

Truth

On Tough Texts

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A MINISTRY OF GRACE BIBLE CHURCH

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Lessons from Melchisedec

Hebrews 7:1–3

FOR THIS MELCHISEDEC, KING OF SALEM, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Melchisedec (KJV spelling) appears suddenly and briefly in the OT, but his special role in Abraham's life, as well as his significance for the future, makes him an important figure. While he appears in Genesis 14:18, Psalm 110:4, and then at length in Hebrews 5–7, he remains puzzling to many believers. Such puzzlement is not unwarranted, but while the precise *identity* of Melchisedec is unknown, his *significance* is unmistakable.

Let us examine this question, as well as its practical application, by addressing four aspects of Melchizedek: his personage, priesthood, permanence, and precedent.¹

His Personage

If I may quote from what I've written elsewhere:

Names in the Semitic world—the “Semites,” descendants of Noah's son Shem, were the racial family to which Israel belonged—were much more significant than in our Western culture. A person's name, in fact, “often carried more significance than an identification mark; it was considered to be a description of character or conditions.”² *Nabal's* name, for example, reflects the fact that He was a

fool (1 Sam. 25:25); *Eve* means “the mother of all living” (Gen. 3:20); *Isaac* means “he laughs,” a reminder of his parents' laughter at the thought they could conceive a child in their old age; and *Babel* means “confusion,” hence the name of the tower where God confounded earthly languages.³

The same is true of Melchisedec (Hebrew, *malkiy-sedeq*; Greek, *Melchisedek*). The Hebrew is formed from *melek* (“king”) and *tsedeq* (“righteous”) and therefore means “righteous king” or “king of righteousness.”

Melchisedec was the king of Salem, that is, ancient Jerusalem, as most Jewish scholarship has always maintained (cf. Ps. 76:2). He is one of two kings who met Abraham as he returned from the amazing victory of his 318 servants over four Mesopotamian kings in the Valley of Shaveh, one of the valleys surrounding Jerusalem (possibly the Kidron; cf. 2 Sam. 18:18). That second king was Bera, king of Sodom, who offered Abraham all the spoils of the battle in exchange for all the people, which Abraham refused out of hand. The sheer gall of Bera is shocking. After all, Abraham had liberated *both* (people and property) in the first place. It reminds us of Satan offering the Lord Jesus what He already owned (“all the kingdoms of the world,” Matt. 4:8)! But while Abraham had every *legal* right to the spoils, he did not have a *spiritual* right.

In dramatic contrast, King Melchisedec offered Abraham something far better, namely, as Warren Wiersbe observes, “the *blessing* of the Lord, not the *bribery* of the world. [Abraham] did not want anybody to think that the world made him rich. Even a small thing like a shoelace [Gen. 14:23] might affect his walk!”⁴ In response, Abra-

ham gave tithes of all the spoils taken from the enemy to Melchisedec in honor of the latter's priesthood. We will return to this theme later.

There is, of course, debate concerning exactly who Melchisedec was. Sadly, like other questions, where Scripture is *silent*, men seem duty-bound to *speculate*. And as someone has well said: "Human speculation tends more to *confuse* than *clarify*."⁵ While some insist he was an angel who took human form, for example, that simply cannot be, since the priesthood was not an angelic function, rather a human one (Heb. 5:1) and was even hereditary. All priests, in fact, not only had to be descended from Levi but also from Aaron, Moses' brother. The entire tribe of Levi was dedicated to God's service, so while all priests were Levites, not all Levites were priests. All others served by helping the priests in various capacities.

Another popular view is that our text (v. 3) implies Melchisedec was some mystical character who had no parents (**without father or mother**), leading to the possibility he was actually the pre-incarnate Christ. The rendering of the ancient Syriac Version of the NT (early 2nd-century), however, makes it clear that he *did* have parents: "whose father and mother are not written in the genealogies." As for this being the pre-incarnate Christ (what is called a Christophany), the words **made like unto the Son of God** discounts this idea. **Made like unto** translates the single Greek word *aphomoioō*, which occurs only here in the NT and means "to make very much like." Clearly then, Melchisedec was not Christ Himself, but was made to be very much like Him in spiritual significance and application.

