** which groweth*
14353 *for you out of the field.” (Exodus 10:5)*

14354
14355 *“And the LORD said unto Moses: Stretch out*
14356 *thine hand over the land of Egypt **for the***
14357 ***locusts, that they may come up upon the land***
14358 ***of Egypt, and eat every herb of the land, even***
14359 ***all that the hail hath left.**” (Exodus 10:12)*

14360
14361 *“For they covered the face of the whole*
14362 *earth, so that the land was darkened; **and***
14363 ***they did eat every herb of the land, and all***
14364 ***the fruit of the trees which the hail had left;***
14365 *and there remained not any green thing in the*
14366 *trees, or in the herbs of the field, through all*
14367 *the land of Egypt.” (Exodus 10:15)*

14368
14369 *Something similar we see with Exodus 9:3 in*
14370 *relation to 14:9, 18 and 23. In 9:3 it says that in the*
14371 *livestock of the Egyptians there were horses. Later*
14372 *it tells us in verse 6, which we have already read*
14373 *that **all** the livestock of the Egyptians died. It can be*
14374 *understood that “all” included horses. However, we*
14375 *see that when the Israelites crossed the Red Sea, the*
14376 *Egyptians followed them on horseback. Therefore,*
14377 ***all** the horses were not destroyed, which is to say*
14378 *that **all** the livestock of the Egyptians had not died,*
14379 *as is said in verse 6; that was hyperbole.*

14380
14381 *“Behold, the hand of the LORD is upon thy*
14382 *cattle which is in the field, upon **the horses,***
14383 *upon the asses, upon the camels, upon the*
14384 *oxen, and upon the sheep; there shall be a*
14385 *very grievous murrain.” (Exodus 9:3)*

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*“But the Egyptians pursued after them, **all the horses and chariots of Pharaoh, and his horsemen,** and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.” (Exodus 14:9)*

*“And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his **horsemen.**” (Exodus 14:18)*

*“And the Egyptians pursued, and went in after them to the midst of the sea, even **all Pharaoh's horses, his chariots, and his horsemen.**” (Exodus 14:23)*

As we can see, these expressions meaning totality are almost always hyperbolic. It is like when upon the narration of combat they say they didn't even leave the cat alive. In reality no one went through the trouble of killing the useful little animal. **The most beautiful thing that all these** hyperboles have is that they demonstrate to us, thoroughly, that throughout various millenniums, **the Bible has been sacredly respected by the believers. The keepers of the writings, its guardians and those who copied it have respected it to the extent that they have not “fixed” it in order to eliminate those supposed “contradictions”.**

This is proof and gives us a guarantee that the other things that the Bible says have also not been “corrected” or “fixed”. It means, that the exactitude of the prophecies is not the product of a “fix” nor of its posterior writings to the fact, but the Word of God, who is the only One who can predict the

14422 future. This should become to the believers, as a
14423 stimulus to their faith even that to the enemies of
14424 God are (apparently) errors or contradictions. They
14425 are in reality natural hyperbole of the language of
14426 the nations.

14427 *

14428
14429
14430 **The stones that Joshua removed from the**
14431 **Jordan. Reasons for twisted interpretation**

14432 Upon reading Joshua 4:7 we see that Joshua said
14433 that the stones taken out of the Jordan and then later
14434 built as a monument in remembrance of how the
14435 nation had passed on dry land, would serve “...for a
14436 memorial unto the children of Israel *for ever.*”
14437 The phrase “for ever”, does not mean perpetually;
14438 but “for a long time”. Does anyone today know
14439 where that monument stands?

14440
14441 *“⁶ That this may be a sign among you, that*
14442 *when your children ask their fathers in time to*
14443 *come, saying: What mean ye by these stones?*
14444 *⁷ Then ye shall answer them: That the waters*
14445 *of Jordan were cut off before the ark of the*
14446 *covenant of the LORD; when it passed over*
14447 *Jordan, the waters of Jordan were cut off, and*
14448 *these stones shall be for a memorial unto the*
14449 *children of Israel for ever.”* (Joshua 4:6-7)

14450
14451 There are hyperbolic expressions that should not
14452 be taken literally. Now, anyone would ask **how do I**
14453 **know when an expression is hyperbolic and**
14454 **when it isn’t?** Good judgment, the desire to find the
14455 truth, not try to take certain passages as excuses or
14456 basis for our lust or false doctrines, would help
14457 greatly. Analyzing passages broadly, keeping in

14458 mind the totality of the Bible and not just that
14459 isolated passage would also help. Not mixing our
14460 feelings or mean interests when interpreting, not
14461 trying to justify our past sins, present or future, etc.,
14462 these are all factors which also help towards a good
14463 interpretation.

14464 The believer tends to twist Scripture so that it will
14465 support or justify his lusts or sins. In many cases,
14466 he takes the use of hyperbole as if it were precise
14467 information.

14468 *

14469
14470
14471 **Nebuchadnezzar did not take captive all of**
14472 **Jerusalem**

14473 As I have said on other occasions, sometimes in
14474 the Bible we have to give words the meaning that
14475 the context warrants and not the absolute
14476 grammatical meaning. In this case we have that in
14477 Second Kings 24:14 it begins by saying that
14478 Nebuchadnezzar “...*carried away all of*
14479 *Jerusalem...*” then later, in this same verse, we can
14480 see that he left “...*the poorest sort of the people of*
14481 *the land*”. Therefore, it is evident that he did not
14482 take **all of Jerusalem**.

14483 It is a very common custom to express ourselves
14484 in hyperbolic form. If we are witnesses to a tornado,
14485 an earthquake, or something of the sort, when we
14486 are asked commonly we say something like
14487 “everything is destroyed there”; however, as soon
14488 as we see with our own eyes, we realize that many
14489 buildings remained standing, even if many are in
14490 ruins. This same tendency towards hyperbole is
14491 what is evidenced in this verse; it does not deal with
14492 deceit or inaccuracy, because no one was trying at
14493 any moment to give an exact report. Even further

14494 along, in the same verse, the writer says that not all
14495 of Jerusalem was taken.

14496
14497 *“And he carried away all Jerusalem, and all*
14498 *the princes, and all the mighty men of valour,*
14499 *even ten thousand captives, and all the*
14500 *craftsmen and smiths; none remained, save*
14501 *the poorest sort of the people of the land.”*
14502 (II Kings 24:14)

14503
14504 This should serve as an example to be prudent
14505 upon interpreting certain verses or passages that
14506 contain words and phrases like these but that are in
14507 opposition with the rest of the Bible.

14508 *

14509
14510
14511 **The fire would not be quenched; yes, it was**
14512 **quenched**

14513 We cannot always take what is said in a passage
14514 as a revelation of what is to occur. We cannot
14515 confuse a revelation with hyperbole. In this case in
14516 Jeremiah, hyperbole is used to warn that the
14517 punishment would be completed. It is not trying to
14518 reveal that the fire was going to last eternally.

14519
14520 *“But if ye will not hearken unto me to hallow*
14521 *the sabbath day, and not to bear a burden,*
14522 *even entering in at the gates of Jerusalem on*
14523 *the sabbath day; then will I kindle a fire in the*
14524 *gates thereof, and it shall devour the palaces*
14525 *of Jerusalem, and **it shall not be quenched.**”*
14526 (Jeremiah 17:27)

14527
14528 In this case, the hyperbole consists of it saying “*it*
14529 *shall not be quenched*”, being that we all know that

14530 it was quenched. What it is trying implant in the
14531 intellect of the one hearing or the reader, is that
14532 once the doors of the city and the palaces begin to
14533 burn, the fire would continue until it's destructive
14534 deed was done, it would not be put out until it was
14535 complete.

14536 *

14537
14538

14539 **Chilling hyperboles of Saint Paul**

14540 The epistles to the Romans is full of assertions
14541 that are extremely polemic, that we only accept
14542 because of who said it. The fact that an affirmation
14543 is registered in the Bible does not guarantee us that
14544 the affirmation is correct, because we have to
14545 remember that in it are registered what was
14546 correctly and incorrectly said.

14547 **The very fact that a person from the Bible said**
14548 **something** does not necessarily mean that it is
14549 correct. It is more the moment in which it is said,
14550 who says it, why it is said, etc., all these together is
14551 what dictates whether it should be considered
14552 correct or not.

14553 What David said or did with regard to Uriah, is
14554 not norm of conduct for anyone. With regard to
14555 what Solomon did, it should not be imitated; but
14556 what is said in Proverbs, yes. What Balaam said
14557 was not correct, etc.. What I am trying to say with
14558 all of this is that not everything said by a Biblical
14559 character has to be correct. Let's see.

14560

14561 ***“¹ I say the truth in Christ, I lie not, my***
14562 ***conscience also bearing me witness in the***
14563 ***Holy Ghost, ² that I have great heaviness and***
14564 ***continual sorrow in my heart. ³ For I could***
14565 ***wish that myself were accursed from Christ***

14566 *for my brethren, my kinsmen according to the*
14567 *flesh.”* (Romans 9:1-3)

14568

14569 What Paul says here borders on heresy and
14570 blasphemy; **it is almost the equivalent of rejecting**
14571 **the only salvation that is offered**, in favor of some
14572 relatives who have not wanted to see reality.

14573 What Paul says here means that he would want to
14574 be put apart from Christ if it meant that his relatives
14575 and brothers would convert to Christianity. In other
14576 words, that he would like to be eradicated from the
14577 presence of the Lord, not see Him again, not have
14578 communion with God, Christ and the Holy Spirit, if
14579 with that horrific sacrifice, he would achieve the
14580 conversion of his relatives.

