

Difficult Verses of Scripture Used to Produce Doctrine's That Men Want to Believe

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

Through history, people have designed their religions around what they want to believe.¹ They shape their gods for their benefit instead of their gods shaping them. This is also true in Christianity. People use a single difficult verse from the Word of Yahweh, which contradicts clear verses, to validate what they want to believe. The single verse or difficult verses, which may contradict other clear verses become their flag planted on the top of their new doctrinal mountain. This verse is supposed to be the proof needed to validate their belief. If you question this belief, they pull out their single verse as one would a driver's license although the information on their driver's license contradicts the national database. Truth is not what they covet. They covet a world created by their vain imaginations, as did the Pharisees, the Sadducees and the Essenes.

One such belief is that the Church water baptizes new members in the name of the Father, Son and Holy Spirit. The one verse used to validate this practice is Matthew 28:19.² There is one problem to this practice. The Apostles, who baptized ten days after this commandment was given and through out the book of Acts, never baptized in the name of the Father, Son and Holy Spirit! They baptized in the name of Yahshua Christ or in the name of the Lord Yahshua; “And Peter *said* unto them—Repent ye, and let each one of you be immersed, in the name of Yahshua Christ” (Acts 2:38). “For, not yet, had it, upon any one of them, fallen, but, only, to begin with, they had been immersed into the name of the Lord Yahshua” (Acts 8:16). “And he commanded them in the name of Yahshua Christ to be immersed” (Acts 10:48). “And, when they heard *this*, they were immersed into the name of the Lord Yahshua” (Acts 19:5). What can this mean? There are four cases where people were immersed in the name of Yahshua and none in the name of the Father, Son and Holy Spirit. The conclusion we must reach is that there is a problem with Matthew

¹ And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him—Up, make for us gods, who shall go before us, for, as for this Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him. And Aaron said unto them, Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me. And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. And he received *the gold* at their hand, and fashioned it with a graving tool, and made it a molten calf,—and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt. And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow! So they rose up early, on the morrow, and offered ascending—sacrifices, and brought near peace—offerings,—and the people sat down, to eat and to drink, and then rose up—to make sport! Ex. 32:1-6

² Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit

28:19. We must set it aside for the time being and practice the four clear verses. Why do these individuals choose the one difficult verse over the four clear verses? It could be that their man-made doctrine, called the Trinity, needs all the propping up it can get because this doctrine is not in the Word of Yahweh.

E. W. Bullinger wrote in his book, 'How to Enjoy the Bible,' "*No One Passage to Be Interpreted in a Sense Repugnant³ to Others That Are Clear*. This Canon is laid down in the twentieth of "the Thirty-nine Articles of Religion" of the Church of England. That article treats of "*The Authority of the Church*." It says: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to Yahweh's Word written, *neither may it so expound one place of Scripture that it be repugnant to another...*"

With the claim here made as to "The Authority of the Church" we are not now concerned; but we cannot deny that, in the latter clause quoted, we have a very important principle laid down: a principle which we shall do well ever to bear in mind in our study of the "words which Yahweh teaches."

This principle is true: because, as no one text is repugnant to another, it is clear that to explain one as being so repugnant is what cannot lawfully be done. If one passage appears to be repugnant to others, then there is something amiss either in the translation of it, or in our understanding of it. In either case it behoves us to examine it and see where the fault lies.

The one, apparently more difficult passage, must be understood, explained, and interpreted by the others, which are quite plain and clear.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that Father will, in His own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice."

A difficult verse may arise because of mistranslation, text corruption, an idiom not known to us etc. We may never understand the meaning of a difficult verse but we can emphatically state what the verse does not mean!

Doctrine must come from a multitude of clear synchronized verses rather than from a few difficult verses.

