

# The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

*A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"*

~ All articles are written by Terry Carter unless otherwise stated ~

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Terry Carter, Editor

## Solar Eclipse



**Note:** The following article was written in August 2017 right after the last eclipse in this part of the country. At the time, it was published in the local Church newsletter. The thoughts here seem just as appropriate to the recent eclipse, so we decided to include it here.

Last week, there was a solar eclipse across much of the continental United States. It was big news and even big business. Millions of people traveled for miles to get a better look at it. Even those who were not in the path of the best viewing went outside to look at this rare event. All in all, it was quite the spectacle. I began thinking about what lessons we can glean from this event, and I thought I would share some of them with you.

**First**, we can learn that there are bigger things than our problems. I heard one news reporter say that the eclipse was a good thing for the country because, for a few minutes, we might all stop fighting between political parties and look up. I think a lot of our political problems would go away if we all spent a few minutes every day looking up.

Maybe, we would focus less on looking at our own problems. Maybe, we would stop spending so much time looking at the shortcomings of those around us. Maybe, we would have a better perspective on events around us if we would just take some time each day to look toward heaven.

**Second**, we can learn that God's creation is wonderfully designed. The reason that an eclipse is so rare is that the moon's orbit around the earth is tilted. That is, the moon does not revolve around the earth in the same plane as the earth revolves around the sun. This means that the moon only blocks out the sun on rare occasions. God thought of everything when He created our universe.

**Third**, everyone is awed by the majesty of the heavens. Even the

atheists and agnostics wanted to see the wonder and majesty that was on display in the heavens that day.

The Psalmist said, "The heavens declare the glory of God...", **Psa. 19:1**. For a brief time, even those who deny God and His law stood in awe of His glory as declared by the heavens.

**Fourth**, some opportunities are "once in a lifetime". I put that phrase in quotes because I have seen an eclipse before. It was in February 1979, and I was only thirteen years old. That was the last total eclipse visible anywhere in the continental U.S.

Last week's eclipse was the first total eclipse to be visible across the entire U.S. since June of 1918. The next total eclipse that will be visible over the U.S. will be in April 2024. They are not necessarily once in a lifetime. It all depends on where and when you live.

However, for some, this was the only chance they will ever have to see one in their lifetime. None of us know whether we will be alive in 2024. It pays to take advantage of such opportunities when they are there.

**Fifth**, we are reminded of the majesty of God. To look at the

eclipse without the proper eye protection could cause permanent damage to your eyes. The sun is simply too bright to look at directly even when being eclipsed by the moon. But God dwells in unapproachable light.

“who alone has immortality, **dwelling in unapproachable light**, whom no man has seen or can see, to whom be honor and everlasting power. Amen.” **I Tim. 6:16 (NKJV)**

God told Moses that no man could see Him and live.

“But He said, “You cannot see My face; for **no man shall see Me, and live.**” **Exo. 33:20 (NKJV)**

Moses had to put a veil over his face after being on the mountain of God. The Israelites could not look at his face because it shone so brightly.

“But if the ministry of death, written and engraved on stones, was glorious, so that **the children of Israel could not look steadily at the face of Moses because of the glory of his countenance**, which glory was passing away,” **II Cor. 3:7 (NKJV)**

Millions of people stopped what they were doing to gaze upon the glory of our sun. That is nothing compared to the glory of the Father of lights.

“Every good gift and every perfect gift is from above, and **comes down from the Father of lights**, with whom there is no variation or shadow of turning.” **James 1:17 (NKJV)**

I wonder how many of those millions took time to consider His glory this week. I hope that you did.

## Are Children Saved by Their Believing Parents?

### Question:

Do **I Corinthians 7:14** and **Job 1:5** teach that children of believing parents are saved by their parents?

### Answer:

The short answer is, “no”. If these passages teach such a doctrine, they would be the only passages that teach that anyone can be saved by the righteousness of another besides Christ Himself.

This would be contrary to one of the most basic truths of Scripture—that each of us is morally responsible for our own salvation.

“Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling;**” **Philippians 2:12 (NKJV)**

Salvation is by faith in Jesus; not faith in our parents, or even faith in our parents’ faith.

“Knowing that **a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ** and not by the works of the law; for by the works of the law no flesh shall be justified.” **Galatians 2:16 (NKJV)**

Indeed, it is a strange doctrine that teaches that we are saved by the faith of our parents rather than working out our own salvation.

If these passages were teaching such a doctrine, a number of problems arise.

**First**, we have a contradiction with what Ezekiel teaches in chapter 18. Here, Ezekiel plainly teaches that if a righteous man has a son who does wickedly, the son shall die for his sins. Further, if an unrighteous man has a son that does righteously, he will live. The conclusion he reaches from these facts is stated in verse 20; that righteousness or guilt is upon the one who is righteous or guilty and not their son.

**“9 If he has walked in My statutes And kept My judgments faithfully-He is just; He shall surely live!” Says the Lord GOD. 10 “If he begets a son who is a robber Or a shedder of blood, Who does any of these things 11 And does none of those duties, But has eaten on the mountains Or defiled his neighbor’s wife; 12 If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed abomination; 13 If he has exacted usury Or taken increase-Shall he then live? He shall not live! If he has done any of these abominations, He shall surely die; His blood shall be upon him. 14 “If, however, he begets a son Who sees all the sins which his father has done, And considers but does not do likewise; 15 Who has not eaten on the mountains, Nor lifted his eyes to the idols of the house of Israel, Nor defiled his neighbor’s wife; 16 Has not oppressed anyone, Nor withheld a pledge, Nor robbed by violence, But has given his bread to the hungry And covered the naked with clothing; 17 Who has withdrawn his hand from the poor And not received usury or increase, But has**

**executed My judgments And walked in My statutes-He shall not die for the iniquity of his father; He shall surely live!" Ezekiel 18:9-17 (NKJV)**

**"The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself." Ezekiel 18:20 (NKJV)**

Ezekiel makes it even plainer in chapter 14. There, he says that even Noah, Daniel, and Job could save nobody but themselves, not even their own children.

**"14 "Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord GOD...20 "even though Noah, Daniel, and Job were in it, as I live," says the Lord GOD, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness.'" Ezekiel 14:14, 20 (NKJV)**

**Second**, some attempt to use this to argue that one must be an adult before being held responsible for their sins. Instead, they argue that the parents are the ones who are held accountable for the actions of their children. They attempt to say that this means you must be an adult (however that is defined) to be considered for baptism.

Even if that were true, what would it say about the children of unbelievers? They certainly are not saved by the righteousness of their parents since they have none. Are they then in need of baptism or not?

Further, if the righteousness of Christian parents brings about salvation for their children, why wouldn't we expect the wickedness of the parents who are not Christians to bring condemnation to their children?

**Finally**, what about children of parents who are nominal Christians at best or even hypocrites? How could we even know the spiritual state of the parents with any certainty? Do we baptize their children or not? Are their children saved or lost? How can we be certain?

But we need to look at the passages in question themselves.

**"So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly." Job 1:5 (NKJV)**

There are several reasons why this is not teaching that Job's children were saved by his righteousness.

**First**, the events of Job occurred during the Patriarchal Age when the father acted as priest for the entire family. That is what Job was doing in this passage. His children were not saved because of his righteousness any more than an Israelite was saved because of the sacrifices the priests made for them under the Law of Moses.

**Second**, at this time, Job's children were adults with their own houses. The context makes this clear. This passage has no

bearing on the salvation of young children with a righteous father. If Job's children were saved by their father's righteousness, the same can be true of any adult today. What proves too much proves nothing.

**"And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them." Job 1:4 (NKJV)**

**Third**, Job offered sacrifices in case they had sinned. The very fact that sacrifice would be required for any sin they may have committed shows that they were capable of sinning and would be held accountable if they had.

**Fourth**, the picture here is of Job going above and beyond what would be required. He offered sacrifices for them simply because of the possibility one of them had sinned and cursed God in their hearts. In other words, these were not sacrifices for any specific known sin of theirs. They were sacrifices offered just in case they had sinned.

