

Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

One: We are told to '*rightly divide the word of truth*' in 2 Timothy 2.15 (old KJV, 1611), on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

There are several major problems with this view, that show this interpretation to be completely false (as well as impossible to carry out).

- A. The Greek word translated in the old KJV as 'divide' does not and cannot be made to mean anything like 'separate 1 pile of something into 2 piles of things' [See DETAIL below]
- B. The term 'word of truth' in this passage by Paul does NOT refer to the Hebrew Bible or Scriptures, but to the gospel as preached by Paul. (Paul calls the Hebrew Bible text the 'Scriptures' not 'the word of truth'). [See DETAIL below]
- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no 'sifting' is needed. [See DETAIL below]
- D. Even if it meant 'divide into parts', when you divide the 'word of truth' into two parts, both parts are still just 'truth'. (It doesn't say, for example, 'divide the TEXT into two parts'). If you start with a 'word of truth', any division of those words are still going to be 'truth'.
- E. And EVEN IF IT MEANT EXACTLY WHAT THEY SAY, it is self-defeating (since Jesus accepted the entire Hebrew Bible) and impossible to use (due to 'judgment-type' words/actions of Jesus and the Father).

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Modern translations do not have the 'divide' word in them, since we have known for a long time that our Greek word does not mean anything like 'separate a whole into parts' or 'sift bad stuff from good stuff'. [The only exception to this is the New KJV which retains the word for 'traditional' reasons.] Our word is a compound of **orthos** (straight) and **temnō** (to cut), but the 'cut' part disappeared over time. Here are some of the modern renderings:

(ASV) American Standard Version --1901	... handling aright the word of truth.
(ESV) English Standard Version	... rightly handling the word of truth
(HCSV) Holman Christian Standard Version.	... correctly teaching the word of truth
(ISV) International Standard Version New Testament	... handling the word of truth with precision
(NASB95) New American Standard Bible: 1995 Update	... accurately handling bthe word of truth.
(NRSV) New Revised Standard Version	... rightly explaining the word of truth
(NIV) New International Version	... who correctly handles the word of truth.
(NCV) New Century Version	... who uses the true teaching in the right way
(NLT) New Living Translation	... who correctly explains the word of truth.

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There are 8 Greek words translated as 'divide' in the English translations:

1	APHORIZŌ --, to mark off by boundaries or limits, denotes to separate; "divideth," Matt. 25:32 (separate good people from bad)
2	DIAIREŌ to take asunder, to divide into parts, to distribute, is found in Luke 15:12 [dividing and distributing an inheritance]
3	DIADIDŌMI --- divide and distribute (emphasis on distribute) Luke 11:22 (dividing spoils among a group)
4	DIAKRINŌ -- to separate, discriminate, hence, to be at variance with oneself, to be divided in one's mind, in Jas. 2:4 ("made distinctions among yourselves")
5	GINOMAI -- to become, is translated "was divided" in Rev. 16:19 (of "the great city"), lit., 'became into three parts.'
6	MERIZŌ --- to part, divide into, in the Middle Voice means to divide anything with another, to share with. The usual meaning is to divide, Matt. 12:25, 26 [kingdom divided against itself]; Mark 6:41 [divides loaves and fishes]
7	DIAMERIZŌ --- to divide through, i.e., completely, to divide up, is translated to divide in Luke 12:52 [5 divided in one house]; "parted" in Matt. 27:35 [parted his garments]
8	ORTHOTOMEŌ* -- to cut straight, is found in 2 Tim. 2:15,); the meaning passed from the idea of cutting or dividing, to the more general sense of rightly dealing with a thing--teaching Scripture accurately

*The Vine's Expository Dictionary adds this note ("What is intended here is not dividing Scripture from Scripture, but teaching Scripture accurately") and gives the location of the only other occasions of this word, in the LXX: Proverbs 3.6 (so that it may direct your ways) and 11.5 (Righteousness cuts blameless ways straight).

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One can easily see from the below words, that had some kind of ‘divide into two piles’ meaning been intend by Paul, that word choices 1, 2, 3, 4, 6, and 7 could have been used for this—but NOT #5 or #8 (Our word).