³ Contrary or contradictory *to*, inconsistent or incompatible *with*, †divergent *from*, †standing *against*, something else. OED

For example, Bible translators inserted language into the Textus Receptus, from which the King James Version is translated, the phrase, “*in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*” (I Jn. 5:7-8). “The passage is absent from every known Greek manuscript except eight, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate.”⁴ Another example of text corruption in the KJV, which introduces another false doctrine, would be Ephesians 3:9. The words “*by Jesus Christ,*” were added to the text; “which from the beginning of the world hath been hid in God, who created all things *by Jesus Christ*. Another example of popular Bible translations wanting to prop up the traditions of man would be the corruption of John 19:18; “where they crucified Him, and two others with Him, one on either side, and Jesus in the center.” The word ‘one’ is not in the text but the translators added it (except the Rotherham and Young’s Bible) because tradition has it that there were two crucified with Christ when there were actually four!⁵

⁴ A Textual Commentary on the Greek New Testament Second Edition by Bruce M. Metzger

⁵ The Companion Bible by E W Bullinger Appendix 164

THE OTHERS CRUCIFIED WITH THE LORD (Matthew 27:38 and Luke 23:32)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two "thieves," Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two "malefactors," Greek *kakourgoi*, (#Lu 23:32). It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors "railed on Him," and "the other rebuked him" for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (#Lu 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33). But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there," that "THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (#Mt 27:38). (#Mr 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him," before the dividing of the garments, and before the two robbers were brought. The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43). John’s record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side." But John further states (#Joh 19:32,33): ""then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs."" Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two. There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

THE FIVE CROSSES AT PLOUBEZERE, NEAR LANNION, Cotes-du-Nord, Brittany. (See Exhibit A)

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is *allos*, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10). In the latter passage (#Lu 23:32) the word is *heteros* = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41). [1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40). From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance. To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard. ""In the Roman Catholic church.... the altar-slab or

I will now illustrate how I can use a few scriptures to design a doctrine that I desire. My desire is that animals are everlasting beings, which means they never die; only their body dies. Upon the death of their bodies, I want them to go to heaven to be with Yahweh. I will use three scriptures that say animals have ruwach (spirit) in order to accomplish my task:

Ge 6:17 And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the spirit (ruwach) of life, from under the heavens,—everything that is in the earth, shall cease to breathe:

Ge 7:15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the spirit (ruwach) of life.

Ge 7:22 All in whose nostrils was the breath of the spirit (ruwach) of life, of all that were on the dry ground, died.

My above verses say that animals have ruwach (spirit) and my next verse will prove that the spirit (ruwach) goes to Yahweh upon death. “And the dust return to the earth, as it was,—and, the spirit (ruwach), return unto God, who gave it” (Ecc. 12:7). Therefore since animals are spirit creatures, then upon death their spirit will return to Yahweh who lives in Heaven; therefore all animals who die are with Yahweh in Heaven.

The serpent’s method of operation is to corrupt the Words of Yahweh, which then produces false doctrines, which lead people into bondage. In the Garden he questioned, misquoted, adds to, and deletes words from what Yahweh had spoken. We must expect no less today and to realize that he has been at work for thousands of years assures us that there are corruptions in our Father’s Word. The truth will set us free while lies only shackle us. If we follow the traditions of men instead of the Word of Yahweh then we will have to say, “I helped forge the chains that bind me.” The Apostle Paul, also known as Saul, thought he was doing Yahweh’s work by persecuting Christians. Why? He was full of the doctrines of men! Saul had the right heart and the right intentions but the mighty religiously educated Saul, a Pharisee of the Pharisees, was deceived by studying the doctrines of men instead of eating the Words of Yahweh.

The Sadducees rejected the scriptures concerning the resurrection. Yahshua told them, “Ye are deceiving yourselves, knowing neither the Scriptures, nor yet the power of Yahweh” (Mt. 22:29). This statement applies today to hundreds of Religious Christian Institutions. They also reject scriptures such as, “Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy” (I Cor. 14:5). Is it not sad, that during our Savior’s time, all of the religious institutions missed the prophecies concerning the Messiah’s sacrificial death and resurrection, including his apostles!⁶ Is it not also sad that the majority of all

‘table’ alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out” (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.