14581 I, in reality, honestly, do not truly believe that
14582 Paul felt himself capable of what he said. It appears
14583 to me as one of his biggest use of hyperbole. This is
14584 one of those many things which he affirms, that
14585 cannot be taken on face value and that we have to
14586 try to understand them taking into consideration the
14587 character of who is speaking, who he is speaking to
14588 and why he is speaking. That is the reason why
14589 Peter says what he says in II Peter 3:15-16. Let's
14590 see.

14591

14592 “¹⁵ *And account that the longsuffering of our*
14593 *Lord is salvation; even as our beloved brother*
14594 *Paul also according to the wisdom given*
14595 *unto him, hath written unto you; ¹⁶ as also in*
14596 *all his epistles, speaking in them of these*
14597 *things; in which are some things hard to be*
14598 *understood, which they that are unlearned*
14599 *and unstable wrest, as they do also the other*
14600 *scriptures, unto their own destruction.”*

14601 (II Peter 3:15-16)

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If we analyze what Paul said, it is the equivalent of affirming that he loved his family so much that he loved to them more than to God, Christ and the Holy Spirit, together, and that is why he was willing to deny himself from the presence of God as long as he could give it to his relatives. He was willing (if we believe what he says) to deprive God of his company in order to give Him the company of others, who he (Paul) loved and who, up to that point had no interest in converting to the Lord. That would mean, I repeat (if we were going to believe it; and I don't believe it) that Paul loved his relatives more than to God, Christ and the Holy Spirit, and even preferred to go to Hell instead of Heaven, as long as his relatives went to Heaven, in spite of the fact that they did not want to accept Jesus Christ. Can we believe such a thing from a man like Paul, who showed all the way up to his martyrdom (according to tradition) his love for the Trinity? By no means.

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What, then, is the alternative? Realize that Paul spoke in a very hyperbolic and intricate manner, and we have to be excessively prudent in what he says, if such a thing seems to contradict itself with the concepts that we acquire from the rest of the Bible.

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Paul, knowing that whomever rejects a salvation so great does not have another opportunity, as he himself says in Hebrews 2:3; 6:4-6 and 10:29 and loving God as he did, it is not logical to think that he truly felt what he said in the passage mentioned, but that it has to be one of his biggest use of hyperbole.

14637 ***“How shall we escape, if we neglect so great***
14638 ***salvation; which at the first began to be***
14639 ***spoken by the Lord, and was confirmed unto***
14640 ***us by them that heard him.”***

14641 (Hebrews 2:3)

14642
14643 ***“⁴ For it is impossible for those who were***
14644 ***once enlightened, and have tasted of the***
14645 ***heavenly gift, and were made partakers of the***
14646 ***Holy Ghost, ⁵ and have tasted the good word***
14647 ***of God, and the powers of the world to come,***
14648 ***⁶ if they shall fall away, to renew them again***
14649 ***unto repentance; seeing they crucify to***
14650 ***themselves the Son of God afresh, and put him***
14651 ***to an open shame.”*** (Hebrews 6:4-6)

14652
14653 ***“Of how much sorer punishment, suppose ye,***
14654 ***shall he be thought worthy, who hath trodden***
14655 ***under foot the Son of God, and hath counted***
14656 ***the blood of the covenant, wherewith he was***
14657 ***sanctified, an unholy thing, and **hath done*****
14658 ***despite unto the Spirit of grace?.”***

14659 (Hebrews 10:29)

14660
14661 **The man who wrote these last three passages,**
14662 **knows that there is no second opportunity for**
14663 **salvation. That is why, to me this is the most**
14664 **polemic of all polemic and hyperbolic assertions**
14665 **that Paul makes in his Epistle to the Romans and in**
14666 **the other epistles.**

14667 **This should serve as a guide to understanding**
14668 **Paul when he speaks. I don’t see it as sensible, in a**
14669 **mature Christian, who has read all the Bible many**
14670 **times, and has it in his heart and in his mind, to**
14671 **form a doctrine with this or that verse of Paul’s,**

14672 because it leads to error if there is not integral and
14673 balanced vision of the Bible and its mentors.

14674 **Paul had as much authority as Peter, James,**
14675 **Matthew, Luke, John, Moses or Isaiah.** To have
14676 such a partial and narrow perspective of the Bible,
14677 as well as to suffer from “saintpaulism”, leads to
14678 many errors in good faith, that not by being errors
14679 in good faith are not errors, and not by being of
14680 good faith keep us away from feeling its damaging
14681 effects. That would be like if we climb a great
14682 height and we make in very good faith a false step.

14683 **Don’t anyone take this that is said by me as a**
14684 **pretext to undervalue** what the great Saint Paul
14685 says. Instead take it as a reason to analyze things
14686 that Saint Paul expresses, but seem to be
14687 contradictory to the rest of the Bible; above all, his
14688 use of hyperbole as he does in this case, which
14689 could have a terrible impact in the mind of the
14690 reader.

14691 *

14692

14693

14694 **Either what Saint Paul says is hyperbole, or**
14695 **Christians can steal, consult seers (spiritualists),**
14696 **commit adultery and murder**

14697 In I Corinthians 6:12-13 we have a very good
14698 example of the hyperbolic form in which Paul
14699 speaks, which puts us on guard over the care and
14700 prudence we must have in order to not establish
14701 doctrine in isolated verses of his Epistles. In the
14702 way he speaks in this passage, it gives us the
14703 sensation a priori that Paul says that we can do
14704 whatever we want, but that not everything is
14705 convenient. However, if that inconvenience is of no
14706 importance to us, then we can do all we want

14707 because **everything** is licit. Here is one of the most
14708 confusing hyperboles used by Paul.

14709
14710 *“**All** things are lawful unto me, but all*
14711 *things are not expedient; **all** things are lawful*
14712 *for me, but I will not be brought under the*
14713 *power of any.”* (I Corinthians 6:12)

14714
14715 Paul says in verse 12 that everything is licit, that
14716 simply not everything is convenient. Something like
14717 it is licit for me to change jobs, but I don't do it
14718 because it is not to my convenience or advantage.
14719 Upon applying this to daily life it would be
14720 **something like saying that it is permissible to me**
14721 **to steal, commit adultery, fornicate, murder,**
14722 **worship images, consult spiritualists, etc., but I**
14723 **don't do it because it is not to my advantage.**
14724 This is the foolish way that many interpret what is
14725 said by Paul.

14726 **However, in the following verse, 13, we see that**
14727 **fornication was not licit.** As we can see it is very
14728 problematic to take upon face value **the hyperboles**
14729 or symbolisms of the apostle. In verse 13, Paul
14730 seems to contradict what he affirms in verse 12.

14731
14732 *“Meats for the belly, and the belly for meats,*
14733 *but God shall destroy both it and them. Now*
14734 ***the body is not for fornication, but for the***
14735 ***Lord; and the Lord for the body.”***
14736 (I Corinthians 6:13)

14737
14738 **But, is it true that he is contradicting himself?**
14739 **No, of course not.** What happens is that in the first
14740 case (6:12), **he is referring to all those things**
14741 **permitted by God, which he want to refuse if**
14742 **they were not beneficial to his work.** He was not

14743 saying that everything, absolutely everything, was
14744 licit. What he is saying is that all these things that
14745 were permissible for him to do, he denied himself
14746 from doing the ones that were not to the benefit of
14747 his mission, even if he had the right to do them.

14748 **A good example** was the fact that in spite of
14749 having the right to receive economical assistance
14750 for his work, (which was authorized by Jesus Christ
14751 himself), he did not make use of that right. It is not
14752 logical to think that when Paul says “everything is
14753 lawful”, he is referring to everything, including
14754 theft, murder, adultery, fornication, worshipping
14755 images, consulting spiritualists, etc.. This is a good
14756 example of the Pauline hyperboles.

14757 In a case like this, we are lucky that we have the
14758 clarification to the strange and apparently heretical
14759 affirmation made by Paul, in the following verse,
14760 but in other cases it is not like this. Not
14761 withstanding, all of this helps us to be on guard
14762 about the use of hyperbole in the Bible.

14763 *

14764 14765 14766 **Another three hyperbolic affirmations of Paul**

14767 Upon reading what Paul says in Ephesians 3:8,
14768 we have to come to the conclusion that either Paul
14769 is speaking using hyperbole, or he is really the most
14770 unworthy of all the believers in his time. Since the
14771 latter is illogic, we have to conclude that it is a
14772 hyperbole that Paul is using.

14773
14774 *“Unto me, who am less than the least of all*
14775 *saints, is this grace given, that I should*
14776 *preach among the Gentiles the unsearchable*
14777 *riches of Christ.”* (Ephesians 3:8)
14778

14779 In the next verse Paul says that, in his time, the
14780 gospel was preached to **every creature**. Evidently,
14781 this is a hyperbole used by Paul, because in reality it
14782 never reached all and each and every one of the
14783 inhabitants of Europe, Asia, Africa, America and
14784 the Oceania.