Our word simply cannot be made to mean what OTHER VOICE wants it to mean.

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- B. The term 'word of truth' in this passage by Paul does NOT refer to the Hebrew Bible or Scriptures, but to the gospel as preached by Paul. (Paul calls the Hebrew Bible text the 'Scriptures' not 'the word of truth').

*In him you also, when you heard **the word of truth, the gospel of your salvation**, and believed in him, were sealed with the promised Holy Spirit, (Eph 1.13)*

*because of the hope laid up for you in heaven. Of this you have heard before in the **word of the truth, the gospel** (Col 1.5)*

- "The material that this worker is to handle correctly is "the word of truth" ... In Col. 1:5 and Eph. 1:13 τὸ εὐαγγέλιον is used **to identify "the word of truth" as "the gospel."** This fits the context here, where Paul has used "gospel" (τὸ εὐαγγέλιον) as the central concept (1:8, 10; 2:8). [George W. Knight]
- "The λόγον τῆς ἀληθείας, "**word of truth,**" is the **gospel**. [William D. Mounce]
- "For logos tēs alētheias as **equivalent to the gospel**, see Col 1:5 and Eph 1:13. [Luke Timothy Johnson]
- "The word of truth" describes the **traditional apostolic gospel**. [Philip H. Towner]
- "The word of truth" (λόγος τῆς ἀληθείας) is here, as in Eph 1:13, **equivalent to the gospel**. [Martin Dibelius and Hans Conzelmann]
- "The term the word of truth is **twice used elsewhere by Paul** (Eph. 1:13 and Col. 1:5) **and in both cases is defined as the gospel**. [Donald Guthrie]

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- C. When Paul DOES talk about Scripture as a whole, he makes it clear that ALL OF IT IS INSPIRED BY GOD, and hence no ‘sifting’ is needed.

If you keep reading beyond the 2:15 passage, you come to this first passage about the Old Testament starting in 3:14:

“But as for you, continue in what you have learned and have firmly believed, knowing from whom [you learned it and how from childhood you have been acquainted with the **sacred writings**^(see below), which are able to make you wise for salvation through faith in Christ Jesus.”

“**Sacred writings**” (NASB, NRSV) was also used for pagan religious writings (e.g., in the cult of Isis) but is attested in Greek-speaking Jewish sources as a name for the Bible that then existed, what we call the Old Testament. Although there were different ways of counting the books, it is clear from the listing in Josephus (*Apion* 1.8, 39–40) and subsequent listings that these Scriptures correspond to our Old Testament canon” (Keener)

“the **sacred writings**: Paul uses a phrase (*hiera grammata*) widely employed by Greek-speaking Jews to designate the Scriptures (Philo, *Life of Moses* 2:290–292; *On Rewards and Punishment* 79; *Legation to Gaius* 195; Josephus, *Antiquities* 1:13; 10:210; *Against Apion* 1:54). (Johnson)

“The other secure guideline to wisdom and wholeness as recognized by God is the **holy writings**, which constituted Timothy’s textbook from childhood (vv. 14–15); Timothy evidently owed much to his mother’s and grandmother’s teaching. Here we are reminded that the Torah, the Prophets, and the Writings provided the school curriculum for Jewish boys [tn: began at age 5] as well as Israel’s law book and prayer book.” [Dunn]

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Then, his strong statement in verse 16 identifies the SCOPE, SOURCE, and USEFULNESS of ALL Scripture:

"... **All (or 'Every') Scripture** is **breathed out by God** and **profitable for teaching**, for **reproof**, for **correction**, and for **training in righteousness**, that the man of God may be complete, equipped for every good work.

"Paul appears to be saying, therefore, that **all scripture has as its source God's breath** and that this is its essential characteristic. This is another way of saying that **scripture is God's word** (cf. Jesus' use of "scripture" and "word of God" in apposition to each another in Jn. 10:35). The same thing is also said when the NT uses "God says" for what is found in scripture, whether the words were originally spoken by God or not ...