Finally, even a cursory reading of the texts where he is mentioned clearly indicates he was an actual person. Some ancient Arabic writers claim that his father was Peleg, the descendant of Noah through Shem, but that, of course, cannot be verified by Scripture. As we will see, there is a very good reason his parentage is unnamed.

His Priesthood

Here is the key to understanding Melchisedec. While the ancient world was permeated by paganism, there were some who worshipped, as our text indicates, the true, **most high God**. This dramatically demonstrates that the knowledge Noah and his sons had of God had not died out.

This phenomenon is similarly illustrated by Jethro (Moses' father-in-law, Ex. 2:21) in Exodus 18. What a difference his visit was from the Amalekites in chapter 17! While they came for *war*, Jethro came for *wisdom*, both to receive it and give it. Having "heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt" (v. 1), he wanted to hear more and worship with Moses. He also imparted some godly counsel to Moses. What is significant is that Jethro was a Midianite, a people who while

descendants of Abraham and Keturah (Gen. 25:1-4) were actually pagan idolaters (Num. 25:17-18; 31:2-3) who settled in the Arabian Peninsula. But Jethro did not worship the gods of the Midianites, rather the true God Moses worshipped.

This is further underscored in verse 12: "And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God." The name "God" here is, of course, the Hebrew *'Elōhiym*, which speaks of the Strong One who is to be feared and revered because of who He is. This is the name of the One and Only True God. It identifies Him as Creator (Gen. 1:1; 5:1), King (Ps. 47:7), Judge (Ps. 50:6), Lord (Ps. 86:12), and Savior (Hosea 13:4). Elsewhere in the context, however, "LORD" is used (vv. 1, 8, 9), even by Jethro himself when he responded to Moses (v. 9). This is the Hebrew Tetragrammaton *YHWH* (*Yāhweh*, Jehovah), God's personal "covenant name," which He used when making covenants and giving promises to His covenant people. The use of the broader term *'Elōhiym*, therefore, demonstrates that God was relating to *both* Jews and Gentiles.

Both these incidents, then, demonstrate that throughout redemptive history our sovereign God has been calling out, and drawing to Himself, His people, His elect, from *all* the peoples and nations of the earth.

Turning back to Melchisedec, and again like Jethro, he was a priest. Neither one of them, however, was a priest under the Levitical system. While the priesthood of Aaron had a physical lineage and was hereditary, Melchisedec's was not hereditary, which is precisely why his parentage is not specified. It is not only entirely irrelevant, but would actually detract from the purpose of his even being mentioned. Melchisedec's priesthood existed before the Levitical system was even revealed, thereby pointing to something deeper, something far beyond that temporary (and hereditary) system, namely, the Lord Jesus Himself.

It is for that reason, then, that while Melchisedec was not the pre-incarnate Christ, he was clearly and dramatically a "type" of Christ. A "type" (Greek *typos*, "figure, form, impression") is a picture or object lesson of some truth. A valid example of a person being a type is Isaac (a picture of Christ), or a valid event that is a type is the deliverance of the Israelites from Egypt (a picture of redemption). We must be very careful, however, not to become "hyper-typers," those who abuse "typology" by forcing biblical objects to portray ideas not directly supported by the text. For example, forcing types into virtual allegory was the practice of early Church Fathers Origen, Ambrose, and Jerome. Examples include reading significance into the cords and pins of the tabernacle, each pillar of the temple, and even the 153 fish that the disciples caught on the night the risen Lord appeared to them.

That said, we are quite safe in viewing Melchisedec as a type of Christ. As noted earlier, the words **made like unto** indicate he was very much like Christ in spiritual significance and application, namely, his priesthood. So unique was his priesthood that it provides a picture of the eternal and universal priesthood of the Lord Jesus Christ Himself. This leads us to our third emphasis.