**Finally**, we have already quoted from **Ezekiel 14:14, 20** where he says that even Noah, Daniel, and Job could deliver only themselves by their righteousness, not even their own children. That ought to show us once and for all that Job's children could not be saved because of Job.

**"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy." I Corinthians 7:14 (NKJV)**



The question here is what is meant by “sanctified” and “holy” in this verse. Do these words mean “saved” in this context? The Greek words here are related. The word for “sanctified” means to make holy. Both “holy” and “sanctified” have the idea of being set apart. It is certainly true that the saved are sanctified or holy. But does it automatically follow that what is sanctified or holy is saved? It is clear that the answer is no.

**First**, if these words are equivalent to being saved, then not just the children are saved by the believer, but the unbelieving spouse is also saved. However, this is not the case, **I Corinthians 7:16, I Peter 3:1**. Also, as stated above, this would contradict the Scriptures that teach that salvation is by a personal faith in Christ.

**Second**, sometimes these words are used in ways that simply cannot mean “saved”.

One example ought to suffice.

In **I Timothy Chapter 4**, Paul is discussing the doctrine of demons, including the forbidding the eating of certain foods. He says that God created them to be received with thanksgiving. He goes on to say that every creature of God is good and is sanctified by the Word of God and prayer. Clearly, these creatures that we are allowed to eat with thanksgiving are not saved. But they are made clean, as opposed to unclean, by prayer. That is, they can be eaten without making us unclean or sinful.

“4 For **every creature of God is good**, and nothing is to be refused if it is received with thanksgiving; 5 for **it is**

**sanctified by the word of God and prayer.” I Timothy 4:4-5 (NKJV)**

With that in mind, notice the contrast in the **I Corinthians** passage between unclean and holy or sanctified. The idea is that the believer is not defiled by their unbelieving spouse. In fact, the children of such a union are not defiled by the unbelieving parent either. It is not that they are saved, but that they are not defiled.

**Third**, the context of this passage in **I Corinthians** has nothing to do with the question of whether children should be baptized or need to do so. It has nothing to do with the salvation status of the children. It has to do with whether a Christian should remain married to a non-Christian. It has to do with whether their spouse and children should be considered unclean for them.

Remember that in the Old Testament, a Jew was not to marry someone outside of Israel. In the days of Ezra, they actually had to divorce their foreign wives.

“Now therefore, **let us make a covenant with our God to put away all these wives and those who have been born to them**, according to the advice of my master and of those who tremble at the commandment of our God; and let it be done according to the law.” **Ezra 10:3 (NKJV)**

The question would naturally arise as to whether a Christian should remain married to a non-Christian and whether they needed to send both their spouse and children away. Paul is saying that they ought to remain married. He says the spouse is “sanctified” or set apart by the believer and their children are “holy” or not

illegitimate because of this. Virtually all commentators are agreed on this very point.

Consider the following quotes:

Of the spouse being sanctified Clarke says,

*“Or rather, is to be reputed as sanctified...so as to render their connection not unlawful”.*

Of the children, he says the following:

*“The Jews considered a child as born out of holiness whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the children of heathens born in holiness, provided the parents became proselytes before the birth. All the children of the heathens were reputed unclean by the Jews; and all their own children holy. -See Dr. Lightfoot. This shows clearly what the apostle's meaning is.”*

Barnes has the following to say on this issue:

*“But the expression cannot mean here, that the unbelieving husband would become holy, or be a Christian, by the mere fact of a connection with a Christian, for this would be to do violence to the words, and would be contrary to facts everywhere.”*

He goes on to say the following:

*“There is not one word about baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be a separation between man and wife, where the one was a*

*Christian and the other not. Paul states, that if such a separation should take place, it would imply that the marriage was improper; and of course the children must be regarded as unclean."*

Poole comments:

*"I rather think it signifies, brought into such a state, that the believer, without offence to the law of God, may continue in a married estate with such a yoke-fellow; and the state of marriage is a holy state, notwithstanding the disparity with reference to religion...these are those that are called holy; not as inwardly renewed and sanctified, but relatively, in the same sense that all the Jewish nation are called a holy people: and possibly this may give us a further light to understand the term sanctified, in the former part of the verse."*