"Therefore, what Paul writes to Timothy here embodies a conviction found throughout the NT and held by Jesus, his apostles, and other NT writers. Its particular significance lies in its **absoluteness**, first that relating to the **extent of scripture (πᾶσα γραφή)** and second that relating to the **character of scripture (θεόπνευστος)**. Because "all scripture is God-breathed" Paul can state categorically that it is "useful for teaching, ..." and that as a result of its fourfold work in one's life that "the man of God" is adequate and equipped (v. 17). [George W. Knight]

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Scripture is 'written' and Paul points that out in his ministry of teaching:

1. Paul had earlier instructed Timothy to READ in PUBLIC the Scripture (the entirety of the OT – **not a hint of suggesting that only PARTS** were to be read..):

"Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. (1 Tim 4.13)

2. The stories of ancient Israel in the Wilderness (with the pre-incarnate Christ traveling with them!) were **WRITTEN** down for our instruction (the father of lies would not do this, of course):

"For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come." [1 Cor 10:1-11]

3. Not just the Wilderness accounts, but—sounding like the "all Scripture" phrase—"WHATEVER was written":

"For whatever was written in former days was **written** for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

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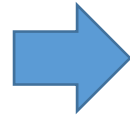
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All Scripture is 'written' and is useful in his ministry of teaching—as shown in the spread of the 202 OT passages he refers to.

He uses passages from 22 of the 39 books of the OT, taken from each of the parts: Law, History, Writings, Major and Minor Prophets.



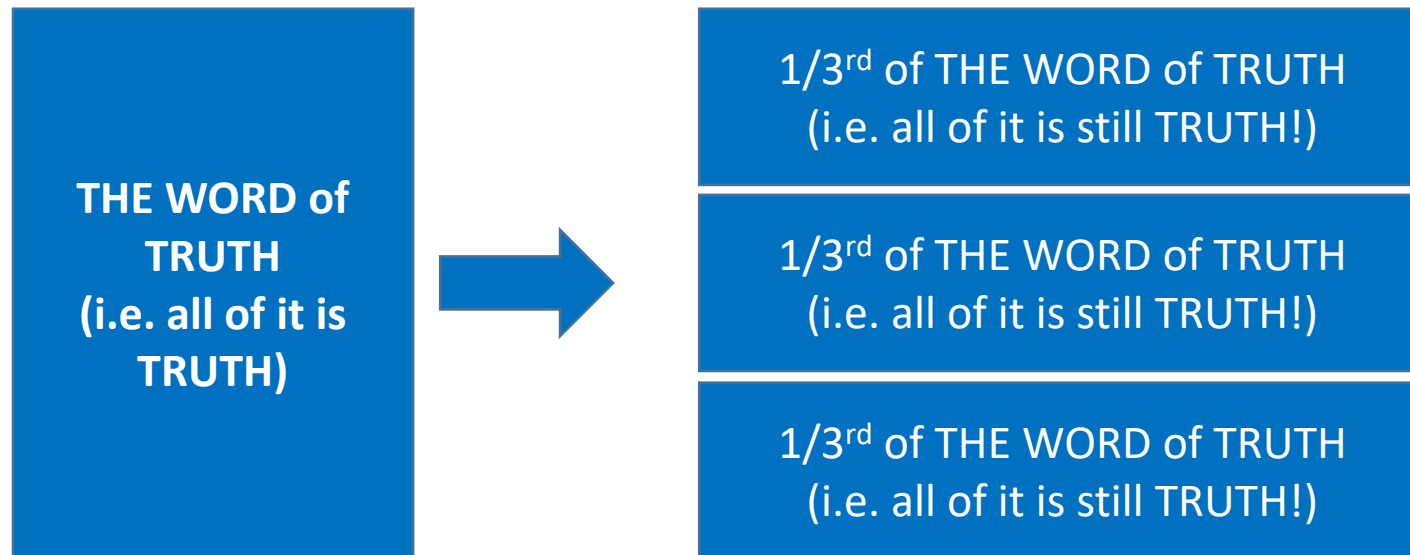
1	GENESIS	24
2	EXODUS	14
3	LEVITICUS	5
4	NUMBERS	2
5	DEUTERONOMY	25
9	1 SAMUEL	1
10	2 SAMUEL	3
11	1 KINGS	2
18	JOB	3
19	PSALMS	36
20	PROVERBS	8
21	ECCLESIASTES	1
23	ISAIAH	52
24	JEREMIAH	9
26	EZEKIEL	4
27	DANIEL	1
28	HOSEA	5
29	JOEL	1
34	NAHUM	1
35	HABAKKUK	2
38	ZECHARIAH	1
39	MALACHI	2

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- D. And—at the risk of sounding almost silly--Even if it meant 'divide into parts', when you divide the 'word of truth' into two parts, both parts are still just 'truth'. (It doesn't say, for example, 'divide the TEXT into two parts'). If you start with a 'word of truth', any division of those words are still going to be 'truth'.



