

# “What Part of the Bible Was Written in Africa?”

In your article [“The Authority of the Bible”](#) you said it was written on three continents (Africa, Asia and Europe). Where in the Bible does it say about the continent of Africa?



The first five books of the Bible (called the Pentateuch) are traditionally held to have been written by Moses in the Wilderness of Sinai (which is in the country of Egypt and continent of Africa). Also, Jeremiah may have written at least some of his book from Egypt, where he was taken after the fall of Jerusalem to Nebuchadnezzar.

Shalom,

Michael Gleghorn

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# **“Did Jericho Have Walls Or Not?”**

I was reading your article [Archaeology and the Old Testament](#) which states that Jericho was found to have walls. But I was also reading at <http://www.library.cornell.edu/colldev/mideast/jerques.htm> which states that Jericho didn't have walls.

I was wondering if you could elaborate further or perhaps explain this apparent contradiction.

There are three Jericho sites: Old Testament Jericho, New Testament Jericho, and modern day Jericho. When referring to the city of Jericho, one must be sure which one we are referring to. Also, the walls of Jericho are not standing up on the surface. When cities are conquered in the Middle East, they are often abandoned and are buried by the sands, and often a new city is built on top of them. So the walls of Ancient Jericho are today below the surface. Two outstanding archaeologists on the site are Dr. Bryant Wood, and Randal Price. Randal Price's web site is [www.worldofthebible.com](http://www.worldofthebible.com). Thanks for reading the article.

Pat Zukeran

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# **“Where Should We Give Our**

# Tithe?"

**Is there any specific biblical instruction that we give our tithe to where we regularly hear God's word or the church we belong to? What if I feel like giving my tithe to churches that are in need even though I'm attending there?**

Galatians 6:6 and 1 Timothy 5:17-18 seem to suggest that we should certainly help support those who teach and preach the word of God to us. Usually, this will be our local church. However, in 2 Corinthians 8-9, Paul urges the Corinthians to share with the church in Jerusalem, which was currently in great need. The Bible also urges us to help support traveling missionaries, evangelists, pastors and teachers. Generally, I think that believers should give FIRST to those who are helping them grow in the faith and teaching them the Word of God, etc. Afterward, they should also give to other Christian organizations that they believe in and respect. However, there may also be occasions when the Lord moves His people to help other believers in other parts of the world.

The key issue, in my opinion, is first the readiness to give in obedience to God's word. And second, a sensitive spirit that is open to the Lord's leading in one's giving. Of course, as good stewards of God's resources we should also check out (as best we can) the churches or organizations receiving our money. Are they faithfully preaching and teaching God's word? Are they genuinely concerned to advance the cause of Christ in the world? Are they good stewards of the gifts they receive? Are they genuinely in need?

It's helpful to remember that the Old Testament pattern of giving was one of both tithes AND offerings. Offerings were gifts above and beyond the tithe (one-tenth of one's income). The circumstances of your question would suggest that if the Lord is calling you to give to struggling churches, making an offering on top of your regular giving to your local church

would be an excellent solution.

There are other issues to consider, but these are some to keep in mind.

Shalom,

Michael Gleghorn  
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**See Also:**

- [Probe Answers Our E-Mail: "What Does the Bible Say About Tithing?"](#)
- [Probe Answers Our E-Mail: "What's the NT Understanding of Tithing?"](#)

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## **"Is There a Spiritual Gift of Intercession?"**

I'm confused about intercession. Is there a gift of intercession as well as it being a discipline? Some people certainly pray more often than others and some love doing it, yet there are those who don't love it but get woken in the middle of the night to pray for hours anyway.

I also look at people sometimes and really want to pray for them, right then and there. I don't because I'm a bit too scared to walk up to someone and say "I so want to pray for you" and I'm not really sure what I'd be praying about. I find this both amusing and confusing. Do you have any light to shed?

As far as I know, there is no “gift” of intercession, although people with the spiritual gift of faith (1 Corinthians 12:9) usually have a (super)natural affinity for praying for others. Whether we love doing it or not has nothing to do with whether God is using us as channels of His power.

One of my dear friends is a pastor. One weekend afternoon he was feeling rather “prickly and grumpy,” to quote him, when he got a call from one of his congregants asking him to come to the hospital and pray for their daughter. She was supposed to have surgery but an infection had invaded her body and they couldn’t do it until the infection was cleared up and her fever went down. Bob knew in his spirit that if he prayed for her, she would be healed, but he reeaaaaalllllllly didn’t want to go. He went anyway, just as prickly and grumpy as you please, laid his hands on the girl, and asked God to get rid of the infection so they could go ahead with the surgery. He left to go back home, and as he walked in the door, the phone was ringing; her temp was normal. That fast. He says it was quite humbling that God wanted to use him, as fleshly and uncooperative as he was feeling, but the issue wasn’t the attitude of the channel, but the divine power that flowed through it.