Robertson agrees:

*"Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife, though Hodge actually so interprets him. Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce...This is so simple that one wonders at the ability of men to get confused over Paul's language... if it is otherwise, your children are illegitimate (**akatharta**)." If the relations of the parents be holy, the child's birth must be holy also (not illegitimate)."*

Johnson says the children of a Christian and a non-Christian are,

*"Brought into such a sacred relation that the unbelieving partners are under the power of sacred influences, and not to be counted as sources of defilement."*

It is rare to find so many commentators agreed on any issue. However, to embrace such a strange idea as the children being saved by the believing parent does great damage to this passage as well as many other passages of Scripture.

While these commentators hold various views on many other subjects, they all agree that the Scripture is not teaching such a concept.

Below, George L. Faull adds some important and interesting points to my own thoughts above.

### **George L. Faull says...**

Those who argue that the parent's faith or righteousness as a Christian grants salvation to their un-baptized children, assume too much. If a parent's faith in Christ saves their children in that it says they are sanctified, then it follows that the faith or righteousness of the Christian's mate sanctifies and secures the soul of the unsaved mate. If not, why not?

Paul's argument for staying with the unbelieving spouse is that they may save them. This proves "sanctify them" does not equal salvation of their souls.

One must also ask, "At what age do the children lose the merit of their parent's faith"? Perhaps we should let God answer this!

**Ezekiel 14:14, 16, 20**, "14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD. 16 *Though* these three men *were* in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be

delivered, but the land shall be desolate. 20 Though Noah, Daniel, and Job, *were* in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness."

These state the inability to save our children by our righteousness.

A father could overrule his wife and unmarried daughters' vow but speaks not of a mother being able to do so.

This argument also is a vain attempt for man to argue that a man can cover the sins of his wife or child.

**Numbers 30:3-8**, "3 If a woman also vow a vow unto the LORD, and bind herself by a bond, *being* in her father's house in her youth; 4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. 5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. 6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; 7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. 8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her

soul, of none effect: and the LORD shall forgive her.”

The passage in question in **1 Corinthians 7:14** speaks of a Christian couple's children as clean, holy, and sanctified. One must be Biblically uninformed to think this speaks of salvation of the soul. No such doctrine exists except the imputed righteousness of Christ through our personal faith in what Christ did for us on the cross.

The text needs to be understood in terms of what Paul's audience would have understood from the terms that he used. Jews considered a child born of a mixed couple (Jew and Gentile) as unclean or unholy unless they were both proselytes.

Likewise, society considered children born of a Christian parent as holy and legitimate. If divorce were to occur, they were no longer a couple, so men would consider the children unclean or unholy. This is not of course God's view, but the child would lose both privilege and standing in society's eyes. Paul's argument would no doubt have prevented many divorces because parents would not wish to bastardize their children in society.

See **1 Corinthians 7:14** in John Lightfoot's "Commentary on the New Testament from the Talmud and Hebrica. Page 211. Published in 1859.

To hold that the faith or righteousness of the parent saves the children because the parents were Christians, is Mormon Doctrine. The Mormon Prophet, Joseph Smith Jr. said:

“The Elder Orson F. Whitney quotes his prophet: The Prophet Joseph Smith declared—and he

never taught more comforting doctrine — *‘that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.’*” Conference Report quote Apr. 1929 (110)

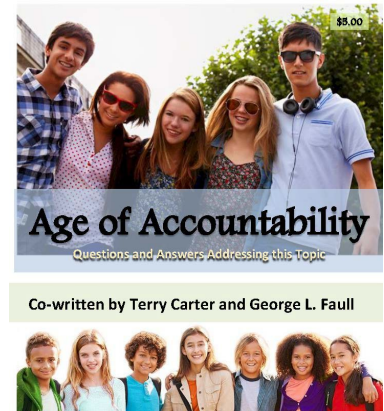
Likewise, the Mormon prophet said in the **Doctrine and Covenants 68:25**, "and again in as much as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the Parents."