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Self-Defeating: We went through every statement by Jesus and found ZERO evidence of a belief in a '2-voice' Hebrew Bible. He cited passages with strong images and statements of Judgment (without qualms) and affirmed at every opportunity the authority, sacredness, and TRUSTWORTHINESS of every passage. He never stated that anyone other than God/YHWH/Father authored any text in the Hebrew bible, and the closest He came to this was to (possibly) ascribe misuse of a sacred text to the evil one (or just 'evil'—equal probability).

If we apply THIS perspective/behavior/teaching of Jesus, then we would NEVER doubt a single text in the Hebrew bible.

Impossible to use: If we restrict ourselves to the words and actions of Jesus, and His words about the Father, we STILL end up with the full range of attitudes and actions of the Old Testament deity. What Jesus says about the Father (and Himself, in many places) matches what we would see in YHWH in the OT. And this leaves us with no 'practical' criteria for even implementing this DIVIDE THE WORD directive.

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We don't get to 'cherry pick' the words/actions we 'approve of' to use for this— we have to be faithful to Jesus' words. If we only use the 'pleasant' passages, we are NOT using the 'real Jesus' or the 'real Father'—we are using an image made in 'OUR IMAGE AND LIKENESS'.

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Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (1):

Parable of the 10 Minas (Luke 19): He said therefore, "A nobleman went into a far country to **receive for himself a kingdom and then return**. Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. [SNIP] But as for **these enemies of mine**, who did not want me to reign over them, **bring them here and slaughter them before me.**"

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Parable of the 10 Minas (Luke):

"One group remains to be dealt with, the rejecters. They will be **slain**. Their rejection is **total**. The parable follows the reality of ancient politics. Refusing the rule of the one in power often meant paying with one's life. Here is the judgment of God. [Bock]

"The class of those who do not have includes another group. These not only think they have the way to God all locked up, but they actively oppose Jesus. Here Jesus spoke directly to the Pharisees and scribes who would soon lead him to Pilate and Calvary. They were opposing him. They did not want his type of relationship to God. They refused to acknowledge him as king. Eternal slaughter and death awaited them. Active opposition to God brings even greater punishment than refusal to do things God's way." [Butler]

"The story finishes on a note of **frightening severity**. Those who rejected the nobleman and sent their embassy after him (14) are not forgotten. Safely installed in his kingdom and with accounts with his trading servants finalized, the nobleman commands the destruction of those he calls plainly *these enemies of mine*. They have set themselves in opposition to him; they must take the consequences. T. W. Manson has possibly the best comment on this: 'We may be **horrified by the fierceness of the conclusion**; but beneath the grim imagery is an **equally grim fact**, the fact that the coming of Jesus to the world puts every man to the test, **compels every man to a decision. And that decision is no light matter. It is a matter of life and death.**' [Morris]

These are only very vivid examples – they do not exhaust the data we have to be honest about.

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Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (2):

Parable of the Talents (Matthew): "For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. [SNIP] Now after a long time the master of those servants came and settled accounts with them. ... He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.' (Matthew 25:14ff)

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Parable of the Talents (Matthew):

"When the lazy servant declares, "Here is your own money back!" he refuses to acknowledge responsibility, a responsibility he could have easily enough fulfilled. **Having already failed the master's trust, he now proceeds to insult the master.** He offers an excuse no master would have accepted: knowing the master's reputation for sternness, he was paralyzed with fear. ... The master rightly responds, "On the assumption that I am indeed hard and merciless, you should have been all the more diligent!" ... Whereas the other servants are rewarded by the master's benevolence, this servant, fearing the master's harshness but unaware of his benevolence, experiences the very wrath he feared" [Keener]