When you get an impression in your spirit that you should/want to pray for someone, please give yourself permission to trust the Lord’s leading on that. (And I would ask, are you being impressed to pray for them just internally, or does He want you to bless them by praying out loud? Consider that having someone pray for you out loud is an intense blessing for most people, and if you don’t follow through, you may be depriving them of a blessing God wants to give them through you!)

What you’re dealing with is discomfort over operating in the supernatural, and the more times you overcome your reticence, the easier it will become to follow through on His leading. You can go up to someone and say, “Excuse me, I know this may sound crazy, but I think the Lord wants me to pray for you

right now. May I have your permission?" A number of years ago I decided I wanted to be the kind of person who would stop in the middle of a sidewalk and pray for someone right then and there if it was the right thing to do, but it was unfamiliar territory to me. So I told myself, "I need to get over the discomfort of the unfamiliar, and then it will be familiar, and it will feel natural, and that's where I want to live! Where praying out loud at the drop of a hat feels natural and comfortable. So I will push past the discomfort to get to the place I want to be." It worked.

I heard a great story at one of the Exodus conferences. (Exodus International used to be the umbrella organization over many ministries that deal with the homosexuality issue; I serve with one.) Andy Comiskey, a former homosexual struggler (to whom God has brought great healing) and his wife were in New York on an anniversary trip. They took a walk to Greenwich Village and ended up in a park across the street from Stonewall, the bar where the gay rights movement was launched in 1969. It was a gay park, and they sensed a lot of demonic oppression in that place. Andy said, "Enough! We need to take authority right now!" and invited Jesus to be Lord of that park. He prayed, "Your kingdom come, Lord!" and so the two of them kept their eyes peeled for what God was going to do. They saw a lady who looked oppressed to them, so they walked up to her and Andy said, "Excuse me, but my wife and I are Christians, and we believe God wants us to pray for you. Would that be OK? If it isn't, we'll just pray for you as we leave." The lady's eyes filled with tears and she said, "This morning I prayed and said, 'God, if You're real, show me.'"

If you get the urge to pray for someone and don't know what to pray for, I would 1) trust that if you obey His prompting, God will impress you with what to pray for if He wants you to pray something specific, and 2) ask the Father to bless that person with His love and the awareness of His presence and His pleasure in them as a person He made in His image and sent

Jesus to die for. Ask Him for His peace and a lingering sense of blessing on the person throughout the day. No matter what the person's issue is, you can bless them in Jesus' name and it is a REAL THING you are giving them! I would also suggest that you dive deep into God's word to grow your familiarity with, and make a list of, His promises and truths that you can feel confident praying because He has already revealed it as His will. (One of my favorites is from Ephesians 3:18, that the person will have power "to grasp how wide and long and high and deep is the love of Christ" for them.)

Hope this helps!

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## **“Does Jesus’ Vine/Branches discourse in John 15 Mean You Can Lose Your Salvation?”**

**Does John 15:1-7 have anything to do with losing your salvation? I would like your input. Personally I believe it does not.**

Thanks for your letter. John 15:1-7 definitely presents the interpreter with some difficulties. Nevertheless, I personally tend to agree with you and do not think that this passage teaches that a genuine believer (and this, of course, is important) can lose his/her salvation. Since my own studies are informed by the expertise of others, and since I share the

viewpoint presented in the NET BIBLE, I have pasted their comments on this passage below:

The Greek verb *airō* (airo) can mean lift up as well as take away, and it is sometimes argued that here it is a reference to the gardener lifting up (i.e., propping up) a weak branch so that it bears fruit again. In Johannine usage the word occurs in the sense of lift up in 8:59 and 5:8-12, but in the sense of remove it is found in 11:39, 11:48, 16:22, and 17:15. In context (theological presuppositions aside for the moment) the meaning remove does seem more natural and less forced (particularly in light of v. 6, where worthless branches are described as being thrown out an image that seems incompatible with restoration). One option, therefore, would be to understand the branches which are taken away (v. 2) and thrown out (v. 6) as believers who forfeit their salvation because of unfruitfulness. However, many see this interpretation as encountering problems with the Johannine teaching on the security of the believer, especially John 10:28-29. This leaves two basic ways of understanding Jesus statements about removal of branches in 15:2 and 15:6:

(1) These statements may refer to an unfaithful (disobedient) Christian, who is judged at the judgment seat of Christ through fire (cf. 1 Cor 3:11-15). In this case the removal of 15:2 may refer (in an extreme case) to the physical death of a disobedient Christian.