His Permanence

Not only was Aaron's priesthood (the Levitical system) interrupted at times, but ultimately it ended entirely, being fulfilled and replaced by the finished work of Christ. In the true sense, then, the priesthood of Christ was not directly connected with Aaron's, for while the Levitical system was temporary, the priesthood of Christ, which Melchisedec foreshadowed, is everlasting (Heb. 7:15–18). This is seen even more vividly by the fact that the service of each individual Levitical priest was not permanent. His ministry lasted a mere 25 years (from age 25 to age 50; Num. 8:24–25). But Christ, again foreshadowed by Melchisedec, is **a priest continually**. **Continually** is *diēnekes*, to bear through, to be continual, perpetual, protracted. It appears in the NT only in Hebrews. In 10:1, for example, we read the negative that “the law” (that is, the Levitical system) was just “a shadow of good things to come” and could “never with those sacrifices which they offered year by year continually [*diēnekes*]” provide complete forgiveness. In contrast, 10:12 and 14 provide the positive, declaring that Christ “offered one sacrifice for sins for ever [*diēnekes*]” and “hath perfected for ever [*diēnekes*] them that are sanctified.”

Another way this permanence is confirmed in our text is the word **righteousness**. The Levitical priesthood, along with the entire sacrificial system provided no permanent righteousness. While sacrifices were made constantly for sin, and while God accepted them, they could not remove sin. Nor could they bring lasting **peace** to hearts troubled by sin. Of course, neither could Melchisedec accomplish these things, but his priesthood was a far better type, a far better picture of the permanent **righteousness** and **peace** that would come in Christ. This leads to a final consideration.

His Precedent

As any expositor of Hebrews soon observes during his study and then delivers to his listeners, the key word of this book is *better*. Appearing twelve times in Hebrews, the Greek *kreittōn* speaks of that which is benevolently good, more useful, more profitable, and excellent. It also appears, for example, in Philippians 1:23, where Paul writes of his mixed emotions concerning his “desire to depart [this life], and to be with Christ, which is far better,” or to stay around awhile longer to minister to the saints (v. 24).

In Hebrews, then, Jesus is shown to be a better *hope* (7:19; cf. 6:18), a better *testament* and *covenant* (7:22; 8:6), a better *promise* (8:6), a better *sacrifice* (9:13–10:18), and, yes, a far better *priesthood*. Each of these wonderfully apply to the Christian believer. We rejoice in our Great High Priest and His eternal, once-for-all sacrifice for our sin and then proclaim Him as such to others. We are thankful that we no longer are bound to a system of partially painted pictures and shadowy symbols that are merely pieces of the puzzle. We feel indescribable peace in the assurance and security that only Christ can provide.

We would submit here, however, that Hebrews also alludes to something else that is better, namely, *a better model for giving*. Our text refers back to the **tenth part of all** that Abraham gave to Melchisedec, which is also noted in Genesis 14:20. Tithing, therefore, actually existed even before the mandated tithes of the Mosaic Law.

The Hebrew *ma'asēr*, which occurs about 30 times, means “tenth part” and is believed to be a derivative of the root 'sr, which in turn is related to the Arabic verb 'ashara, “to form a group.” (Similarly, the Greek *dekátē* also means “tenth part.”) Perhaps it is then because the basic group (or collection) of all is the ten fingers of the hand, the essential idea in the Hebrew word group became “ten.”⁶

Tithing, then, is the giving of ten percent of one's income and goods for religious purpose. Again, this practice was not unique to the Mosaic Law. In fact, it not only predates the Law—not only here with Abraham and Melchisedec but also Jacob tithing his property to God after his vision at Luz (Gen. 28:22)—but it even existed in other peoples, such as the Egyptians and Mesopotamians.

With the coming of the Mosaic Law, then, several tithes were prescribed, which, when totaled, amounted to about 23 percent. Ten percent was given for the Levites (Lev. 27:30) because they received no land inheritance or other means of support, another ten percent was set aside to sustain the national feasts and holidays (Deut. 14), and an additional tithe was collected each third year for a benevolence fund (14:28–29). In reality, these were not freewill offerings, but rather taxes to operate the government, just as Christians are required to pay their taxes (Rom. 13:6).