"So he is consigned to *the outer darkness*, where there will be *wailing and gnashing of teeth*. With one exception, this expression combining the thoughts of punishment and of deep grief is found in Matthew only. It stands for **complete and final rejection** and for **unceasing sorrow and regret**. We should bear in mind that this is not here pronounced over someone who has done some particularly heinous crime. It is the final result for the man who had only one talent and who steadfastly refused to use it. [Morris]

"D. C. Steinmetz speaks of God's judgment as shown in this parable as "mercifully severe," and explains, "The swift justice meted out to the lazy servant puts a merciful end to any notion that the disobedient and the dishonest will be able to blackmail their way into the Kingdom of heaven by manipulating the goodness of God or playing on divine pity. God's goodness is too clever to be taken in by such nursery tricks. Divine pity will forgive sins, but it will not condone them" [Cited by Morris]

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Parable of the Unforgiving Servant (Matthew 18): "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents. And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, [and seizing him, he began to choke him, saying, 'Pay what you owe. So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger **his master delivered him to the jailers [lit. *torturers*]**, until he should pay all his debt. **So also my heavenly Father will do to every one of you**, if you do not forgive your brother from your heart."

Note: This is right after the passages about the Father's love for the lost sheep and little ones...

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Parable of the Unforgiving Servant (Matthew 18):

"Jesus sees no incongruity in the actions of a heavenly Father who forgives so bountifully and punishes so ruthlessly, and neither should we. Indeed, it is precisely because he is a God of such compassion and mercy that he cannot possibly accept as his those devoid of compassion and mercy. This is not to say that the king's compassion can be earned. Far from it, the servant is granted freedom only by virtue of the king's forgiveness" [Carson]

"Derrett explains the details of the story, including the huge sum involved, in terms of the accountability of the chief minister of an oriental emperor for the tax returns of a large province. In that case the request of v. 26 would not be unrealistic, but would be for permission to carry over one year's assessment into the next. But even so the king's response in v. 27, which is not to defer the payment but to cancel the debt, goes far beyond the request, and no doubt Jesus included this feature to emphasize the free basis of God's forgiveness. (*Out of pity* is the same word as is used for Jesus' 'compassion' in 9:36.) *Jailers* in v. 34 is an unjustifiable euphemism; the Greek word means *torturers*, whose job is to put pressure on the defaulter and his family to produce the money. This is, of course, part of the scenery of the parable, and is not meant to depict God as sanctioning brutality." [France]

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Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (4):

The Final Judgment (Matthew 25): "When the **Son of Man** comes in his glory, and all the angels with him, then he will sit on his glorious **throne**. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, 'Come, you who are **blessed by my Father**, inherit the kingdom prepared for you from the foundation of the world. ... "Then he will say to those on his left, '**Depart from me, you cursed, into the eternal fire prepared for the devil and his angels**. ...And these will go away into eternal punishment, but the righteous into eternal life."

We should note that even though Jesus does not ascribe the 'cursing' to the Father, it is implicit / obvious that it is either Jesus or the Father pronouncing this curse—there are no other agents available (the devil is part of the cursed group in this case, and inanimate objects cannot do *this—contra* Chrysostom). One would have to conjure up a 'self-curse' (which IS a biblical thing), on the part of the condemned in order to escape this attribution to Jesus or the Father. [Of course, Jesus cursed a tree during the last days of His ministry, as an object lesson for what would befall Jerusalem after their rejection of him— Mark 11.12-14 w/20-21]

Critically testing the arguments for a 2-voice OT

DIVIDE WORD

We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (4):

The Final Judgment (Matthew 25):

"The blessing in v. 34 was specifically attributed to "my Father," but this verse stops short of saying explicitly that these people are cursed *by God*. This is, however, **often the implication** of an unattributed passive, and here the reference must be to the displeasure of God which results in their punishment. ... Fire has been a repeated image for ultimate judgment; see 3:10, 12; 5:22; 7:19; 13:40, 42, 50; 18:8, 9. The parallelism with v. 34 would lead us to expect "prepared for you since the foundation of the world," but that is not said here. There is thus a difference between God's eternal purpose of blessing and the **regrettable need for a "plan B"** to deal with spiritual rebellion when it emerged to spoil God's perfect creation." [France]