14785
14786 *“If ye continue in the faith grounded and*
14787 *settled, and be not moved away from the hope*
14788 *of the gospel, which ye have heard, and*
14789 *which was preached to **every creature which***
14790 ***is under heaven; whereof I Paul am made a***
14791 *minister.”* (Colossians 1:23)

14792
14793 Finally, we have the wise exhortation of having
14794 the prayer as something of great importance in our
14795 lives. The exhortation is wise, if one understand
14796 what Saint Paul is trying to say, not what he is
14797 grammatically saying. Definitely, what is said by
14798 him is hyperbole. Let's see.

14799
14800 *“Pray without ceasing.”*
14801 (I Thessalonians 5:17)

14802
14803 If we use common sense we will realize that Paul
14804 advises us to appeal to prayer as many times as it is
14805 necessary. Under no circumstance is he advising us
14806 to pray without ceasing. That would mean that we
14807 could not sleep, work, bathe, preach, or anything
14808 because we could not cease praying.

14809 *

14810
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14813

14814 **The people was not as numerous as the stars,**
14815 **that is hyperbole**

14816 In Deuteronomy 1:10 we see the use of the phrase
14817 “as the stars of heaven for multitude”, which does
14818 not mean in this case what we grammatically could
14819 interpret. If we were going to interpret this phrase
14820 on face value we would have to attribute this to a
14821 value of trillions, and that amount is absurd in the
14822 specific case we are dealing with. Why?

14823 *“The LORD your God hath multiplied you,*
14824 *and, behold, ye are this day as the stars of*
14825 *heaven for multitude.”*
14826

14827 (Deuteronomy 1:10)
14828

14829 If we go to Exodus 12:37 and Numbers 11:21 we
14830 will see that the men that departed from Egypt were
14831 600,000 whereby we can calculate that the nation
14832 was about two and a half million at the most.
14833 Being that the people that went out of Egypt was
14834 less than three million and being that the stars are
14835 more than one trillion, it is evident that the
14836 significance of the phrase: “as the stars of the
14837 heaven for multitude”, is not a true significance in
14838 exactitude, but a rhetorical figure to express a great
14839 quantity.

14840 During that time, when there was no electricity
14841 and therefore, no luminous contamination in the
14842 atmosphere, wherever one stood at nighttime, they
14843 saw thousands and thousands of stars. The people,
14844 upon seeing that great quantity of stars that they
14845 could not count, a rhetorical phrase was generated
14846 in which they were trying to express the immensity
14847 of a given number, by comparing it with the number
14848 of the stars.

14849 It is good to bear these things in mind and things
14850 like this, when interpreting Scripture. **We cannot**
14851 **fall to the other extreme either, pretend that**
14852 **nothing or very little is literal.** On a regular basis,
14853 words should be interpreted with their grammatical
14854 significance, unless we realize that it is dealing with
14855 a rhetorical issue. The best way to realize if it is or
14856 not literal what is being said, is to have in mind its
14857 context and what is said in the rest of the Bible
14858 about that same issue. The integral reading of the
14859 Bible and not that of certain passages only, will
14860 bring to mind the light we need, if we are also
14861 honest upon interpretation.

14862 **It is not only by praying,** that it may come to the
14863 light, in addition, we need to be honest and
14864 dispassionate after we pray. In the same way that
14865 the solution is not only to pray for our daily bread,
14866 but it is also necessary to go out and work.
14867 Likewise, the solution is not only to ask God to
14868 liberate us from sin, we also have to separate
14869 ourselves from places where it is only to sin we
14870 could go, and from persons that only spend time
14871 with us in order to sin.

14872 As we can see, the use of hyperbole fulfills its
14873 function which is to highlight the value of what is
14874 being said, and that is how it is used in the Bible
14875 and in our daily conversation. With the use of
14876 hyperbole we try to impress a concept in a listener.
14877 Our good judgment and the comparison of what is
14878 said in the rest of the Bible will guide us with
14879 absolute assurance in its reading.

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Chapter 28

How the Bible was made

The time that our first fathers lived one with the other

Factor number 26 is to understand how the Bible was formed. This was not a book that was written in one sitting, nor in just one era, nor by only one person. The Bible is made up of 66 different books. At times, a sole author wrote more than one book; other times, one sole book was written by more than one author.

The Bible is the juxtaposition of many parchments or scrolls; some inherited from ancestors, like the ones in Genesis, others are written by the prophets, others are written by people that helped these, others by direct order or revelation from God.

It is very possible that a large part of what is known about the origin of creation had passed from fathers to sons up until it reached our common father, Noah. I suppose that he received not only the narrations of his ancestors, but parchments that were later inherited by Abraham, Isaac, Jacob and the principal people of the nation.

Let's now see how the oral history could have been transmitted. We are going to first present the list of the first eleven patriarchs, placing the name of the patriarch in the first column; in the second column the year in which he was born, and in the third column the year in which he died. These years refer to the years since creation, the years from the date in which God created Adam. That would be year zero. Since Adam lived 930 years, therefore,

14920 the date of his death had to be the year 930 of the
 14921 creation. Since Seth was born when Adam was 130
 14922 years old, therefore, the birth of Seth occurred in the
 14923 year 130 of the creation, and so on successively,
 14924 each one of the first patriarchs. The first ten
 14925 patriarchs are common to **all** human beings; Noah is
 14926 the last patriarch that is common to **all** of us. The
 14927 data presented here I obtained from Chapter 5 of
 14928 Genesis, which is where you can verify this.

14929	Name	Birth Date	Date of Death
14930	Adam	-----0	-----930
14931	Seth	-----130	-----1042
14932	Enosh	-----235	-----1140
14933	Kenan	-----325	-----1235
14934	Mahalalel	-----395	-----1290
14935	Jared	-----460	-----1422
14936	Henoch	-----622	-----987
14937	Methuselah	-----687	-----1656
14938	Lamech	-----874	-----1651
14939	Noah	-----1056	-----2006
14940	Shem	-----1556	-----2156

14941
 14942
 14943 Based on this list, I was able to construct the
 14944 graphic presented on page 422, in order to show in a
 14945 visual form, the time that our forefathers coexisted
 14946 with each other.

14947 There are some who doubt the veracity of what is
 14948 narrated in the Bible, asking how these things could
 14949 have been known by the authors of these books.
 14950 **The first thing** we should realize is that God could
 14951 have inspired all of them; **the second** is that God
 14952 could have allowed the parchments that were
 14953 written by the forefathers to reach them, which
 14954 could have been preserved through Noah, and then
 14955 all be compiled into one in Genesis; and **the third**,

14956 is that they could have been preserved by family
14957 tradition, being that **people in those times lived**
14958 **with their parents, grandparents, great**
14959 **grandparents, great-great grandparents, etc., for**
14960 **various centuries**. That is something that we don't
14961 easily realize when we read the Bible, but that it is
14962 much easier to realize this when we make a graph in
14963 which the life span of each patriarch is represented
14964 by a horizontal bar placed between the year they
14965 were born and the year they died. That is the graph
14966 **on page 422.**

14967 When we analyze the graph where is presented
14968 the time in which the patriarchs lived with one
14969 another, notice on **the extreme left of the bar that**
14970 **represents the life of each patriarch, we find the**
14971 **line which represents the date of their birth, and**
14972 **on the extreme right, the line that represents the**
14973 **date of their death.** I have established this based on
14974 the computations that I have made, given the data in
14975 Genesis 5:1-32; 11:10-26; 21:5; 25:26.

14976 The bars from Adam through Peleg are one under
14977 the other successively; but because they did not all
14978 fit in that order, I had to place the rest in a space
14979 above to the right of the previous ones. The bars
14980 that are Adam, Jared, Noah and Shem, are repeated
14981 with a darker color in order to facilitate the
14982 comparison, and realize who lived with whom and
14983 during what time. The number that is inside the
14984 extreme left of each bar, is the number of the
14985 corresponding generation of the patriarch whose
14986 name is in the bar. The number that is on the
14987 extreme right, inside the bar is the years of the life
14988 span of that patriarch.

14989 **If we analyze the graph of the time during**
14990 **which the patriarchs lived among each other we**
14991 **will see notable things:**

14992 **a)** Anyone of the 7 first forefathers lived for more
14993 than four centuries with Adam, except Henoah who
14994 lived with him for almost four centuries, his entire
14995 “short” life of “only” 365 years.