It is when we turn to the NT, however, that we see something very different from tithing. In fact, tithing is not once mandated in the NT, not even here in Hebrews. Even though the practice predated the Mosaic system, that is not the standard for giving now. While this used to be the *precedent*, there is something now that is far better.

We would submit, then, Hebrews 13:15–16 very clearly alludes to this better method: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such

sacrifices God is well pleased.” As commentator William MacDonald encourages, there are at least three sacrifices the “believer-priest” offers: First, there is the sacrifice of his *person* in Romans 12:1. Second, there is the sacrifice of *praise* here in verse 15. But the third is the sacrifice of our *possessions* in verse 16: “We are to use our material resources in doing good, and in sharing with those who are in need. With such sacrificial giving God is well pleased.”⁷ The word “communicate” translates *koinōnia*, the common word for fellowship but which also means “distribution, a metonym for contribution, collection of money in behalf of poorer churches (Rom. 15:26; 2 Cor. 9:13; Heb. 13:16).”⁸ Such giving flows not from the *head* but from the *heart*. We give not because we *have* to but because we *want* to, not out of *obligation* but out of *love*.

Many well-meaning and godly people speak of giving their tithe. Likewise good pastors and Bible teachers insist that tithing is a good place to start. We would lovingly submit, however, that that is true only in the sense that a baby crawls before he walks, that is, one might start out this way but soon discovers there is something far better. (Besides, how many who believe in tithing give 23 percent, which as noted earlier was the OT total?)

The NT standard for giving is far superior and is summarized in 1 Corinthians 16:2: “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” “Store” is the verb *thēsauroizō*, from the noun *thēsauros*. In ancient times, in both pagan and Jewish culture, it was common practice to have a treasury right in the religious temple, in which gifts and taxes were stored. In Greek culture, in fact, this practice goes back as far as 700 BC. This treasury was called the *thēsauros*, “treasury, treasure box, storehouse.” Later it came to refer to the treasure itself. That meaning makes perfect sense of our English “thesaurus”—it is a “treasury of words.” This verse, therefore, provides us with at least four principles of Christian giving.⁹

First, there is the *period* for giving. The words “upon the first day of the week” leave no doubt about the day God’s NT people are to meet for worship (cf. Acts 20:7). They also specify that giving is a part of worship. The absence of the definite article (“the”) in the Greek further demonstrates that giving is not on “*the week*,” such as “Lenten Sunday,” “Faith Promise Sunday,” or other such artificial, manmade events. Giving is to be regular, on every Lord’s Day.

Second, there are the *people* who give. “Every one of you” leaves no one out of this important practice, this act of worship. Every Christian is to give to the support of God’s work.

Third, there is the *place* for giving. The words “upon the first day of the week” and “lay by him in store” underscore the fact that the local church is where God’s people are to give. The imagery of the ancient “treasury”

noted earlier could not be clearer. As Paul is here writing to a local church, calling it the “treasury,” it is the local church where our giving belongs. While not a popular view, there’s no other place spoken of in Scripture for giving than the local church, with the exception of benevolent giving to someone in need (James 2:15–17). Even the collection taken for the poor saints in Jerusalem was via the local churches.

Fourth, there is the *proportion* of giving. We humbly submit, the words “as God hath prospered him” should encourage us to forever delete the word “tithe” from our vocabulary. Just as the OT *tithes* were required to operate the government, Christians are likewise required to pay their taxes (Rom. 13:6). Our *giving*, however, is not calculated by a percentage anywhere in the NT. What motivates our giving is how God has “prospered” us. This is *euodoō*, which comes from *eudos*, “easy to travel through,” and literally means “to prosper, make good one’s journey.” What, then, is at the root of our giving? It is based upon the wonderful journey God has provided in Christ. Such giving transcends a “cut and dried” percentage, not to mention any motive of so-called prosperity (that God will multiply back to us whatever we give), as is falsely taught by today’s “prosperity teachers.” The word here speaks of what God has already done, not how He will “increase our investment” in the future. So our giving flows from a thankful heart for all God has done. He has, indeed, given us a wondrous journey. We, therefore, give accordingly: we give systematically, sacrificially, and sublimely.