"The final separation of "sheep" and "goats" is a recurring theme in the NT, including Matthew (e.g., 7:21–23; 13:40–43). Some have argued that this doctrine has turned many people into infidels; but so have other Christian doctrines. The question is not how men respond to a doctrine but **what Jesus and the NT writers actually teach about it**. Human response is a secondary consideration and may reveal as much about us as about the doctrine being rejected." [Carson]

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Honesty before the Father and loyalty to Jesus requires us to factor THESE passages into our understanding of the Living God (5):

The Parable of the Wedding Feast (Matthew 22): "And again Jesus spoke to them in parables, saying, "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, and sent his servants to call those who were invited to the wedding feast, but they would not come. Again he sent other servants ... But they paid no attention and went off, ... while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and **he sent his troops and destroyed those murderers and burned their city.** Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. Go therefore to the main roads and invite to the wedding feast as many as you find.' ... So the wedding hall was filled with guests.

"But when the king came in to look at the guests, he saw there a man who had no wedding garment. And he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, '**Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.**'

This is actually 2 parables connected by the wedding banquet theme.

- The first one is about the Father honoring the son, and the behavior of the king's elite subjects.
- The second is about arrogant insult by someone invited out of pure grace.

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The Parable of the Wedding Feast (Matthew 22)—the first part:

But all to no avail. The guests **did not care**, an incredible attitude to take up in the face of a royal command and the almost sacred duty of complying with an accepted invitation. But this group of people were too concerned with their own affairs to respond to the king's invitation. .. **The rest** leads into an account of those who took hostile action and did not simply go about their own affairs; the expression indicates that there were quite a few of them. They treated the king's messengers with scant respect. First, they **laid hands on his slaves**. In no society is it considered good manners to lay hands on people who come bearing a warm invitation, even if one does not intend to accept it. Then two things are said about what they did to the slaves sent to them with the message of goodwill. The first is that they **ill-treated** them, a term that covers a wide range of unpleasantness. The second is that they **killed them**. This does not necessarily mean that they did this to all of them, but it was a dreadful crime to do it to any. There was nothing more serious they could possibly have done than to take away these men's lives. Their easy assumption apparently was that they themselves were in no danger: they could do to the king and his messengers anything they wished and do it with impunity. They had no respect for the king and no fear of him. "For a subject to scorn the summons to the royal feast implied disloyalty and rebellion" (Carr). The king was very displeased and **sent his troops**, which in this context will denote not an army but a detachment of soldiers, sufficient to deal with the offending guests. Jesus speaks of them as **murderers** and says that **their city was set ... on fire....** We should not miss the point that the language is very much like that of Old Testament passages dealing with judgment." [Morris]

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The Parable of the Wedding Feast (Matthew 22)—the second part:

“But nothing in the passage says that this man has not been given time to find proper dress or that he was unable to locate any. Moreover, it is quite possible that the imagery here reflects the custom of a king providing festive dress for those he invites to a banquet. So the king is understandably amazed and he rebukes this man with the distancing form of address, *hetaire* (“friend”), asking him why he has behaved as he has. The man offers no excuse (v. 12). Only **imprisonment** and **punishment**—eternal **judgment**—remain in store for such people (v. 13)” [Blomberg]

“...the words imply that suitable clothing was available and this man had not made use of the opportunity. ... The king greeted him as “*Friend*,” ... The king goes on to ask how the man came in without the right garment, but the offender has nothing to say. Quite plainly he knew that he could have had the right clothing but had declined to wear it. --- It is puzzling that the man had come to the feast but had not made use of the appropriate clothing **as the other guests had done**. ... But in this parable the king is a strong personality, one who tolerates no nonsense. The man has no business being where he is, clothed as he is. So the king gives a command to his *servants* (“servants” this time, not “slaves”), directing them to tie the man up, both *feet and hands* being specified, after which he is to be thrown **into the outer darkness**, an expression often used to denote the uncomfortable lodging of those who are rejected.” [Morris]

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What is the Pattern here?