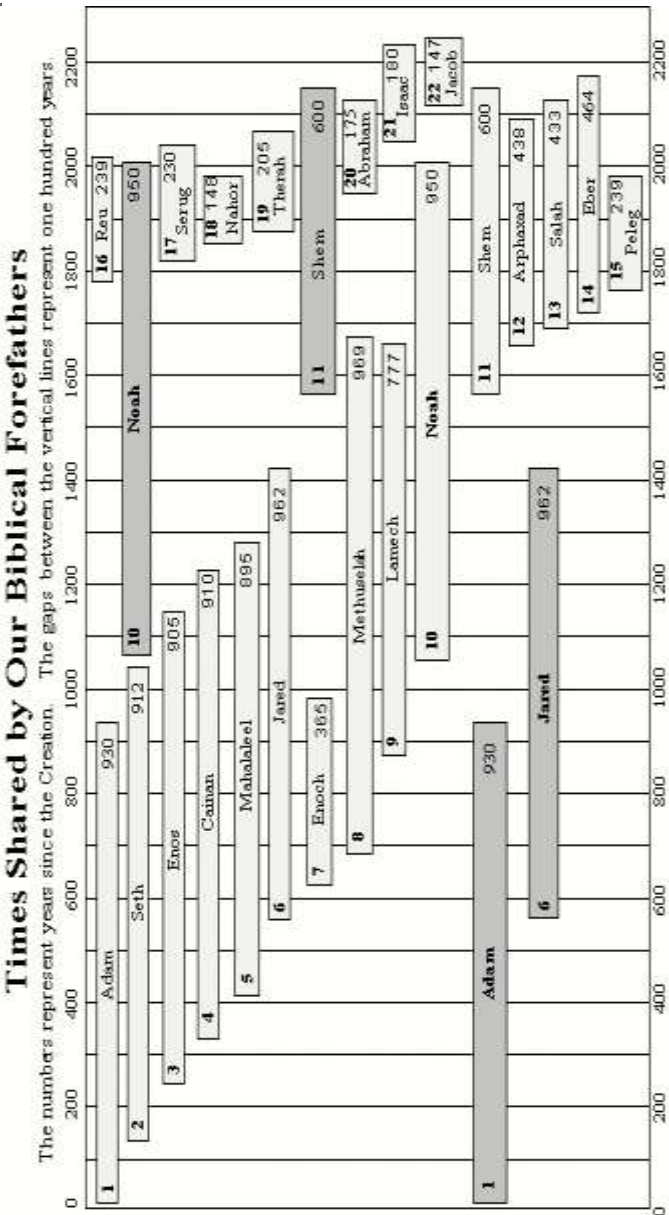
14996 **All of them had more than sufficient time to**
14997 **speak with our first father, Adam,** who probably
14998 told them all he knew about the creation, what God
14999 said and did, of the customs, the laws to follow,
15000 etc.. In summary, what we now know thanks to the
15001 book of Genesis and much more, they learned first
15002 hand.

15003 **b)** One of the patriarchs that lived prior to the
15004 flood and after these seven, lived with his father,
15005 Adam, more years than anyone who is reading these
15006 lines has lived on Earth learning this.

15007 The old man **Methuselah** lived at the same time
15008 with his forefather Adam (and probably Eve) for
15009 243 years, almost two and a half centuries hearing
15010 the histories of creation and its events, from the
15011 mouths of Adam and Eve.

15012 **Lamech** heard histories directly from the mouth
15013 of Adam, during 56 years. It is logical to think that
15014 they shared in festivities and met often. All would
15015 have heard him; all would continue to comment
15016 verbally with their children, for centuries; these

15017



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15022 would be strongly set in the memories of all. **That**
15023 **is how it could pass to Moses.**

15024 **c) Noah**, who was one of the 8 that could have
15025 passed the history of the world through the flood
15026 and the destruction of the humankind, **lived for 84**
15027 **years with Enos, Adam's grandson**, who was
15028 soaked with history, because of his grandfather,
15029 whom he lived with at the same time for almost
15030 seven centuries. **Noah lived with his great-great**
15031 **grandfather for 366 years; and he with Adam for**
15032 **470 years.** Jared had more than enough time to get
15033 information from Adam and inform Noah.

15034 What I want to say with all of this is that the
15035 patriarchs who brought us the story of creation were
15036 well informed persons that knew the events first or
15037 second hand.

15038 **d) Shem**, who was one of those who saved the
15039 history from the aquatic disaster, **lived with**
15040 **Methuselah during a century, and Methuselah**
15041 **lived with Adam for 243 years;** Shem would have
15042 known the story second hand. This is without
15043 counting all the others that lived with Adam for an
15044 immense amount of years, would also confirm to
15045 their successors and those to their successors, in the
15046 same way as from one to another. I want to say with
15047 this, that history could not have been twisted, there
15048 were too many witnesses.

15049 **e) Shem lived longer than any of his**
15050 **descendants;** he lived for 600 years, while with his
15051 descendants, the one to live the longest was Eber
15052 with 464 years. With the exception of this latter
15053 one, who died only 29 years **after** his great
15054 grandfather Shem, **all of the other descendants,**
15055 **including Abraham, died before Shem.**

15056 This son of Noah, who could have spoken with
15057 Methuselah during a century, lived at the same time

15058 as Abraham the entire lifetime of that patriarch. He
15059 was then able to transmit all that he knew. Shem
15060 himself was a living historic testimony for anyone
15061 willing to bother themselves to visit him during the
15062 time of Abraham, Isaac and Jacob.

15063 **Of the 180 years that Isaac lived, he lived 110**
15064 **years with Shem. Jacob was 50 years old when**
15065 **Shem died,** who had lived with Methuselah for a
15066 century, who at his time lived 243 years with Adam.

15067 Perhaps that is why Jacob said what he said with
15068 sadness when he descended to Egypt and met with
15069 Pharaoh: “...*few and evil have the days of the years*
15070 *of my life been, and have not attained unto the days*
15071 *of the years of the life of my fathers*” **(Genesis 47:9)**
15072 He saw Shem, Salah and Eber last a long time.

15073 **f) Abraham lived with Noah for 60 years.** When
15074 Therah, the father of Abraham went out of the land
15075 of Ur of the Chaldeans to go to the land of Canaan
15076 (Genesis 11:31) it is more than possible that Noah
15077 was still alive, or at least had died less than 15 years
15078 before.

15079 **g)** According to Genesis 11:10, Arphaxad was
15080 born two years after the Flood, which shows us that
15081 he coexisted with Noah for more than 300 years.

15082 **h)** The only two patriarchs (first born) that lived
15083 during the period between the announcement of the
15084 Flood and its beginning were Methuselah and
15085 Lamech. Neither one of them died by drowning in
15086 the Flood.

15087 As we have been able to prove, apart from the
15088 revelations that God gave the authors of the Bible,
15089 history could have been passed from fathers to sons
15090 perfectly, supported by many witnesses that were
15091 still alive and had also heard the history from the
15092 mouth of Adam and the other patriarchs.

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**Not all that is written in a book of the Bible was
written by the person whose name is
the title of the book**

In this passage we see that **Moses wrote part of Exodus in his own handwriting**, but the very fact that some other said that Moses wrote it, shows us that **this particular section was written by that other one**. It is probably that it was Moses who wrote complete sections and then someone copied and united the sections, adding his personal commentaries or something else inspired by God.

Analyzing the whole of the Bible, I have come to the conclusion that in addition to the prophets, apostles, and characters with the name of a book, in that same book there sometimes is, in addition to that particular character, one or more persons writing. It is as if some books, for example the ones by Moses in this case, were included the following:

- a) what Moses wrote by way of inspiration,
- b) what Moses by inspiration dictated,
- c) the truths Moses knew by way of tradition,
- d) what was written on true scrolls and parchments, inherited by Moses or by the writer of that section, or by someone known by Moses or by the writer of that section,
- e) what was known or was revealed to the scribe, and
- f) what was added by the one or the several who copied and / or gathered the works of the prophets and writers.

What do I base this thought on? In some cases, as in the one in Exodus 24:4, it is clearly seen that

15130 the person to which this book was attributed to
15131 (Moses), wrote in it. That is case “a”.

15132 We also see that either someone wrote part of the
15133 book for Moses or someone from his time added
15134 something. Whoever wrote verse 4 refers to Moses
15135 in the third person, therefore it wasn’t Moses
15136 himself who wrote it. This confirms cases “b” and
15137 “f”.

15138

15139 *“And Moses wrote all the words of the*
15140 *LORD, and rose up early in the morning, and*
15141 *builded an altar under the hill, and twelve*
15142 *pillars, according to the twelve tribes of*
15143 *Israel.”* (Exodus 24:4)

15144

15145 The book of Genesis, which is the history of
15146 things that happened **before** Moses was born, could
15147 have reached him by way of true tradition (case
15148 “c”), or through books, parchments or fragments
15149 that he could have inherited, or obtained from
15150 someone who had inherited them from Noah or
15151 Shem, which is case “d”. Remember that this last
15152 patriarch died after Abraham and coexisted for a
15153 long time with Isaac and Jacob.

15154 **The exit from Egypt occurred only 304 years**
15155 **after the death of Shem**, by which it is not difficult
15156 to realize that parchments legated by Shem were
15157 kept. It is as if today we were to have parchments or
15158 documents put away from the time of King Charles
15159 II of England that gave to William Penn the
15160 territory which is now Pennsylvania. Further,
15161 nowadays there are documents kept which belonged
15162 to Christopher Columbus in spite of the fact that
15163 five centuries have passed.

15164 If you notice, in Genesis there are fragments of
15165 histories intermingled inside a major story. That

15166 gives us the sensation that this deals with a
15167 parchment or fragment that the writer or copier had,
15168 who wanted to add it to the main scroll or book that
15169 he was writing or copying at the time. Such is the
15170 case of the 38th chapter of Genesis, where the story
15171 about Judah and Tamar interrupt the history of
15172 Joseph.

15173 We also have evidence that there were people
15174 who copied or compiled a book and added
15175 something, which is case “f”, as we see in Proverbs.
15176 In Proverbs 25:1, we see that the “men of
15177 Hezekiah” added other proverbs of Solomon to the
15178 Book of Proverbs, which was **already** compiled.
15179 This addition was included a very long time after
15180 Solomon, because it was done in the time of King
15181 Hezekiah.

15182 Further along we see that someone, perhaps the
15183 same ones that copied and / or compiled Solomon’s
15184 proverbs, added the contents of another parchment,
15185 scroll or fragments where the “words of Agur” and
15186 “the words of King Lemuel” were found.

15187 This King Lemuel, since he was neither King of
15188 Judah nor Israel, had to be a king that was not
15189 Jewish, so this is another chapter of the Bible which
15190 together with Daniel 4 were written in the Old
15191 Testament, by people that were not Jewish.