Leave it to the Mormon prophet to state the age of accountability and speak where God has not spoken.

As Christians, and not Mormons, we believe God rather than the false prophet. We believe the truth of **Ezekiel 14:14, 16, 20** and

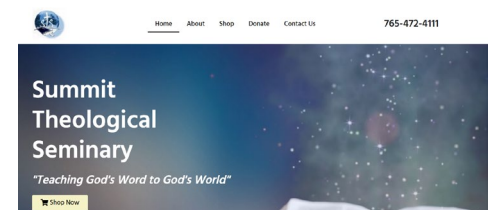
**Ezekiel 18: 9-17**. The soul that sinneth shall die, and parents cannot save them.

Let the reader read these texts again and know they have misunderstood **1 Corinthians 7:14** if they think either proxy faith, repentance, or baptism can be valid for others.



**Note:** The previous article is an excerpt from *Age of Accountability* by George Faull and Terry Carter and is available for purchase on Summit's webstore.

## Summit's Webstore

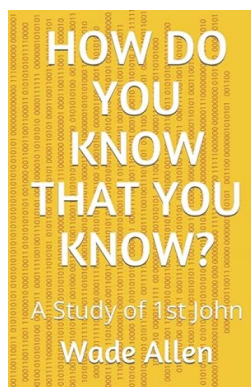
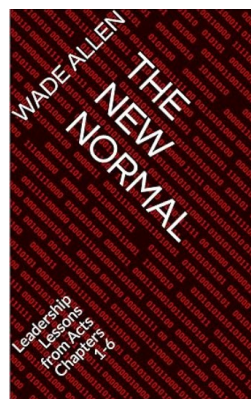
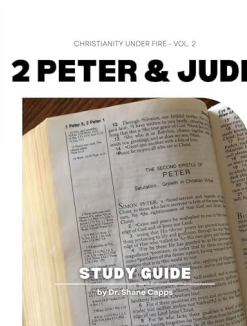
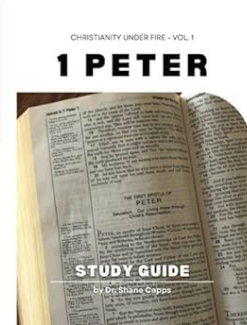
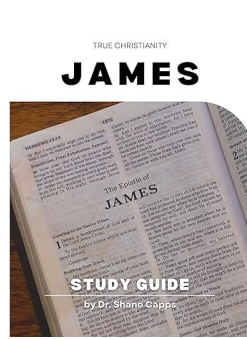
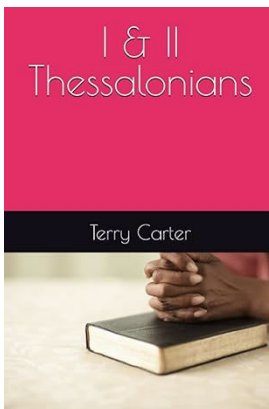
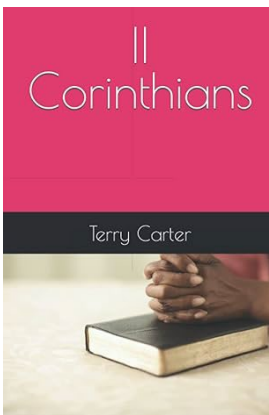
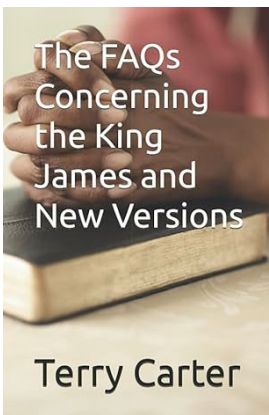
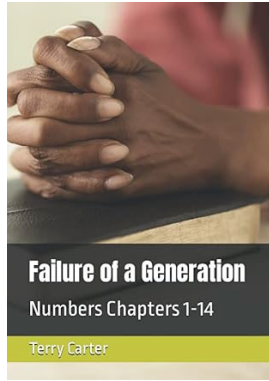


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## Hobab

Hobab is only mentioned in two passages of Scripture, but there is some confusion as to who he was. Some say he was the father-in-law of Moses while others say he was the brother-in-law of Moses. Let's begin by looking at the only two verses that mention him by the name Hobab.

