

# B I B L E

## *S c h o o l*

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King's Church<sup>®</sup>  
Eastbourne

*Love Jesus*  
*Love Eastbourne*  
*Love our World*



## ***Diary Dates:***

- **17<sup>th</sup> October** – How do we explain difficult verses I?
- **24<sup>th</sup> October** – Half Term: Essay
- **31<sup>st</sup> October** – Understanding Islam I
- **7<sup>th</sup> November** – Prayer Meeting
- **14<sup>th</sup> November** – Understanding Islam II
- **21<sup>st</sup> November** – The Bible and Identity
- **28<sup>th</sup> November** – How do we explain difficult verses II?
- **5<sup>th</sup> December** – Prayer Meeting
- **12<sup>th</sup> December** - TBC





## ***Diary Dates:***

- **January 2024 – Genesis/Creation**
- **February 2024 - Worship**





## ***Recap – see week 2 slides:***

- The OT Apocrypha – ‘extra’ books written prior to the birth of Jesus and printed in some editions of the Bible, usually at the back after the OT and NT
- Part of the official Roman Catholic Bible
- Discussed in some church creeds as ‘useful’ to be read in church but not part of the Bible
- Books such as 1 Maccabees, 2 Maccabees, Tobit and Judith





## ***Recap – see week 2 slides:***

- The NT ‘gnostic’ gospels – books written in the name of Paul, Peter, Thomas etc but not written by those people
- Written around the 2<sup>nd</sup> century AD, so too late to be written by those authors
- Full of heresy and not scripture in any way





## ***Recap – see week 2 slides:***

- The gospels (Matthew, Mark, Luke and John) contain a number of differences which actually helps prove their authenticity
- For example, Mark is most likely writing an account of Peter's teaching and treats Peter's failures with more grace and kindness than the other gospel writers





## ***Recap – see week 2 slides:***

- John calls Mary “Jesus’s mother” rather than by her name, which is then explained in John 19:26-27
- Differences in eye-witness explanation doesn’t mean they can’t be trusted and actually proves they can be trusted





## 1 Peter 3:15 (ESV)

<sup>15</sup> in your hearts honour Christ the Lord as holy, always being prepared to make a defence to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect





## ***YouTube Comment From 12<sup>th</sup> October 'The Faithfulness of God' preach***

“How about asking Jephthah's daughter about god's "faithfulness." Her only crime was to be happy that daddy came home from the war, but since he shot his mouth off, he had vowed to murder her. God didn't stop him. God was nowhere to be found when he lifted his hand to a loving daughter. Even waiting a YEAR didn't implore your faithful god to correct an injustice”





## ***Judges 11:***

- Jephthah one of the judges of Israel made a vow that if God gave him military victory, he would make a burnt offering of the first thing he saw upon returning home
- His daughter (and only child) met him on his return
- Evidently he then sacrificed his daughter as a burnt offering





## ***Let's add to the YouTube comment...***

- In Hebrews 11, Jephthah is mentioned as a hero of the faith





## ***There are two possible scenarios:***

- Firstly, that Jephthah *didn't* sacrifice his daughter, and that she lived the life of an unmarried virgin, so Jephthah 'gave' his daughter to God to fulfil his vow, but didn't kill her
- There are valid reasons this could be the case, but what is one of the obvious scriptural clues that this probably *wasn't* the outcome, and that she *was* sacrificed (Judges 11:34-40)





***So, if Jephthah's daughter was sacrificed, how do we answer the question of whether God wanted it to happen and if not, why he didn't step in?***





## ***Read:***

- Leviticus 20:1-5
- Deuteronomy 12:31
- Deuteronomy 18:9-10
- Jeremiah 7:31





## Leviticus 20:1-5 (ESV)

<sup>1</sup> The LORD spoke to Moses, saying, <sup>2</sup> "Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. <sup>3</sup> I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name.





## Leviticus 20:1-5 (ESV)

<sup>4</sup> And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, <sup>5</sup> then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.”





## Deuteronomy 12:31 (ESV)

<sup>31</sup> you shall not worship the LORD your God in that way, for every abominable thing that the LORD hates they have done for their gods, for they even burn their sons and daughters in the fire to their gods.





## Deuteronomy 18:9-10 (ESV)

<sup>9</sup> When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations. <sup>10</sup> There shall not be found among you anyone who burns his son or his daughter as an offering





## Jeremiah 7:31 (ESV)

<sup>31</sup> And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, *which I did not command, nor did it come into my mind.*





## ***So, God didn't want the sacrifice – why did Jephthah make it?***

- The book of Judges tells the story of Israel's descent into unfaithfulness to God
- The 12 Judges are sometimes reasonably 'good', but very often make terrible decisions and commit awful sins





## ***So, God didn't want the sacrifice – why did Jephthah make it?***

- Judges frequently says phrases such as “The people of Israel again did what was evil in the sight of the LORD, and served the Baals and the Ashteroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines.” (10:6)
- The book ends with the line “In those days there was no king in Israel. Everyone did what was right in his own eyes.” (21:25)