15192
15193 ***“These are also proverbs of Solomon, which***
15194 ***the men of Hezekiah king of Judah copied***
15195 ***out.”*** (Proverbs 25:1)

15196
15197 ***“The words of Agur, the son of Jakeh, even***
15198 ***the prophecy the man spake unto Ithiel, even***
15199 ***unto Ithiel and Ucal.”*** (Proverbs 30:1)

15200

“The words of king Lemuel, the prophecy that his mother taught him.” (Proverbs 31:1)

The same case of the genealogies shows us that the writers of these books inherited or had access to ancient parchments from which they copied the genealogies, unless they knew them from memory by tradition, from generation to generation, something that was not too difficult in those times.

Perhaps Moses inherited all that information in parchments that Noah passed on throughout the Flood and that his son Shem and his descendants passed on to theirs. A similar case might have happened with the writer of the first book of Chronicles, in which in the first nine chapters genealogies appear that the writer could not have copied from what only Moses wrote, because those new generations did not appear at that time.

Something similar happens in Chapter 7 of the book of Daniel. Because of the manner of expression, it could not have been Daniel who wrote this part of the book, because they refer to him in the third person.

*“1 In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of **his** head upon **his** bed; then **he** wrote the dream, and **told** the sum of the matters. 2 **Daniel** spake and said: I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.”*

(Daniel 7:1-2)

As we can see, in the five underlined words the verbs and pronouns used are in the third person, a

15236 sign that the one writing was someone else who was
15237 not Daniel.

15238 *

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15240
15241 **The book of Judges appears to have been written**
15242 **by various historians and a subsequent compiler**

15243 By what is said in the verses in Judges 1:1; 2:6, 7,
15244 8, 10, and 21, it looks like this book of Judges was
15245 written or rather, compiled, subsequent to the death
15246 of Joshua. Not only that, but because of the
15247 comments in verse 7, it appears that the Israelites
15248 continued to serve God for a significant amount of
15249 time after the death of Joshua; possibly while those
15250 elite ones who were in power during the time of
15251 Joshua were still alive.

15252
15253 *“Now, after the death of Joshua, it came to*
15254 *pass, that the children of Israel asked the*
15255 *LORD, saying: Who shall go up for us against*
15256 *the Canaanites first, to fight against them?”*
15257 (Judges 1:1)

15258
15259 *“⁶ And when Joshua had let the people go,*
15260 *the children of Israel went every man unto his*
15261 *inheritance to possess the land. ⁷ And the*
15262 *people served the LORD all the days of*
15263 *Joshua, and all the days of the elders that*
15264 *outlived Joshua, who had seen all the great*
15265 *works of the LORD, that he did for Israel. ⁸*
15266 *And Joshua, the son of Nun, the servant of*
15267 *the LORD, died.....¹⁰ And also all that*
15268 *generation were gathered unto their fathers;*
15269 *and there arose another generation after*
15270 *them, which knew not the LORD, nor yet the*

15271 *works which he had done for Israel.”*
15272 (Judges 2:6-10 Abbreviated)

15273
15274 *“I also will not henceforth drive out any,*
15275 *from before them, of the nations **which***
15276 ***Joshua left when he died.”** (Judges 2:21)*

15277
15278 In addition to that, in other verses we can consider
15279 that the writer or assembler of this book did so after
15280 the events which are told in it. It means that this
15281 could be compilation of something written by
15282 several people through the various centuries of the
15283 judges, in addition to the writings of one sole
15284 historian-compiler at the end of the events.

15285 One of the passages that gives the sensation that a
15286 sole author narrated the events at the end of them
15287 happening is Judges 2:16-19, where a summary of
15288 the behavior of Israel during that time is made. This
15289 is to say, that it was written by someone who could
15290 comment on the events from the beginning to the
15291 end; or perhaps the person who compiled the
15292 information did so a posteriori. It says there how
15293 they had judges who liberated them; a sign that this
15294 was written after various judges did their job of
15295 liberating them.

15296
15297 *“¹⁶ Nevertheless **the LORD raised up judges,***
15298 ***which delivered them out of the hand of***
15299 ***those that spoiled them.** ¹⁷ And yet they would*
15300 *not hearken unto their judges, but they went a*
15301 *whoring after other gods, and bowed*
15302 *themselves unto them; **they turned quickly***
15303 ***out of the way** which their fathers walked in,*
15304 *obeying the commandments of the LORD; but*
15305 *they did not so. ¹⁸ And when the LORD raised*
15306 *them up judges, then **the LORD was with the***

15307 *judge, and delivered them out of the hand of*
15308 *their enemies all the days of the judge, for it*
15309 *repented the LORD because of their*
15310 *groanings by reason of them that oppressed*
15311 *them and vexed them. 19 And it came to pass,*
15312 *when the judge was dead, that they returned,*
15313 *and corrupted themselves more than their*
15314 *fathers, in following other gods to serve them,*
15315 *and to bow down unto them. They ceased not*
15316 *from their own doings, nor from their*
15317 *stubborn way.” (Judges 2:16-19)*

15318
15319 We see in the case of the book of Judges that on
15320 the one hand it appears to have been written by
15321 several persons, each in their time throughout
15322 centuries, and on the other hand, it appears to have
15323 been written by one sole person at the end of the
15324 period. Possibly there was a compilation of various
15325 histories and the insertion of various comments
15326 throughout the book. I think this, because it is
15327 difficult for one sole person to write the history of a
15328 period of more than 300 years, without the
15329 assistance of parchments left by historians before
15330 him. In addition, there is nothing that would make
15331 us think that this is the case of a historian after the
15332 time, who received a historic revelation.

15333 *

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15336 **What Scripture did Job know**

15337 This great man speaks of “the commandment of
15338 His lips” and “the words of His mouth”. What is he
15339 referring to? Of course, it refers to God, but where
15340 did he know them from? How did he find out about
15341 those words and commandments?

15342

15343 *“Neither have I gone back from **the***
15344 ***commandment of his lips; I have esteemed***
15345 ***the words of his mouth more than my***
15346 ***necessary food.”*** (Job 23:12)

15347
15348 In Job 42:5 he declares that he knew God “by
15349 having heard”; in other words, that he had not had a
15350 personal experience with Him. Therefore, his
15351 knowledge of the commandments of God were not
15352 personal revelation. On the other hand, being that
15353 Job lived long before Moses, he did not know of the
15354 Pentateuch. In addition, if the ritualistic law had
15355 already been established, Job would not have made
15356 sacrifices on his own (Job 1:4), which was
15357 prohibited (Leviticus 7:3-4). So we have to think
15358 that he existed before Moses.

15359 The laws for behavior were always revealed, but
15360 the laws of rituals were not established as yet
15361 because the majority of them were established by
15362 Moses.

15363 Then, what Scripture would he have known?
15364 When Job speaks, he refers to “the commandments
15365 of his lips”, the “words of the Holy One”, and “the
15366 law from his mouth”. **It is evident that the people**
15367 **pre-Moses perfectly knew the word of God, His**
15368 **laws, His rules of behavior, and made reference**
15369 **to them as something publicly known.** What were
15370 they referring to?

15371 Not being able to have been referring to the law of
15372 Moses, because it still didn’t exist, they have to be
15373 referring to one of two: either Scripture that existed
15374 before Moses and in which was written everything
15375 with reference to Adam, the creation, Enoch,
15376 Methuselah, Noah, the Flood, the laws, etc., or they
15377 were referring to traditional narrations that

15378 contained the same data and knowledge previously
15379 mentioned, but without being written.

15380 The conclusion is that be as it may, these people
15381 knew the authorized word of God and used it as a
15382 reference for their pleas.

15383 The very fact that these events and speeches of
15384 Job and his friends, which occurred outside of
15385 Israel, came to be incorporated with authority to the
15386 Scriptures made within Israel by the Israelites, are
15387 proof that Scripture existed outside of Israel: at least
15388 the book of Job.

15389 It would not be absurd, then, to reason that if that
15390 book mentioned divine words and commandments,
15391 as we have seen, that would indicate that those
15392 people who were not Israelites and existed before
15393 Moses, had divine Scripture, **perhaps inherited**
15394 **from our common father Noah or copied from**
15395 **those which he had.**

15396 Here we see once again how Sacred Scripture
15397 were being formed. A book that narrates the history
15398 of someone who was not an Israelite, passed on to
15399 become part of the Bible.

15400 *

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15403 **Chapters 21, 22 and 24 of Second of Samuel were**
15404 **inserted after the book was written**

15405 The Second Book of Samuel narrates all
15406 concerning the kingdom of David, up until, in
15407 Chapter 20, the end of that history, ending there
15408 with relating the rebellion of Absalom and Sheba,
15409 son of Bicri, both of which took place in the year 40
15410 of David's reign, which was the last year David
15411 reigned.

15412 After the end of Chapter 20, commences the
15413 narration in Chapter 21, of episodes which occurred

15414 much before, but that it was now that they were
15415 added to Scripture. One of them was of a famine of
15416 three years which occurred during the reign of
15417 David. We knew that this happened way before,
15418 because the famine lasted three years and in year
15419 40, David was only a few months from his death.
15420 This is to say, that a famine that lasted three years,
15421 could not have started and finished in year 40 of his
15422 reign.

