

Reconsidered and Unknown Bible Facts

Commentary for February 1, 2015 — Two Doctrinal Articles

Taking a break this month from the historical-prophetic articles about Israel and Judah, I am publishing two Doctrinal articles by Dr. Ernest Martin. Read the "[February 2015 Newsletter](#)." The first article is titled "Mankind's Most Useful Invention" and the second is "Unknown Parts of the Bible."

If we have read the entire Bible we think we know what happened in the Bible, and we know some significant narrative portions and information contained in the Word of God. Dr. Martin demonstrates in these two articles, originally published years apart, that none of us knows as much as we should about God's Word. Dr. Martin's books clearly demonstrate that fact. His book, [101 Bible Secrets that Christians Do Not Know](#), has short snippets of fascinating information about the Bible, most of which you never knew before and no one published before.

An interesting phenomenon occurs occasionally when I read the Bible, and I know you have had the same thing happen to you. You suddenly get a new insight on a familiar passage, chapter, or book of the Bible which greatly changes your understanding of the passage. You recognize God's intended meaning. That is when your "study" of the Bible begins on that subject. Evidence from the Bible will then prove or disprove your insight. "**Prove all things; hold fast that which is good**" (1 Thessalonians 5:21), with the word "**prove**" means for you to "**test all things,**" or as the Concordant Literal Version renders the verse, "**Yet be testing all, retaining the ideal.**"

One Example

There is another interesting thing that becomes apparent. The Word of God has an elegance to it. By this, I mean most of the evidence you develop seems to "fit" most all situations and answer most questions about the subject. Let me give an example. Once you understand the biblical concept of the eons (*olam* in Hebrew and *aion* in Greek, with the adjective *aionios*) and look up every verse where those words occur¹ then you can easily comprehend several passages that clearly indicate that "all" will be saved, all mankind and all intelligent creation, even Satan.²

¹ You can do that study in one or two sessions by considering all instances of these words, not a large number. There is a three-article series on the ASK website. "[The Time Periods for Salvation, Part 1](#)," "[The Time Periods for Salvation, Part 2](#)." These two articles originated from the 1975 booklet by the same name, with my footnotes added. The third article is "[The Doctrine of the Ages in the Bible](#)." This same information is found in Dr. Martin's book, [The Essentials of New Testament Doctrine](#).

² This in turn will lead you to study about God's absolute role in your salvation. Your role is mostly "showing up" and doing good once God opens your mind and spirit to understand His will for you. He wants you to become a fully grown-up child of God (1 John 2:5, 3:1-3, 5:1-5).

Many believers in universal salvation ignore the important subject of the eons, because they think Hebrew and Greek technical scholars and reference works seem not to support the plain understanding of a limited duration of *eon*, *eons*, and the adjective *eonian*. They never mean eternity or forever and ever. That is easily proved to those who let the plain meaning of the biblical words express themselves, without assuming that such words have special theological interpretation. This is in fact "eisegesis": the insertion of meaning INTO a text that the author never intended. Consider this definition of "eisegesis" in www.dictionary.com:

"Eisegesis (noun, plural eiseges), an interpretation, especially of Scripture, that expresses the interpreter's own ideas, bias, or the like, rather than the meaning of the text."

[British dictionary definition:] **the interpretation of a text, esp a biblical text, using one's own ideas.**"

We have been told many times that Dr. Martin taught on biblical subjects they never heard before in any church. Take the issue of tithing, for example. Many of us have been taught that tithing was a law of God, it was not voluntary, and therefore you would be punished or have diminished blessing if you did not stop "cheating God" and tithe (usually to their organization that accepts tithes). Then you read Dr. Martin's book, [The Tithing Dilemma](#) and quickly learn from his clear explanations: who must tithe (and who must not tithe), how and when the tithe must be paid, and to whom it must be paid. It all can be plainly understood. You read the same texts, or had them explained before, but suddenly it makes sense. Same words, different understanding.

Most all of us become "stuck" with what I call "The Law of First Explanation" (catchy title, eh?). It is simple: the first explanation of any biblical teaching will have a powerful effect which will be very hard to dislodge. "First explanations" are usually given when we are young. This is particularly the case if the explanations involve a crucial teaching that forms the doctrinal statement or core reason behind the formation of a congregation or denomination. The "first explanation" is usually wrong and it can only be changed by the truth which breaks through strongholds of error **"working against the knowledge of God"** (2 Corinthians 10:4–5). Knowing the truth increases your freedom from error. As Jesus said to his disciples, **"you shall know the truth, and the truth shall make you free"** (John 8:32). His Word is truth:

"I have given them your word; and the world has hated them, because they are not of the world, even as I am not of the world. I pray not that you should take them out of the world, but that you should keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through your truth: your word is truth. ... Neither pray I for these alone [his disciples], but for them also which shall believe on me through their word; That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me. And the glory which you gave me I have given them; that they may be one, even as we are one."

• **John 17:14–22**

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