Dr. J. D. Watson
Pastor-Teacher

NOTES

¹ This article is a greatly expanded study of the May 11 devotional in the author’s, *A Hebrew Word for the Day: Key Words from the Old Testament* (AMG Publishers, 2010), 132.

² Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis* (Zondervan, 1997), entry #H9005.

³ *A Hebrew Word for the Day*, 3.

⁴ *The Wiersbe Bible Commentary: Old Testament* (David C. Cook, 2007), 65.

⁵ Lewis Sperry Chafer, *Systematic Theology* (Dallas Seminary Press, 1947), Vol. II, 180 (emphasis added).

⁶ R. Laird Harris (et. al.) *Theological Wordbook of the Old Testament* (Moody Press, 1980), entry #1711.

⁷ William MacDonald, *Believer’s Bible Commentary* (Thomas Nelson, 1995), comment on Heb. 13:15–16.

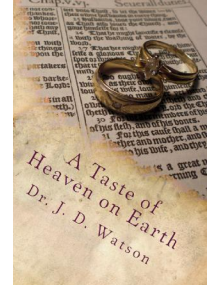
⁸ Spiros Zodhiates, *The Complete Word Study Dictionary* (AMG Publishers, 1992), entry #G2842.

⁹ Adapted from the author’s, *A Word for the Day: Key Words from the New Testament* (AMG Publishers, 2006), 332.

Books for God's Glory and Believer's Growth

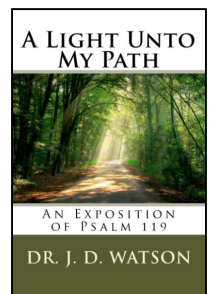
JUST RELEASED: *A Taste of Heaven on Earth: Marriage and Family in Ephesians 5:18–6:4*

This 200-page book was originally part of the author's three-and-one-half-year exposition of the Epistle to the Ephesians (which is scheduled for release in 2015). While it is still included in that full exposition, of course, the publisher felt that it should also be made available in this separate volume. Because of the great need for clear and solely biblical teaching concerning marriage and the family in our day, it was felt that making this material available separately would make it much more accessible and usable. It is hoped that it will be of use to couples preparing for marriage, couples and families needing answers to pressing problems, and perhaps even Bible study groups. Its nine chapters include: Foundations of the Christian Home; The Meaning and Motives of Marriage; The Model for Marriage ("Solomon's Song"); The Responsibilities of the Wife; The Proverbs 31 Woman; The Responsibilities of the Husband; The Tragedy of Divorce; The Responsibilities of Children; and The Responsibilities of Parents. [1 Copy, \$12.00; 2–3 copies, \$11.00 ea.; 4–5 copies, \$10.00; 6+, \$9.00 ea. — Also available on Amazon.com and for Kindle Reader]



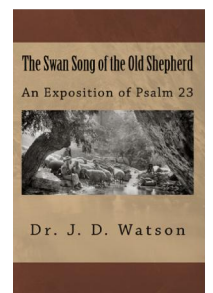
NEW: *A Light Unto My Path: An Exposition of Psalm 119*