15423 The other case is the narration of Chapter 22,
15424 where it tells us in verse one, that the song shown
15425 there was composed on "*the day which the Lord*
15426 *delivered him from the hand of all his enemies and*
15427 *from the hand of Saul.*". It is logical to think,
15428 therefore, that what is narrated in this chapter
15429 occurred during the first years of his reign, but that
15430 the parchment is inserted now, even though it
15431 doesn't correspond chronologically.

15432 In chapter 24, we see something narrated that
15433 happened way before, which is the census of Israel
15434 and its awful consequences.

15435 In what we have seen, we understand how the
15436 Bible was formed. In this book, at the end of the
15437 history of II Samuel, chapters 21, 22 and 24 are
15438 added, histories which happened before what is in
15439 the preceding chapters. We see that the Bible is a
15440 juxtaposition of parchments and traditional
15441 narrations **divinely authorized**. Knowing this
15442 serves to better understand what is written in the
15443 Bible.

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15449 **The Pentateuch was written almost all by Moses**
15450 **although at times it seems that it wasn't**

15451 The books of the Bible sometimes were written by
15452 one sole person and other times by more than one.
15453 Even there are times in which it is noted that those
15454 who wrote different sections of the same book did
15455 so during different times and / or places. It is more
15456 common to see this in the Books of Kings and
15457 Chronicles. One notices that the one who is writing
15458 does so as if he would have been a witness, while
15459 further ahead the writer denotes that what is
15460 narrated happened a long time ago. In Judges, for
15461 example, the expression "...in those days Israel had
15462 no king..." (Judges 17:6 and 19:1), **which indicates**
15463 **to us that the writer was narrating the events, or**
15464 **compiled the parchments much later, when there**
15465 **were kings in Israel.**

15466 Other times upon referring to places they say:
15467 from that part of the city or the Jordan, while further
15468 along one notice that the writer is situated in a
15469 different place and therefore gives the sensation that
15470 it is another writer.

15471 **In the passage below, we will see that they are**
15472 **referring to Moses in the third person, which**
15473 leads us believe that he was not the writer of this
15474 section of Exodus. It could be, however, that he had
15475 dictated to the writer, and that is why the Scribe
15476 refers to Moses in the third person; or that Moses
15477 wrote some sections and not others.

15478
15479 ***"¹ Now Moses kept the flock of Jethro his***
15480 ***father in law, the priest of Midian, and he led***
15481 ***the flock to the backside of the desert, and***
15482 ***came to the mountain of God, even to Horeb.***
15483 ***² And the angel of the LORD appeared unto***
15484 ***him in a flame of fire out of the midst of a***

15485 bush, and he looked, and, behold, the bush
15486 burned with fire, and the bush was not
15487 consumed. ³ And Moses said: I will now turn
15488 aside, and see this great sight, why the bush is
15489 not burnt.” (Exodus 3:1-3)

15490
15491 Even if the title of the book of Exodus says that
15492 this is the second book of Moses, it could be that he
15493 didn’t write the entire book personally, but had
15494 dictated it to a scribe. The title could mean that the
15495 book deals with the work of Moses, not that he had
15496 written it himself. The books of Titus, Timothy,
15497 Esther, Ruth, Job, Philemon, etc., were not written
15498 by those the books are named for.

15499 I say this because the form in which the writer
15500 speaks in the passage I present below, does **not**
15501 allow us to suppose that it was Moses or Aaron who
15502 wrote this section; “...**These are that Aaron and**
15503 **Moses....**” (26); “...**These are they which spake to**
15504 **Pharaohthese are that Moses and Aaron**” (27).

15505
15506 “²⁶ **These are that Aaron and Moses, to**
15507 **whom the LORD said: Bring out the children**
15508 **of Israel from the land of Egypt according to**
15509 **their armies. ²⁷ These are they which spake to**
15510 **Pharaoh king of Egypt, to bring out the**
15511 **children of Israel from Egypt; these are that**
15512 **Moses and Aaron.**” (Exodus 6:26-27)

15513
15514 Of course, what I am saying here only induces
15515 one to think that this section of Exodus was not
15516 written by Moses or Aaron personally. The rest
15517 could, or could not, have been written by them
15518 personally. Notwithstanding, there are many places
15519 in this book in which we see that it was **Moses**
15520 personally who wrote in it. It also could have

15521 occurred that Moses compiled parchments written
15522 by previous patriarchs, added the direct revelations
15523 that he had and the events that happened to him, and
15524 another later scribe compiled what was written by
15525 Moses, or that without compiling anything, the only
15526 thing he did was add to what was written by Moses
15527 some commentary like the one we see here.

15528 We have to remember that the books of the Bible,
15529 that to us now look completely homogenous, only
15530 one unit, are sometimes the juxtaposition of various
15531 writings of different individuals. This is more
15532 notable in books like Kings and Chronicles. It
15533 seems only a unit, because it was the Holy Spirit the
15534 one who took care of it.

15535 The books of the Pentateuch are called the books
15536 of Moses. However, that does not appear to mean
15537 that he wrote **everything** personally in his
15538 handwriting. Not writing every thing by himself is
15539 the case of the epistle from Paul to the Romans, that
15540 was written by someone named Tertius, but dictated
15541 by the Apostle.

15542 A good example is Exodus 16:35, because it says
15543 there something that Moses could not have written.
15544 In Joshua 5:12 we see that after the death of Moses,
15545 and the passing of the Jordan under the command of
15546 Joshua, the manna continued to fall daily. It is in
15547 this verse where we are notified that it ceased to fall
15548 and that the nation ate from the produce of the land.
15549 However, in the verse in Exodus previously
15550 mentioned, we see that whoever wrote that segment
15551 had been witness of the ceasing of manna.
15552 **Therefore, it could not have been Moses who**
15553 **wrote that segment of Exodus because he had**
15554 **died prior to the crossing of the Jordan and it**
15555 **was after the crossing of the Jordan and the**
15556 **manna ceased.**

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*“And **the manna ceased on the morrow after** they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.”* (Joshua 5:12)

*“And the children of Israel did eat manna forty years, **until they came to a land inhabited**; they did eat manna, until they came unto the borders of the land of Canaan.”* (Exodus 16:35)

It could be, however, that the entire passage was written by Moses, but that this verse 35 was added later; made by those copying in posterior decades or centuries.

We could be sure that Exodus was written by Moses, because it says in it that God ordered the book to be written. In the passage I present below we see one of two things, either Moses was already writing the book and God orders him to include this issue of Amalek, or God orders Moses at the moment to write a book.

What is important in this issue is that either way, Moses wrote what God ordered, and therefore, the books of the Pentateuch are Moses’ even if at times it speaks in the third person.

*“And **the LORD said unto Moses: Write this for a memorial in a book**, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven.”* (Exodus 17:14)

15592 I tell you all of this so that you don't feel
15593 bewildered when you read or when someone points
15594 something out that is apparently inconsistent, or in
15595 discord, because in reality, it is not.

15596 *

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15598

15599 **The books of the Bible don't always maintain a**
15600 **chronological order**

15601 Another thing that could bring confusion is the
15602 fact that what is narrated in a later book, could be
15603 contemporary or previous, to what is written in a
15604 previous book. The Bible is composed of 66
15605 different books, which are not organized in
15606 chronological order. Sometimes a later book
15607 narrates episodes that occurred before the ones
15608 narrated in an earlier book. We have a good
15609 example in Leviticus 7:37-38.

15610 If we go to the final book of Exodus (40:35) we
15611 will see that the Tabernacle had already been made
15612 and built. However, in this passage of Leviticus, it
15613 tells us that this occurred when the Israelites were
15614 still in the Sinai desert. From this we can gather that
15615 this passage of Leviticus is before the one in
15616 Exodus, or at least are almost contemporary.

15617

15618 *“And Moses was not able to enter into the*
15619 *tent of the congregation, because **the cloud***
15620 ***abode thereon, and the glory of the LORD***
15621 ***filled the tabernacle.”** (Exodus 40:35)*

15622

15623 *“³⁷ This is the law of the burnt offering, of*
15624 *the meat offering, and of the sin offering, and*
15625 *of the trespass offering, and of the*
15626 *consecrations, and of the sacrifice of the*
15627 *peace offerings, ³⁸ **which the LORD***

commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.”

(Leviticus 7:37-38)

In the second passage, the one in Leviticus, we see that it is speaking to Moses about the burnt offering, consecrations, sacrifices, etc., while in the first passage, the one in Exodus, that altar had already been build and everything prepared to perform the sacrifices, burnt offerings, etc., that is being explained in Leviticus. From there we can understand that the passage in Leviticus is before the one in Exodus and that both books were being written at the same time.

The way in which the Bible is written can provoke that in one same book, posterior episodes are narrated before the ones that formerly occurred. According to what we can see in Numbers 1:1, what is written there occurred on the first day of the second month of the year 2461 Cr., which is the second years of the exit from Egypt. What is narrated in Numbers 9:1 also occurred in the second year 2461 Cr., but on the first month before the 14th day of that month. Therefore, what is narrated in the posterior passage occurred before what is narrated in the previous passage.

“And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying.” (Numbers 9:1)

“And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the

congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying.”

(Numbers 1:1)

Notice that what is said in Numbers 9:1 occurred before what is said in Numbers 1:1, when it should have been the contrary, if everything had been written in chronological order.

*

In Numbers and Deuteronomy we notice that there are segments not written by Moses

Upon reading Deuteronomy 2:12 we notice that a segment of the book was not written until after the Israelites conquered the land of Canaan, under the command of Joshua, when Moses had already died. In that case, it was **not** Moses who wrote this part of Deuteronomy.