(2) These statements may refer to someone who was never a genuine believer in the first place (e.g., Judas and the Jews who withdrew after Jesus difficult teaching in 6:66), in which case 15:6 refers to eternal judgment. In either instance it is clear that 15:6 refers to the fires of judgment (cf. OT imagery in Ps. 80:16 and Ezek 15:1-8). But view (1) requires us to understand this in terms of the judgment of believers at the judgment seat of Christ. This concept does not appear in the Fourth Gospel because from the perspective of the author the believer does not come



under judgment; note especially 3:18, 5:24, 5:29. The first reference is especially important because it occurs in the context of 3:16-21, the section which is key to the framework of the entire Fourth Gospel and which is repeatedly alluded to throughout. A similar image to this one is used by John the Baptist in Matt 3:10, And the ax is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire. Since this is addressed to the Pharisees and Sadducees who were coming to John for baptism, it almost certainly represents a call to initial repentance. More importantly, however, the imagery of being cast into the fire constitutes a reference to eternal judgment, a use of imagery which is much nearer to the Johannine imagery in 15:6 than the Pauline concept of the judgment seat of Christ (a judgment for believers) mentioned above. The use of the Greek verb *meno* (meno) in 15:6 also supports view (2). When used of the relationship between Jesus and the disciple and/or Jesus and the Father, it emphasizes the permanence of the relationship (John 6:56, 8:31, 8:35, 14:10). The prototypical branch who has not remained is Judas, who departed in 13:30. He did not bear fruit, and is now in the realm of darkness, a mere tool of Satan. His eternal destiny, being cast into the fire of eternal judgment, is still to come. It seems most likely, therefore, that the branches who do not bear fruit and are taken away and burned are false believers, those who profess to belong to Jesus but who in reality do not belong to him. In the Gospel of John, the primary example of this category is Judas. In 1 John 2:18-19 the antichrists fall into the same category; they too may be thought of as branches that did not bear fruit. They departed from the ranks of the Christians because they never did really belong, and their departure shows that they did not belong.”

The NET Bible is a really great site. If you're interested in exploring the topic of salvation, they have a number of articles at [www.bible.org/topic.asp?topic\\_id=13](http://www.bible.org/topic.asp?topic_id=13). Articles specifically on the topic of "Assurance" can be found at [www.bible.org/topic.asp?topic\\_id=31](http://www.bible.org/topic.asp?topic_id=31).

Hope these resources prove helpful.

The Lord bless you,

Michael Gleghorn

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## **"Help Me Understand These Bible Contradictions"**

I stumbled upon a website that has an exhaustive list of apparent contradictions in the Bible. Now, I can go through many of them and figure out that what is seen as an apparent contradiction is nothing of the sort, but many of them leave me searching vigorously for an answer. Can you help me on these?

God is tired and rests [Ex 31:17, Jer 15:6]

God is never tired and never rests [Is 40:28]

and:

God is the author of evil [Lam 3:38, Jer 18:11, Is 45:7, Amos 3:6, Ezek 20:25]

God is not the author of evil [1 Cor 14:33, Deut 32:4, James 1:13]

Let's begin with the first difficulty:

*God is tired and rests [Ex 31:17, Jer 15:6]*

*God is never tired and never rests [Is 40:28]*

This alleged difficulty confuses the issues of being tired, on the one hand, and resting, on the other. Exodus 31:17 does say that God “rested” or “ceased” His creative work on the seventh day. It does not say that God was tired. Jeremiah 15:6 (at least the relevant portion) might be translated, “I am weary of relenting” or “I have grown tired of feeling sorry for you”. The idea is not that God is “tired” in the sense of “fatigued.” Rather, God is weary of holding back His righteous judgment. Note what He says right before this phrase, “So I have unleashed my power against you and have begun to destroy you” (Net Bible – [netbible.bible.org](http://netbible.bible.org)). These are not the words of a being who is tired in the sense of needing rest. These are the words of one who is tired of restraining His righteous judgment.

Thus, there is no contradiction with Isaiah 40:28, “He does not get tired or weary.” For Exodus 31:17 does not say that God was tired, and Jeremiah 15:6 does not mean that God was tired in the sense of being “fatigued.” The Bible does say that God rested, but it does not imply that this was due to tiredness on God’s part. The Net Bible comments on Gen. 2:2 as follows: “The Hebrew term (shabbat) can be translated ‘to rest’ (‘and he rested’) but it basically means ‘to cease.’ This is not a rest from exhaustion; it is the cessation of the work of creation.”

But what about the second alleged difficulty?

*God is the author of evil [Lam 3:38, Jer 18:11, Is 45:7, Amos 3:6, Ezek 20:25]*

*God is not the author of evil [1 Cor 14:33, Deut 32:4, James 1:13]*

Geisler and Howe have an excellent discussion of this issue in

their book, *When Critics Ask: A Popular Handbook on Bible Difficulties*. I would heartily recommend this book, along with Gleason Archer's *Encyclopedia of Bible Difficulties*. Both books deal with just about every Bible difficulty which critics raise against the Bible. So what do they say about this difficulty?