Part of the incomprehensible miracle of inspiration is that God used the personality, experiences, and even words of each Scripture writer so that the result was not only what the *writer* wanted to say but also exactly what *God* wanted to say. There is no better example of this than in the Psalms. We see the whole gamut of human experience—the positives and the negatives—but God is in it all and controlling it all. Sometimes we see a psalmist at the absolute lowest point of his life, and at other times at the highest, but God used it all to convey His truth with absolute precision. Psalm 119 is such a psalm. We see the writer lofty and low, diligent and discouraged, fearless and frightened, victorious and vanquished. The more we read, however, we discover his secret. While many Christians today are looking for the newest trend for their excitement, or seeking the answers to problems by reading the latest self-help book, the psalmist *always* went to the Word of God. Why? Because only there did he find everything. Simply put, *Psalm 119 is devoted to praising the virtues, merits, and sufficiency of the Word of God and demonstrates the author's total commitment to it.* While it cannot compare with a classic such as Charles Spurgeon's, this book is a complete, verse-by-verse, usually word-by-word, exposition of the Psalm. Based on a series of messages preached on consecutive Lord's Day mornings from July 2007 through January 2008, it is rich in word studies, clearly outlined, and carefully applied. It is meant to be an encouragement, challenge, and source of growth to God's people. (282 pages) [1 Copy, \$13.00; 2–3 copies, \$12.00 ea.; 4–5 copies, \$11.00; 6+, \$10.00 ea. — Also available on Amazon.com and for Kindle Reader.]



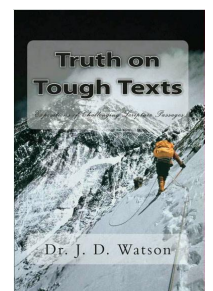
NEW: *The Swan Song of the Old Shepherd: An Exposition of Psalm 23*

This 50-page book reproduces a four-part series first preached by the author in July 2010. While it takes only about 40 seconds to read its 118 words, Psalm 23 is among the most comforting passages in all of Scripture. Its language is not scientific, philosophical, legal, or even all that theological. It is short, simple, and sweet, but, oh, so sublime! Oddly, sermons on Psalm 23 are often preached only at funerals, for here are truths that are not for the dead but for the living. David refers to the LORD as his Shepherd (*Jehovah-Rō'iy*), and a Shepherd is for the living sheep, not the dead ones. This psalm is for every child of God for every aspect of life now. So, "using common ancient near-eastern images," one expositor observes, "David progressively unveils his personal relationship with the LORD." In beautiful poetry, David provides us with five emphases. After first speaking of the Shepherd's *person*, he then exults in what he receives from his Shepherd: *provision, paths, protection, and permanence.* [1 Copy, \$5.50; 2–3 copies, \$5.50 ea.; 4–5 copies, \$4.50; 6+, \$4.00 ea. — Also available on Amazon.com and for Kindle Reader— The MP3s of these messages are also on our website.]



Truth on Tough Texts: Expositions of Challenging Scripture Passages

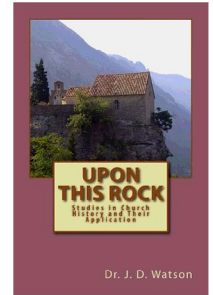
Was Matthias God's choice to replace Judas (Acts 1:15-26)? What is the identity of those "sons of God" referred to in Genesis 6? Are the "angels" of the seven churches real angels or pastors (Rev. 1:20)? Is there a so-called call to ministry (Eph. 4:11; 1 Tim. 3:1)? Is "deaconess" a valid church office (1 Tim. 3:11)? What is the "sealing" of the Holy Spirit (Eph. 1:13-14)? Is "regeneration" absent from the Old Testament, being a New Testament doctrine only (Isa. 57:15; Eph. 2:1)? What do other terms that appear in Scripture mean, such as: "fall away" (Heb. 6:4-6), "old man" (Rom. 6:6), and "new creature" (2 Cor. 5:17)? Those are just a few of the "tough texts" we find in Scripture. While Scripture is infallible, never contradicting itself, and while it is literal and straightforward, not mysterious and ambiguous, there are some texts that raise questions and have therefore prompted varied "interpretations" throughout Church History. Again, such texts are certainly not "less inspired" than the rest of Scripture, rather simply more intricate and



complex and thereby demand especially diligent investigation. This 598-page book therefore, addresses many texts of Scripture that have historically been debated, are particularly difficult to understand, or have generated questions among believers. The chapters that follow originally appeared in the monthly publication, *Truth on Tough Texts*, which was launched by the author in August 2005. They reappear here so that they might reach a wider audience, as well as provide a quick reference for longtime readers of the monthly offerings. This was the premier book of Sola Scriptura Publications, founded in 2012. [1 Copy, \$25.00; 2–10 copies, \$23.00 ea.; 11–20 copies, \$21.00; 21+: \$20.00 ea. — Also available on Amazon.com and for Kindle Reader.]