“The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.”

(Deuteronomy 2:12)

It could be that someone who later copied what was written by Moses, added that comment.

Let's now look at another three cases in which we see that they speak of Moses in the third person, which suggests that this piece was written by an individual disassociated from Moses, possibly a

15699 posterior copyist or the scribe who wrote what
15700 Moses dictated.

15701

15702 *“And **Moses wrote** this law, and delivered it*
15703 *unto the priests, the sons of Levi, which bare*
15704 *the ark of the covenant of the LORD, and unto*
15705 *all the elders of Israel.”*

15706 (Deuteronomy 31:9)

15707

15708 *“Moses therefore wrote this song the same*
15709 *day, and taught it the children of Israel.”*

15710 (Deuteronomy 31:22)

15711

15712 *“²⁴ And it came to pass, when Moses had*
15713 *made an end of writing the words of this law*
15714 *in a book, until they were finished, ²⁵ that*
15715 *Moses commanded the Levites, which bare*
15716 *the ark of the covenant of the LORD, saying:*
15717 *²⁶ Take this book of the law, and put it in the*
15718 *side of the ark of the covenant of the LORD*
15719 *your God, that it may be there for a witness*
15720 *against thee.”* (Deuteronomy 31:24-26)

15721

15722 We have a similar example in the commentary
15723 that is made when Aaron and Maria speak against
15724 Moses in Numbers 12:3. In this passage we
15725 perceive that it wasn't Moses who wrote this
15726 section, given the encomiastic towards him, of the
15727 words written there. We can think that this was
15728 written by a scribe of Moses or by a scribe who
15729 copied what was written by Moses or Moses'
15730 scribe.

15731

15732 *“Now, the man Moses was very meek, above*
15733 *all the men which were upon the face of the*
15734 *Earth.”* (Numbers 12:3)

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However, in other passages, like the one we have already seen in Deuteronomy 31:9, we see that Moses wrote in his handwriting, if not everything that is contained in the book, at least the majority of it. The rest could have been written by an amanuensis, dictated by Moses or by a posterior copyist.

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Also, in the already seen Deuteronomy 31:22, it gives the sensation that whoever wrote was another individual, who refers to Moses in the third person. Two verses below, in 24-26, we are once again given that impression, but there **the writer testifies that it was Moses himself who had written:** “*when Moses had made an end of writing the words of this law in a book, until they were finished*”.

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It could be that Moses only wrote the laws and another person wrote the chronicles that adorn it an interval at a time; or that Moses wrote the book or books in his own writing and later, copyists who knew of certain incidents added them in their commentary.

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We have another similar case with Deuteronomy 34:5-10, where we receive a similar impression to the one we previously received with the former passages. Upon reading the following passage, keep in mind that it belongs to the book of Deuteronomy, which was written by Moses, however, what is written there **could not** have been written by him.

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“⁵ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. ⁶ And he buried him in a valley in the land of Moab, over against Bethpeor, but no man knoweth of his sepulchre unto this day.....⁸ And the children

15771 *of Israel wept for Moses in the plains of*
15772 *Moab thirty days; so the days of weeping and*
15773 *mourning for Moses were ended.....¹⁰ And*
15774 *there arose not a prophet since in Israel like*
15775 *unto Moses, whom the LORD knew face to*
15776 *face.” (Deuteronomy 34:5-10 Abbr)*

15777
15778 In Deuteronomy 34:5 we see that Moses could not
15779 have written that verse, because it speaks of his
15780 death; nor verse 6 because it speaks of his burial,
15781 nor verse 8 because it speaks of weeping and
15782 mourning due to his death; nor verse 10, which
15783 appears as if it had been written centuries after the
15784 death of Moses, because it says that never again did
15785 another prophet like him arise.

15786 Another reason to think that someone else wrote
15787 in Deuteronomy is what is said in Joshua 24:26.
15788 From what it says there, the suspicion rises that part
15789 of the Pentateuch was written by Joshua. The basis
15790 for my saying this is the phrase used by the writer
15791 of this section in the book of Joshua when he
15792 affirms: “*And Joshua wrote these words in the*
15793 *book of the law of God,”*

15794
15795 *“And Joshua wrote these words in the book*
15796 *of the law of God, and took a great stone, and*
15797 *set it up there under an oak, that was by the*
15798 *sanctuary of the LORD.” (Joshua 24:26)*

15799
15800 It could be that this indicates that Joshua wrote a
15801 book that has not reached us, but it could also
15802 indicate that he wrote a segment of the Pentateuch.

15803 With this section which I just finish, what I am
15804 trying to demonstrate is that few books of the Bible
15805 were written by only one person and at only one
15806 instance, but that the writers or copyists later added

15807 some commentary, or some fact that they
15808 considered later merited of being known by the
15809 posterity. **What is important is that God with His**
15810 **consent authorized those additions.**

15811 It is marvelous for us to realize that in spite of the
15812 Bible having been written by a heterogeneous mass
15813 of people, times and places, all of its parts are in
15814 concordance one with the other in a harmony that
15815 only the Holy Spirit can give.

15816 *

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15819 **It appears that up to First Samuel Chapter 16**
15820 **was written by one and from Chapter 17**
15821 **forward by another**

15822 The way David is referenced and the detailed
15823 explanation that the writer makes of him and his
15824 family in 17:12, makes one think that it deals with
15825 someone that had not spoken about him yet. It
15826 appears as if up to Chapter 16 one person was
15827 writing and Chapter 17, or from 17 forward was
15828 written by another, and that both writings were put
15829 together later.

15830 In 16:1, it already mentions Jesse from
15831 Bethlehem. The same occurs in verses 3, 4 and 5.
15832 After this, the names of his three older sons and
15833 David (6-13) together with Jesse, the father, are
15834 mentioned. The author of Chapter 17, if he were the
15835 same as the one of Chapter 16, didn't have why to
15836 explain once again in 17:12, in such detail, who
15837 David was and his relationship with Jesse and with
15838 Bethlehem. A few verses before, he had explained it
15839 more than enough and therefore, it was known.
15840 Let's see.

15841

“4 And Samuel did that which the LORD spake, and came to Bethlehem. 5..... And he sanctified **Jesse and his sons**, and called them to the sacrifice. 6 And it came to pass, when they were come, that he looked on **Eliab**, and said.....8 Then Jesse called **Abinadab**.....9 Then Jesse made **Shammah**.....10 Again, Jesse made seven of his sons to pass before **Samuel**.....” (I Sam 16:4-10 abbreviated)

“Now, David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons; and the man went among men for an old man in the days of Saul.”
(I Sam 17:12)

This is why I am inclined to believe this section of the book which begins in Chapter 17 was written by someone different from the one who wrote the previous section; by someone who did not have in mind what the first author had said; this being because he had not seen the writings or because he wrote in another scroll. It appears that later on in time, another person annexed what was in the second scroll to the first.

Likewise, we can apply what is said in verses 13 and 14, where once again it speaks of the children of Jesse as if they had never been mentioned previously.

*

Who wrote First and Second Samuel

We see that in I Samuel 25:1 it tells us that Samuel died, therefore it is evident that it was not he who wrote the book from that point on; Chapters

15878 25 to 31 of the First Book of Samuel and the entire
15879 Second Book of Samuel were not written by
15880 Samuel.

15881

15882 *“And Samuel died, and all the Israelites*
15883 *were gathered together, and lamented him,*
15884 *and buried him in his house at Ramah. And*
15885 *David arose, and went down to the wilderness*
15886 *of Paran.”* (I Samuel 25:1)

15887

15888 Perhaps other prophets and scribes who lived at
15889 the time wrote it. Or, that other prophets and scribes
15890 each wrote what they lived through during the reign
15891 of Saul and David which is exclusively what those
15892 two books are about. Let’s see two examples of two
15893 prophets, each of whom could have written the
15894 episode he lived through, one in the first book of
15895 Samuel and the other in the second book of Samuel.

15896

15897 *“And the prophet Gad said unto David:*
15898 *Abide not in the hold; depart, and get thee*
15899 *into the land of Judah. Then David departed,*
15900 *and came into the forest of Hareth.”*
15901 (I Samuel 22:5)

15902

15903 *“That the king said unto Nathan the*
15904 *prophet: See now, I dwell in an house of*
15905 *cedar, but the ark of God dwelleth within*
15906 *curtains.”* (II Samuel 7:2)

15907

15908 Or perhaps one wrote on his own the episodes
15909 which he participated in, or the ones he heard about,
15910 and each one added something that had not been
15911 written in the other, not knowing or not having
15912 participated in the event. Probably, later on, all
15913 those writings or fragments were compiled in only

15914 one and formed what is today known as the First
15915 and Second books of Samuel.

15916 A similar case, but this time said in the books of
15917 Chronicles is II Chronicles 32:32, where it says
15918 Isaiah wrote in the book of the Kings of Judah and
15919 Israel part of the biography of King Hezekiah of
15920 Judah. This is gathered by the sentence where it
15921 says that the rest of Hezekiah's acts were written in
15922 the prophecy of Isaiah the prophet, son of Amoz, in
15923 the book of the kings of Israel and Judah. The book
15924 of the kings of Israel and Judah is II Kings.