In Luke 4:18, Jesus reads a passage from Isaiah 61 and says that it is fulfilled that day:

He STOPS READING half-way through the last line/verse,

1 רִיחַ אֲדֹנָי יְהוָה עָלַי יָעֵן מְשִׁחַּי יְהוָה אֹתִי לְבַשֵּׁר עֲנָוִים שְׁלַחֲנִי לְחַבֵּשׁ
לְנִשְׁבְּרֵי-לֵב * לְקַרְא לְשִׁבוּיָם דְּרִזּוֹר וְלְאַסְוִיָּים פְּקַח-קוֹחַ:
2 לְקַרְא שְׁנֵת־רִצּוֹן לִיהוָה וְיוֹם נִקָּם לְאַלְהֵינוּ לְנַחֵם כָּל-אֲבֵלִים:

And omits the rest of the verse:

And the day of vengeance of our God (*Elohim*); To comfort all who mourn;

Hebrew Text	Jesus Reading
The Spirit of the Lord (<i>Adoni</i>) GOD (<i>YHWH</i>) is upon me	The Spirit of the Lord (<i>kurios</i>) is upon me
because the LORD (<i>YHWH</i>) has anointed me	because he has anointed me
to bring good news to the poor	to proclaim good news to the poor
he has sent me	He has sent me
to bind up the brokenhearted,	(omitted)
to proclaim liberty to the captives	proclaim liberty to the captives
(not in HB, but in LXX)	and recovering of sight to the blind
and the opening of the prison to those who are bound	to set at liberty those who are oppressed
to proclaim the year of the LORD's (<i>YHWH</i>) favor,	to proclaim the year of the Lord's (<i>kurios</i>) favor.
And the day of vengeance of our God (<i>Elohim</i>)	(omitted)

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There are many more of these -- What is the Pattern here?

This 'day of vengeance' is integral to the promises of deliverance and goodness, and this clause appears right in the middle of these consolations:

[T]o proclaim the year of the LORD's favor,
and **the day of vengeance of our God;**
to comfort all who mourn;
to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the LORD, that he may be glorified.
They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

And Jesus spoke of this 'day of vengeance' but it was not against foreign oppressors or abusers, but against the Jewish leadership, which doomed that generation:

(Luke 21:20ff) --- "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, **to fulfill all that is written.**

These days of vengeance were foretold in the written scriptures. The **passages** about the divine judgement on the city are in multiple places in the Hebrew Bible (e.g. Deuteronomy, Hosea, Psalms, Jeremiah, Micah). This is a judgement by YHWH for the evil of those who rejected their Messiah. The rejected 'day of visitation' (19.44) results in the inescapable 'days of vengeance'.

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We looked at most of those in PART ONE, where we also mentioned others:

1. John the Baptist's announcement
2. Repayment of deeds
3. Military angels
4. Etc.

The point remains that this criteria is simply impossible to use.

If we restrict ourselves to the words and actions of Jesus, and His words about the Father, **we STILL end up with the full range of attitudes and actions of the Old Testament deity.** What Jesus says about the Father (and Himself, in many places) matches what we would see in YHWH in the OT. And this leaves us with no 'practical' criteria for even implementing this DIVIDE THE WORD directive.

Excursus: Did Jesus' apostles teach that there were '2 voices' in the OT?

Critically testing the arguments for a 2-voice OT (from the OTHER VOICE)

The main arguments offered (in the slides/videos I have examined) would be these:



We are told to 'rightly divide the word of truth' in 2 Timothy 2.15, on the basis of how the OT passages 'line up with Jesus' actions and plain speech."

2. The OT authors were not 'born again' and so were 'natural men' who cannot receive the things of God. There was a veil on the people of Israel so they couldn't discern in what they wrote between verses authored by Satan and those authored by Father.
3. We are told to 'test the spirits' to see if their prophecies are of the Father.

So,

They misunderstand the Greek word translated in the KJV as 'divide'.

They misunderstand what the phrase 'word of truth' refers to.

They do not factor in the author's explicit statements about Scripture.

They seem to treat the word 'truth' as meaning 'a mixture of truth and error'

In other words, this verse does NOT even remotely support a 2-voices view of the OT, and the author of that verse actually teaches a 1-voice-only view.