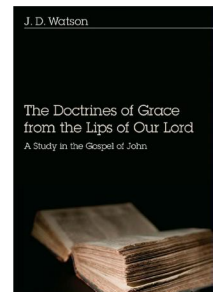
Upon This Rock: Studies in Church History and Their Application

The sequel to *Truth on Tough Texts* above, this book is the collection of articles on historical issues from the first six years of the monthly publication, *Truth on Tough Texts*. The Reformation, for example, is misunderstood by many, ignored by some, and even attacked by others. It is, therefore, a major emphasis here in chapters 3 through 8. Even Church History itself, as is history in general nowadays, is viewed by many as unimportant, if not wholly irrelevant. “Why look backward?” it is argued. “We should only look forward and be about our Father’s business in the here and now.” Such an attitude, however, is not only foolish but downright dangerous. As we will note in chapter 1, Spanish-born American philosopher and writer George Santayana (1863–1952) made the now famous statement, “Those who cannot remember the past are condemned to repeat it.” Well, the Church as a whole has, indeed, forgotten much of the past, and the lessons we should learn from it, and is repeating many of the same errors. This book, therefore, begins in Part I with “Our Foundation,” in which we examine the value of studying Church History and then study the deep significance of the words of our Lord in Matthew 16:16–19, “Upon this rock.” Part II, “The Five Solas of the Reformation,” is the heart of our study in which we examine the core issues of the Reformation and are challenged with their importance for our day. Part III, “Other History Lessons,” addresses other historical figures and events that are critical for our understanding in a day of growing indifference to these matters. There are also more than 60 illustrations, most of which were not in the original articles. (220 pages) [1 Copy, \$12.00; 2–3 copies, \$11.00 ea.; 4–5 copies, \$10.00; 6+, \$9.00 ea. — Also available on Amazon.com and for Kindle Reader]



The Doctrines of Grace from the Lips of Our Lord: A Study in the Gospel of John

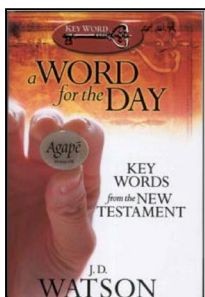
The doctrine of salvation is the watershed doctrine of Scripture. Flowing from that doctrine will be not only all other doctrine but also personal practice and Christian ministry. The major controversy concerning salvation is whether it is a result of the sovereign grace of God alone or a mixture of “God’s part” and “man’s part.” Addressing that issue is absolutely critical to the very foundations of Christianity itself. Whichever one of those premises is correct, we should expect to find it everywhere we look in Scripture, and that is precisely what we find. There is no truth that permeates the Bible more than the doctrines of God’s sovereign grace. From Genesis to Revelation, in literally hundreds of verses, these doctrines call, capture, and command our attention. Of the many books of the Bible we could choose, the Gospel of John is among the most compelling because of its foundational nature. It is there we find some of the most profound teaching on the Doctrines of Grace in all Scripture. Examining more than one hundred verses in John, this small volume presents these great biblical and historical doctrines directly from the lips of our Lord. (137 pages) [1 or 2 copies: \$15.00; 3+: \$14.00 ea. — Also available on Amazon.com or from the publisher, <https://WipfAndStock.com>]



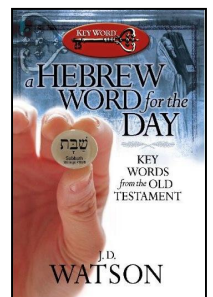
A Word for the Day: Key Words from the New Testament