“Now Moses said to **Hobab the son of Reuel the Midianite, Moses' father-in-law**, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well; for the LORD has promised good things to Israel.” **Numbers 10:29 (NKJV)**

“Now Heber the Kenite, of **the children of Hobab the father-in-law** of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which is beside Kedesh.” **Judges 4:11 (NKJV)**

The confusion is caused by three things in particular:

1. The ambiguity of **Numbers 10:29**. Is Hobab or Reuel called the father-in-law of Moses?
2. The translation of “chathan” in some translations like the KJV, NKJV, NASB, ESV, etc. as “father-in-law” in **Judges 4:11**.
3. The comments of some commentators who seem to be confused on this issue themselves.

The following facts ought to help eliminate the confusion:

1. Hobab is clearly called the son of Reuel in **Numbers 10:29**.

2. Reuel is another name for Jethro. Moses married Zipporah, the daughter of the priest of Midian who is called Reuel. Later, the priest of Midian who is Moses' father-in-law, is called Jethro. Note that "Reuel" is spelled "Raguel" in some translations.

"16 Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. 17 Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. 18 When they came to Reuel their father, he said, "How is it that you have come so soon today?" **Exodus 2:16-18 (NKJV)**

"Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses." **Exodus 2:21 (NKJV)**

"Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God." **Exodus 3:1 (NKJV)**

3. Thus, Hobab is the son of Moses' father-in-law who is called both Reuel and Jethro and was the priest of Midian. This makes Hobab the brother-in-law of Moses, not his father-in-law.

4. The Hebrew word "chathan" can mean brother-in-law or father-in-law. It is true that this is the Hebrew word that is used for Reuel in reference to Moses in both **Exodus 3:1** and **Numbers 10:29**. However, **Exodus 2:21** makes it clear that Moses was married to his daughter, thus he was Moses' father-in-law. But this is not the case with Hobab in Judges 4:11.

"Now Heber the Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which is beside Kedesh." **Judges 4:11 (NKJV)**

Here the word, "chathan", cannot mean father-in-law as Hobab was the son of Moses' father-in-law. There are a number of translations that render it correctly as "brother-in-law" here like the ASV, BBE, WEB, NCV, NIV, etc. McClintock and Strong, in the article on Hobab, describe the word as, "...merely signifying any *male relative by marriage*, [Emphasis theirs] and rendered even 'son-in-law' in Gen. XIX, 14..."

There are commentaries that present Hobab as the father-in-law of Moses. The problem is that this makes him the same as Reuel, who is also called Jethro. But he is clearly the son of Reuel, not Reuel himself in **Numbers 10:29**.

Therefore, it is clear that Hobab is the brother-in-law of Moses and **Judges 4:11** should be translated that way.

**Note:** The previous article is an excerpt from *Failure of a Generation: Numbers Chapters 1-14* by Terry Carter.

## Summit School of Preaching Fall Semester Schedule 2024

### August 20 – Tuesday

**9:00 AM – Noon:** Bible Doctrine Survey – UFGP (3 cr.)  
Instructed by Terry Carter

**6:30 PM – 9:00 PM:** Eternal Struggle (3 cr.)  
Instructed by Kendall Faull  
**ONLINE ONLY**

### August 21 – Wednesday

**10:00 AM – Noon:** Minor Prophets (2 cr.)  
Instructed by Terry Carter

**1:30 PM – 4:30 PM:** Gospels 1 (3 cr.)  
Instructed by Shane Capps  
**ONLINE ONLY**

### August 22 – Thursday

**9:00 AM – Noon:** Christian Ethics (3 cr.)  
Instructed by Dale Holzbauer  
**ONLINE ONLY**

**6:30 PM – 8:30 PM:** Daniel (2 cr.)  
Instructed by Terry Carter