⁶ Is. 52:13- 53:12, Ps. 22, Ps. 16:8-11

Religious Christian Institutions teach on the woman caught in the act of adultery, recorded in John 7:53 to 8:11, when in fact this event never occurred;⁷ Bible translators and pastors have known this for over 100 years, because there are [[double brackets]] encasing the text! Why do the Bible translators keep this error in their translations and pastors keep teaching this story as if it actual happened? They seek to please men instead of Yahweh!

Many pastors come to the Word of Yahweh with their views more or less fixed by the traditions and commandments of the Churches they were raised in and from the theological seminaries who gave them their instructions. A great part of their religious foundation rests upon the sands of religious deception instead of the Rock of Yahweh's Word. Our religious institutions employ "false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness" (II Cor. 11:13-15)! Man-made creeds resulting from pagan religions, resulting from the deceiver, are interwoven into the Church's doctrine.

As the Bereans, we must welcome the word with all readiness of mind, daily, searching the Scriptures,—whether these things could be so (Acts 17:11). We must remember two important truths:

- 1. The one, apparently more difficult passage, must be understood, explained, and interpreted by the others, which are quite plain and clear.**
- 2. Doctrine must come from a multitude of clear synchronized verses rather than from a few difficult verses.**

We must purge our heart of its worldly desire when approaching our Father's Magnificent Revelation of Himself. We must not insert what we want to believe into His Revelation. If the doctrines I believe have only a very few scriptures to validate my belief, then my belief might be wrong. If a multitude of clear verses contradict my few scriptures then I have erred. No matter how I long for my belief to be true, this will not make it true but rather my doctrine makes me an enemy of Yahweh who promises me that I will be cursed.⁸ With a pure and malleable heart we will let our Father teach us instead of us teaching Him.

⁷ "Although the Committee was unanimous that the periscope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following John 5:2." A Textual Commentary on the Greek New Testament, 2nd Edition by Bruce M. Metzger; pg. 187-189

⁸ I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message [[unto you]] aside from that which we announced unto you, accursed, let him be! Gal. 1:6-8

A List of some of the Difficult Verses Used to Produce What Men Want to Believe

The Doctrines of Men

- 1) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. II Cor. 5:8 (KJV) (Used to prove that we do not die but just leave our bodies upon death.)
- 2) Precious in the sight of the LORD *is* the death of his saints. Ps. 116:15 (KJV) (Used to prove that death is good because we immediately go to heaven.)
- 3) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mt. 28:19 (KJV) (Used for the Trinity.)
- 4) Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Jn. 8:58 (KJV) (Used to prove that Yahshua is Yahweh and has always existed)
- 5) ... that through death he might destroy him that had the power of death, that is, the devil; Heb. 2:14 (KJV) (Used to prove that all death is from the power of the devil.)
- 6) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col. 1:16 (KJV) (Used to prove that Yahshua is Yahweh.)
- 7) And Enoch walked with God: and he *was* not; for God took him. Gen. 5:24 (KJV) (Used to prove that Enoch never died but went to live with Yahweh in heaven.)
- 8) And so all Israel shall be saved... Rm. 11:26 (KJV) (Used to prove that Israelites will go to heaven even though they reject Yahshua as the Messiah.)
- 9) Judge not, and ye shall not be judged... Lk. 6:37 (KJV) (Used to stop anyone from reproving an individual.)
- 10) and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thess. 5:23 (KJV) (Used to prove that man is a spirit, he lives in a body and that he has a soul.)
- 11) The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Prov. 20:27 (KJV) (Used to prove that all men have spirit.)

Exhibit A



THE FIVE CROSSES AT
PLOUBÉZÉRÉ, NEAR LANNION,
Côtes-du-Nord, Brittany.