## ***So, God didn't want the sacrifice – why did Jephthah make it?***

- Sacrifice to pagan gods was ingrained in the culture, and was a transactional thing
- So, 'if I do this for God, maybe he'll do that for me...'
- Jephthah somehow didn't manage to separate this way of thinking from who God is and that his covenant with Israel didn't involve transactional sacrifice
- He also knew the scriptures, but didn't refer to them when he needed to





## ***So, God didn't want the sacrifice – why did Jephthah make it?***

- Leviticus 27:1-8 would have shown him that he could have redeemed his daughter for 10 sheckels of silver





## ***So, did God want Jephthah to sacrifice his daughter?***

- No, clearly God would be going against his own words if he demanded that
- \*This makes it even more amazing that God did sacrifice *his* only son to pay for the sins of anyone who turns to him and repents





## ***Consequences for Jephthah***

- He only ruled as a judge of Israel for six years
- He didn't have other children (the judge after him had 30 sons and 30 daughters)
- The end of Jephthah's family line would have been seen as abject failure in that culture
- He is largely remembered today by us for his sin





## ***Hebrews 11:32-34***

- Speaks of Gideon, Barak, Samson, Jephthah, David and Samuel
- But those verses largely speak of their military victories and of conquering kingdoms because of their faith in God...becoming 'mighty in war'
- Many of the people spoken of as having faith in God failed in disastrous ways
- It shows God's faithfulness to us that he has mercy even though we fail spectacularly





## ***The Moral Law***

- Every law has a law giver
- There is a moral law
- Therefore, there must be a moral law giver
- The fact that humans display a moral standard at all shows that we are made in the image of God
- One of the problems is that humans define our own moral standards, outside of God's standards





## ***The Moral Law***

- Our own version of morality and the law as we see it is totally biased and unfair
- \*Relativists will say that there's no absolute truth and no objective morality
- What is the main flaw with this statement?
- It assumes that saying there is no absolute truth is the absolute truth
- Only God's law is fair and unbiased





# ***The Moral Law***

- Four volunteers...





## ***The Moral Law***

- Think of someone that you want God to bring to justice and someone that you want God to show mercy to
- Now based on the fact that Romans (and many other books of the Bible) show that mankind has sinned and fallen short of God's standard, can you make a case for why *anyone* deserves mercy





## ***The Moral Law***

- So, who can decide which sins Jephthah, or you and I should face the consequences for?
- Only God – and we have all sinned and fallen short of the glory of God
- God has always used sinful, fallen people to help build his kingdom. What he wants is people who put their faith in him





## ***The Moral Law***

- The fact that you and I are here today is because God has mercy on people who don't deserve mercy and is faithful to people who are unfaithful to him





## ***Mark 16***

- *Did Mark write the long ending of Mark 16?*
- Most manuscripts have the long ending (16:9-20)
- However, the early manuscripts don't have it, including Codex Sinaiticus and Codex Vaticanus which end at verse 8
- The language is very different from the rest of Mark's gospel
- It makes more sense if it ends at verse 8





## ***Mark 16***

- *Question: Did Mark write the long ending of Mark 16?*
- Answer: No, probably not
- *Question: Does that matter?*
- Answer: No





## ***Mark 16:1-8***

- Some of the main issues people have with Mark ending at 16:8 are that the women leave terrified and don't seem to be telling people about the resurrection
- It seems to end very abruptly





## Mark 16:1-8 (ESV)

<sup>1</sup> When the Sabbath was past, Mary Magdalene, Mary the mother of James and Salome bought spices, so that they might go and anoint him. <sup>2</sup> And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup> And they were saying to one another “Who will roll away the stone for us from the entrance of the tomb?” <sup>4</sup> And looking up, they saw that the stone had been rolled back – it was very large. <sup>5</sup> And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed.





## Mark 16:1-8 (ESV)

<sup>6</sup> And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. <sup>7</sup> But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” <sup>8</sup> And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.





## ***Mark 16:1-8***

- The women went to the tomb early as Jesus' body should already have begun to decay in the heat
- They had bought spices to anoint his body, so weren't expecting that he had risen
- Stop for a moment to think at how they would have felt on that Sunday morning, having experienced the Friday and Saturday before it





## ***Mark 16:1-8***

- The Greek word for 'alarmed' in 16:5 is only used here in the New Testament and means strong fear and agitation
- They arrived at the tomb worried and left it trembling and bewildered





## ***Mark 16:1-8***

- Mark uses the present tense 150 times in his gospel
- The Greek word for 'immediately' 42 times (only 7 times in Matthew and once in Luke)
- 'And' begins many of the chapters in Mark's gospel





## ***Mark 16:1-8***

- “The (*short*) ending of Mark is thoroughly consistent with the motifs of astonishment and fear developed throughout the gospel. These motifs express the manner in which Mark understands the events of Jesus’ life” (William Lane)





## ***Mark 16:1-8***

- The short ending fits the style of Mark's gospel and the way he tells the narrative very well





## ***Mark 16:9-20***

- Why might the long ending have been added?
- Possibly by a later copyist trying to harmonise the other gospels and some of Paul's letters





## ***Mark 16:9-20***

- The only question is whether the truth claims of the Gospel are impacted by the later addition of that part of Mark 16, and the answer is no.





## ***Half Term: Essay***

- In 1000 words explain why the Bible can be trusted as the inspired word of God





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