God is NOT the author of evil in the sense of "sin" or "moral evil" – at least not directly. God created free morally responsible creatures (like human beings) who chose to misuse their freedom to do what was morally evil. However, God is not the author of this evil; human beings are. God made such evil possible (by creating free moral creatures), but the creatures made such evil actual (by sinning, etc.).

However, God is sometimes the author of evil in the sense of "calamities" or "non-moral evil." Such calamities might also be caused by Satan or demons (e.g. Job 1-2). However, God can also bring about calamities as a form of judgment against sin, etc. God does punish sin, sometimes through various calamities. But God is not the author of moral evil or sin.

I hope this makes sense. I would definitely recommend the books mentioned above by Archer and Geisler. I would also recommend the Biblical Studies Foundation website at [www.netbible.com](http://www.netbible.com). They have hundreds of articles on a variety of biblical and theological issues.

The Lord bless you!

Michael Gleghorn  
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# **“Why is the Appendix to the Book of Daniel Omitted from Most Bible Versions?”**

One of my Sunday School classmates mentioned that his Bible had an appendix to Daniel, which included three additional chapters (13 to 15). Do you know the reason why these are excluded from most Bible versions?

The Hebrew and Aramaic texts of Daniel have been very well preserved. The Septuagint, the Greek translation of the Old Testament written in the third century B.C., includes these other chapters but they are not in the Hebrew or Aramaic texts: the Prayer of Azariah, Song of the Three Young Men, Susanna, Bel and the Dragon. These books were never accepted as inspired by the Jews and were never in their Old Testament. As well, the Dead Sea Scrolls do not contain these chapters. These were probably later additions which probably came from Egypt.

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## **“Who Was Lillith?”**

I hope you can give me direction on the issue of Lillith from a biblical perspective. A female student brought up this question: Who was Lillith? I was ashamed that I could not tell her my position on the issue because, quite frankly, I didn't know who Lillith was. I am a married Christian man so I may not be as tuned in to what our youth are concerned with as I

once was. At 34 years, I don't feel quite ancient either. I don't want to turn an unsaved girl loose on a quest for knowledge on a decidedly pagan subject. Any help you can offer would be appreciated. BTW, our pastor simply told her she had been reading too much feminist propaganda, an answer that left her with doubts about him. Thanks for your help.

Well, it's easy not to know who Lillith was because she's not in the Bible. There is a "Lillith myth" which is no more than a story about Adam's first wife. Here's a link that will give you a full story:

<http://www.webcom.com/~gnosis/lillith.html>

The pastor's dismissive comment about reading too much feminist propaganda may have been easy for him, but certainly wasn't going to help HER any! Feminists have, indeed, adopted Lillith as a symbol of their philosophy, and when you read the stories you'll see why, but that doesn't tell a young unbelieving girl the truth: that Lillith belongs in the same category as Venus, Medusa and Aphrodite—make-believe for grownups!

Hope this helps. . .

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# “Why Is God So Consumed with Blood?”

Why is it that God seems to be so consumed with blood? It seems that from the beginning of scripture to the New Covenant under Christ's blood, that God was consumed with blood.

Thanks for your letter. You are certainly correct to notice the profound importance of blood in the Bible. The author of Hebrews wrote, “And according to the law almost all things are purified with blood, and without shedding of blood there is no remission” [of sins] (Hebrews 9:22). And Paul reminds us that Jesus made propitiation by His blood (Rom. 3:25) and that believers are justified (i.e. declared righteous) on the basis of the shed blood of Christ (Rom. 5:8-10). And elsewhere Paul tells us that Jesus reconciled the world to God, “having made peace through the blood of His cross” (Col. 1:20).

Because of the importance of this issue, and its prominence throughout the Bible, I would recommend reading the following article from bible.org. It's called, “The Preciousness of Blood” (Leviticus 17) and you can find it at [http://www.bible.org/page.asp?page\\_id=278](http://www.bible.org/page.asp?page_id=278).

The Lord bless you,

Michael Gleghorn  
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# **“Why Were Things Like Polygamy OK in the Old Testament But Not Now?”**

**What about the issues in the Old Testament with families like masters sleeping with their servants and men having many wives or even the issue of “inter-family” relationships and the like? Was it a population issue? When did the law change? Why was it okay then and not now?**

Great question! The problem is, the Bible rarely makes commentary on historical events. If it did, we would see notations like “[and this was not only sinful but STUPID because God’s plan for marriage is one man, one woman for life, and bad things happen when we disobey His commandment].”

The fact that sinful, unwise behaviors are recorded (without commentary) in the Bible doesn’t mean it was OK any more than newspapers reporting on crime means they condone it. They’re both just telling you what happened.

Hope this helps!

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