A Hebrew Word for the Day: Key Words from the Old Testament

Words matter! After all, we use words every day. They convey our thoughts, feelings, attitudes, ideas, purposes, goals, joys, sorrows—in short, everything. While English is even more universal in our day than Greek or Hebrew were in Bible times, the wealth in studying these languages is inestimable. The purpose of these books is to share with you the richness of some of the Greek



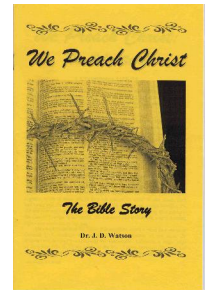
words used in the New Testament and Hebrew words in the Old Testament and to help you make them practical in your Christian living. Since words matter, the words of Scripture matter most. And in a day when words don’t seem to mean much, the need for precision in Christian doctrine and practice has never been more critical. Each day of the year we examine a particular word by first presenting a brief word study and then a practical application to make that word real in your life. For reinforcement, each day also includes other related verses that you can study on your own. It has been my desire for many years to write a daily devotional that would not only contain deep spiritual Truth but also be easy to read. In our day of Relativism, the absolutes of God’s Word (and words) are desperately needed. I pray these book will bless your heart, enrich your mind, stir your soul, and empower your life. They should prove useful to pastors, teachers, and all Christian Believers who desire a



deeper understanding and application of “God’s Words.” The writing of these books was one of the greatest joys of my life and one of the most profitable exercises of my ministry for our Lord. I pray it will likewise be a joy and profit to you. [Where to get them: We do not stock these two titles, but you can easily get them from Christian Book Distributors (CBD), Amazon.com, a Christian book store, or the publisher (AMG Publishers).]

We Preach Christ: The Bible Story (booklet)

This 28-page booklet reproduces a message first preached by the author on January 6, 2013. From Genesis to Revelation, from the beginning to the end, the Bible is all about Christ, and it is He who we preach. To underscore this central theme, the Bible story is briefly told in a seven act drama: the creation, the curse, the comfort, the calamity, the contract, the coming, and the consummation. The end purpose, then, is two-fold: First, it is an encouragement to those who are already Christians to understand the central theme of the Bible, in contrast to the prevailing ideas in our day of what the Bible is about. While it is short, we pray it is comprehensive enough to challenge each of us with what our message really is. Second, we also pray that God will use this little work in the lives of readers who are not yet Christian believers. Appendix B offers a clear, biblical presentation of the saving Gospel of Christ. We pray they will see what the Bible is truly about and how it addresses their real need. [Single copies, \$2.00; 30 or more, \$1.00 each. — Also available in PDF or Kindle Reader FREE from the publisher via e-mail. — One FREE copy is included with every order. — The MP3 of this message is also on our website.]



For more information on all titles, please visit our website (www.TheScriptureAlone.com).

(NOTE: Our website is currently down, but we are working to get it back up with a whole new look.)

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All proceeds go toward publishing other books to God’s glory and believer’s growth.

* PLEASE NOTE: We do not carry a supply of either *A Word for the Day* or *A Hebrew Word for the Day* (AMG Publishers). The best price is on Amazon.com.
[†] One FREE copy with any order of at least one other book title. Additional copies may be purchased.
[‡] We apologize, but to keep prices down, we do not accept credit cards at this time. All proceeds go toward publishing other books.

BLOG: *Tas Membranas* <http://tas-membranas.blogspot.com/> (book reviews)

BLOG: *Expositing Ephesians* blog: (<http://expositingephesians.blogspot.com>).

Other recommendations: John Calvin for Today (<http://johncalvinfortoday.blogspot.com/>); I Love Theology (<http://ilovetheology.blogspot.com/>)

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This monthly publication is intended to address Scriptures that have historically been debated, are particularly difficult to understand, or have generated questions among Believers. We hope it will be an encouragement and challenge to God's people to carefully examine and discern Truth. While the positions presented here are based on years of careful biblical research, we recognize that other respected men of God differ.

If you have a question that perplexes you, please send it along so we might address it either in a full length article or in a "Reader Questions" issue. Other comments are also warmly welcomed, and letters to the editor will be published.

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