

GLAD TIDINGS

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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Law of Harmony

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Because truth is absolutely the way things are, if our concepts are going to be classified as truth, then they must harmonize with reality. I B Grubbs in his excellent book, *Exegetical Analysis With Notes On Epistles*, recognizes the unifying nature of truth when he writes concerning principles of correct exegesis: “*The first is the Law of Harmony, which, as presupposing the unity of truth, requires such interpretation and application of a given passage as is consistent with other undoubted Scripture teaching*” (Page 6).

Mr. Grubbs offers the following example in Jesus’ life in establishing this rule of proper interpretation. The Devil had quoted accurately *Psalm 91:11-12*, when encouraging Jesus to jump from the high precipice of the temple in order to fulfill the truth of the passage. Jesus responds with, “*again it is written, thou shalt not make trial of the Lord thy God*” (*Deuteronomy 6:16*). To put God to the test in seeing if He would send angels to keep Jesus from the harm of the deliberate jump and consequent fall, would be testing or tempting God’s faith-

fulness. Jesus recognized that scripture must harmonize with other scripture when He says, “*again it is written.*” The Devil’s use of the passage was not in harmony with other clear scripture, and therefore needed to be rejected.

Because the Hebrew term “Elohim” translated “God” in Genesis one is connected with the plural pronouns of “us” and “our” (*Genesis 1:27*), we might be moved to say there are “plurality of Gods” in Genesis one. We might do so understanding that the Father, the Son as the “Word” (*John 1:1, 14*) and the Holy Spirit are all active in creation. But would conveying this fact with the phrases “there are plurality of Gods” or “there are three Gods” harmonize with revealed truth?

First, even in the context of plural pronouns referring to God (Elohim), the translation is “God” not “Gods” (*Genesis 1:1, 26, 3:22*). So, in speaking where the Bible speaks, where do we have the authority to say there are “Three Gods”? There are distinct persons all equal to God, but one “God”, not “three Gods”. Second,

when the translators, such as those of the American Standard Version, translate “Elohim” in their footnotes as a plurality of beings, they present it as “gods” (little g) not “Gods” (*Genesis 3:5*).

Jonah feared “*God (Elohim), who hath made the sea and dry land*” (*Jonah 1:9*). David wrote, “*Thou art God (Elohim) alone*” (*Psalms 86:10*). God through Isaiah claims, “*I am God (Elohim), and there is none like me*” (*Isaiah 46:9*), not “We are Gods and there is none like us.” The Bible reveals the true God as one God, not Gods. The Mormons teach the plurality of Gods. Are they accurate in their concept, but just incorrect in who those “Gods” are?

When we say there are “plurality of Gods”, we are not harmonizing with any Scripture, but have conveyed error. The Scriptures teach the unity of the one God comprised of three distinct persons. But, there are not “Three Gods”. “*...as there are gods many...yet to us there is one God*” (*I Corinthians 8:5-6*).