15925

15926 *“Now, the rest of the acts of Hezekiah, and*
15927 *his goodness, behold, they are written in the*
15928 *vision of Isaiah the prophet, the son of*
15929 *Amoz, and in the book of the kings of Judah*
15930 *and Israel.”* (II Chronicles 32:32)

15931

15932 I don't think this refers to the book of Isaiah,
15933 where Chapters 36 to 39 we find a relation to the
15934 acts of Hezekiah with the event of **Senaquerib**. I
15935 am not inclined to think such a thing, because in
15936 this verse it appears to clarify that what Isaiah wrote
15937 was in “the book of the kings of Judah and Israel”,
15938 which is to say, as if referring to the Second book of
15939 Kings.

15940

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15943 **The Psalms had another order. Difference**
15944 **between the Epistles and historical books**

15945 It is possible to cite many passages in order to see
15946 the way in which the Bible was formed. An
15947 example of this is the fact that the Psalms had a
15948 different order from the one they have now. That is
15949 a theory I have heard and consider it certain. This is

15950 known because in spite of the note that appears in
15951 Psalm 72:20 with respect to the fact that the Psalms
15952 of David had ended, other Psalms of David appear
15953 later. See Psalms 86, 101, 103, 108, 109, 110, 122,
15954 124, 131, 133, and 138 to 145 to see that they are
15955 David's in spite of the fact that it says that Psalm 72
15956 was the last one.

15957
15958 *“The prayers of David the son of Jesse are*
15959 *ended.”* (Ps 72:20)

15960
15961 It is logical to think that those Psalms of David
15962 were placed before 72, or perhaps were found and
15963 added after the Book of Psalms. Maybe it is the
15964 same case as the one in Proverbs 31:1 with the
15965 words of King Lemuel.

15966 **Even it is true that the books mentioned** are in
15967 many cases the juxtaposition of various parchments
15968 of different persons, not all the books of the Bible
15969 are like that. There is a difference between the
15970 Epistles and the prophetic and historical books. The
15971 first were written in order, all in one document. The
15972 historic and prophetic books are the result of a
15973 complication of various writings, various
15974 documents that were juxtaposed later without
15975 paying any mind to the chronological order.

15976 *

15977
15978
15979 **We prove again that Kings and Chronicles were**
15980 **written by various prophets and were later**
15981 **compiled**

15982 Guided by what it says here it seems that what
15983 was written about David and his reign, in as much
15984 as in the books of Samuel as in the books of Kings
15985 and Chronicles is a compilation of what is written

15986 about him by the prophets mentioned here: Samuel,
15987 Nathan and Gad. Something similar to what is said
15988 in I Chronicles 29:29-30, is said with reference to
15989 the prophets Iddo, Semehiah, Ahijan of Shiloh,
15990 Jehu, son of Hanani, etc., in the following passages:
15991 II Chronicles 9:29, 13:22, and 20:34. This would
15992 explain certain repetitions of histories,
15993 transpositions, etc., which we note in the Bible.
15994 That is how the Bible was written and that is how
15995 we have to accept it, being that it is the Word of
15996 God.

15997
15998 *“²⁹ Now, the acts of David the king, first and*
15999 *last, behold, they are written in the book of*
16000 *Samuel the seer, and in the book of Nathan*
16001 *the prophet, and in the book of Gad the seer,*
16002 *30 with all his reign and his might, and the*
16003 *times that went over him, and over Israel, and*
16004 *over all the kingdoms of the countries.”*
16005 (I Chronicles 29:29-30)

16006
16007 *“Now, the rest of the acts of Solomon, first*
16008 *and last, are they not written in the book of*
16009 *Nathan the prophet, and in the prophecy of*
16010 *Ahijah the Shilonite, and in the visions of*
16011 *Iddo the seer against Jeroboam the son of*
16012 *Nebat?”* (II Chronicles 9:29)

16013
16014 *“And the rest of the acts of Abijah, and his*
16015 *ways, and his sayings, are written in the story*
16016 *of the prophet Iddo.”* (II Chronicles 13:22)

16017
16018 *“Now, the rest of the acts of Jehoshaphat,*
16019 *first and last, behold, they are written in the*
16020 *book of Jehu the son of Hanani, who is*

16021 *mentioned in the book of the kings of Israel.”*
16022 (II Chronicles 20:34)
16023

16024 If the writings of these prophets which have been
16025 mentioned would not be referring to Kings and
16026 Chronicles, then we would have to think that the
16027 books of Nathan, Gad, Ahijah, Iddo, Jehu, etc.,
16028 were lost. At the same time, we would find that
16029 there would be no explanation for the narration of
16030 one same history in two different passages. That is
16031 why it appears to me more logical to think that the
16032 books that we know as Samuel, Kings and
16033 Chronicles, had been written, in part, by each of
16034 these prophets mentioned, as well as other writers
16035 that have not been mentioned.

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16037 ***
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16041

16042 **Conclusion**

16043 As you might have noticed, I have shown you the
16044 best way in which to interpret the Bible, which is to
16045 **permit Scripture to interpret itself. I have not**
16046 **had the necessity to resort to asking you to learn**
16047 **Greek or Hebrew,** the Bible itself and common
16048 sense are sufficient. You don't have to worry about
16049 knowing another language apart from the one your
16050 Bible has been written in. You do not have to go to
16051 any seminary or university in order to learn how to
16052 interpret the Bible. **God did not write the Bible so**
16053 **that only the wise would understand it, but so**
16054 **that the fishermen could understand it. I have**
16055 **not attended a seminary or anything similar to**
16056 **one, but up to this point I have read the complete**

16057 **Bible from Genesis to Revelation 92 times, and I**
16058 **keep reading it daily.**

16059 **I prefer the ancient translations,** because the
16060 more current ones may hide filthy interests that
16061 would be very difficult to discover. If the ancient
16062 translations were to have such occult interests, we
16063 would know it today thanks to history.

16064 In addition, **today's translations, in order to**
16065 **reach the patent of intellectual property**
16066 **(copyright), have to change no less than 15% of**
16067 **the words** of all the previous translations. This
16068 means that they are going to appeal to whatever
16069 means possible in order to obtain the intellectual
16070 property patent.

16071 **All the factors necessary to correctly**
16072 **understand Scripture are within your reach.**
16073 Some are in the Bible, the others are in your souls.
16074 **Do not be passionate. Do not try to adapt**
16075 **Scripture to your doctrines, but your doctrines**
16076 **to Scripture. The Bible is a monolithic doctrine**
16077 **not fragmented or messy.**

16078 **Do not refuse fraternal discussion** with those
16079 who have a difference of opinion, try to understand
16080 their arguments to see if they are right. Remember
16081 that it is a blessing for us that another believer
16082 convince us of what is correct when we are wrong.
16083 **Be honest with God, with yourselves and with**
16084 **those you discuss with. Remember, those whose**
16085 **opinion is the same as yours, are not going to be**
16086 **able to take you out of your error if you are**
16087 **wrong.** The only ones who can help us, if we are
16088 wrong, are those whose opinions are **not** the same
16089 as ours.

16090 **Use only as basis for reasoning those that are**
16091 **clearly given in the Bible,** not the traditions, nor
16092 the interpretations of the "illuminated ones". Don't

16093 try to “unravel” Scripture “right away”, but give it
16094 time by reading all the Bible, and everyday. Read
16095 all of it, not just what you “like”.

16096 **Remember that God does not change His**
16097 **opinion, and that our interpretations have to be in**
16098 **harmony with the entire Bible, not just with a**
16099 **segment that we “like”. By reading the entire Bible**
16100 **we can analyze how words are used in other**
16101 **passages, in order to interpret those that cause us**
16102 **problems, also having in mind their context. We**
16103 **also have to be careful not to generalize**
16104 **wrongfully what is said in one passage, with**
16105 **others that have no relation. We should not**
16106 **confuse the Biblical customs with the customs of**
16107 **the Muslims, the modern Hebrew customs or**
16108 **those of other nations. Another thing we should**
16109 **have in mind is the use of reasoning when we see**
16110 **something that appears to be symbolism, or a**
16111 **prolepsis, noticing the details, with which many**
16112 **times we realize reality.**

16113 One should be conscious of the fact that the
16114 chronology is not exact, because during that time,
16115 exactitude was not necessary. You should also be
16116 aware that there are things that were said or done,
16117 which were not registered at the time, but much
16118 later, which is why **it is good to at least read the**
16119 **entire Bible once a year.**

16120 Remember that **in Scripture they speak just as**
16121 **common man sees things**, not like science
16122 discovered later; that is why we say that the sun
16123 rises instead of the Earth turns. Another thing to
16124 have in mind is that when the Bible was written
16125 there were no punctuation marks and we should pay
16126 attention to such things. Not everything that a
16127 Biblical character says can be taken as a revelation
16128 from God. You should not allow yourself to be

16129 affected by hyperboles, apparent errors and
16130 discordances that are not true; nor by the **small**
16131 **errors that exist, which neither affect the**
16132 **doctrine nor prophecy.**

16133 Finally, bear in mind that **the Holy Spirit**
16134 **coordinated Scripture**, as it was being formed
16135 throughout centuries, with different authors and in
16136 different places, but they are all in harmony with
16137 each other. **May God help you to correctly**
16138 **interpret His divine Word!**

16139 *

16140
16141 **And remember: in order to clearly**
16142 **understand a Biblical truth, a child**
16143 **is needed. To complicate it, darken it**
16144 **and twist it, a theologian is needed.**

16145 ***

16146 **

16147 *

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