



**WORLDVIEW MADE PRACTICAL**  
**Volume 19 Number 48**  
**December 25, 2024**

**Where is That in the Bible? Part 2**

By Tal Davis

A lot of people think they know what is in the Bible. They like to quote certain verses or state concepts they assume are Biblical in nature. In this two part article we are examining at some common phrases and ideas that most people probably believe are taught in the Bible. We are asking the question, "Do they indeed come from Scripture, and if they so, do they say what people think they do?" We are looking at where, if anywhere in the Scripture the idea is taught, to see if it is indeed a Biblical concept. If not we will see if we can trace its origin. We will take them in alphabetical order. In Part 1 we looked at nine such concepts. In this Part 2 we will look at six more. To read Part 1 click here: <http://www.marketfaith.org/2024/11/where-is-that-in-the-bible-part-1-tal-davis/>

**1. "Lucifer (Satan) was Satan's name in heaven before he rebelled against God"**

*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!* (Isaiah 14:12 KJV)

This idea is based on a common translation of a Hebrew word in Isaiah 14:12. The word is translated as "O Lucifer" in the King James Version, based on old Latin translations of the Hebrew word *helel* (morning star). "Lucifer" is a noun derivative of the Latin *lucifer* "light-bringing, light-bearing," from *luc-*, *lux* "light" + *-i-* *-I-* + *-fer* (<https://www.merriam-webster.com/dictionary/Lucifer>). Most newer versions render it "O star of the morning" (NASB). Ancient Catholic interpreters applied it as a name for Satan, though the context applies to the fall of the king of Babylon. Many current evangelical teachers still use it as a proof-text for the fall of Satan. In any case, Lucifer has become a name commonly associated with Satan.

**2. Mary Magdalene was a reformed prostitute**

One of the most important witnesses for Christ in the

Gospels is Mary Magdalene. She is mentioned several times regarding her involvement in the events of the life of Jesus and being the first to see Him after His resurrection. Unfortunately, however, some things have been attached to her persona that lack substantiation. First, let's review what we know for sure about her.

Mary was from the city of Magdala, thus her designation as a Magdalene. Magdala was located on the western shore of the Sea of Galilee northeast of Nazareth. We first read about her in Luke 8:1-3 as one of a group of women who were traveling from town to town with Jesus and the disciples. Luke indicates that the women had been healed of various evil spirits and illnesses (presumably by Jesus). He lists three of them by name: Mary Magdalene; Joanna, the wife of Herod's steward; and Susanna. He mentions that Mary had been delivered from seven demons (Mark 16:9 also states that fact).

At this point many people make a serious mistake concerning who Mary Magdalene was and what she was like. The problem may spring from an account given in Luke 7:36-50 when Jesus allowed a sinful woman to wash His feet. Unfortunately, over the centuries, perhaps because of the closeness of the two accounts of Luke 7:36-50 and 8:1-3, some people identified the sinful woman with Mary Magdalene. Thus, many people assume Mary Magdalene was a prostitute before she met Jesus. This identification is totally without justification. The events chronicled in Luke 7 and 8 are quite distinct in time and place. There is no indication that Mary was ever a prostitute or an immoral woman, only that she had been healed of demonization.

**3. "There are many roads to God"**

This is a favorite saying of broad-minded religious people who want to believe that it really does not matter what one believes but that all religions eventually end up at the same place. As one young woman once told me,

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"God doesn't care what name we call him (or her), he has many names but he is still the same being. People have different roads to find him but they all ultimately lead to the same place. It is sort of like climbing a mountain," she said. "We may climb up on different sides but eventually all wind up at the same summit."

This perspective sounds good, and is very easing to one's conscience, but it is clearly not in the Bible. If everyone gets to the same place then why try to evangelize other religious people to Christ? The problem, of course, and you know this if you read our MarketFaith articles regularly, is that various religions and worldviews are contradictory. They simply cannot all be true. They have contradictory ideas about the nature of reality and God. And, they do not go to the same places. They are not climbing the same mountains. Besides Jesus explicitly said, "I am the way, the truth, and the life. No one comes to the Father except through me." (John 14:6) If all roads lead to the same place then Jesus' death on the cross was unnecessary and we need not put our faith in Him.

### **4. Tithing (10%) is something all Christians should give of their income to the Lord"**

Every year, many churches have what they call a "Stewardship Campaign." It is designed to encourage members to pledge to give a certain percentage of their income to support the church over the following year. In many cases a specific amount of ten percent of one's income is suggested as a Biblical minimum that should be given. This is called a "Tithe." The modern English word comes from an old English word meaning tenth. Tithing has become something of a traditional standard for giving in many Christians' minds. Some churches make this practice a legalistic necessity to stay in good standing in the fellowship. But the question remains, "Where is that taught in the Bible?"

Actually the Old Testament has a lot to say about the tithe. The Mosaic Law prescribed that each tribe would set aside a tenth of their grain and produce

harvest for the priestly tribe of Levi which had no land. A tithe was also required to help the poor and strangers in the land. Leviticus 27:30 says, "*A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord.*" The 10% requirement specifically comes from the Hebrew translation of tithe, "רשע" or "ten."

A verse that is often quoted to proof-text the requirement for tithing of one's income is Malachi 3:8-10:

*"Would anyone rob God? Yet you are robbing Me! But you say, 'How have we robbed You?' In tithes and offerings. You are cursed with a curse, for you are robbing Me, the entire nation of you! Bring the whole tithe into the storehouse, so that there may be food in My house, and put Me to the test now in this," says the LORD of armies, "if I do not open for you the windows of heaven and pour out for you a blessing until it overflows." (NASB)*

The implication that is used by those who quote this verse is that if one does not tithe he is robbing God. Not only that he may be cursed by God! Contrarily, if one does tithe he can expect God to open the windows of heaven to pour out great overflowing blessings. However, the verse is clearly a warning to the nation of Israel to obey the Law of tithing and storing food God had given them, which apparently they were not doing. It should not be used as a legalistic basis to convince Christians they are robbing God if they fail to give 10% to their church. They should not be told they are sinning and will be cursed if they don't, or that if they do God guarantees to bless them financially in return.

Another verse sometimes quoted to support tithing is Matthew 23:23. Jesus says, "*Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cumin, and have neglected the weightier provisions of the Law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.*" (NASB)

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Supporters of tithing say the passage indicates Jesus definitely considered tithing a practice of the Law not to be neglected. However, that completely misses the point of what Jesus is saying. In this verse He is admonishing the scribes and Pharisees for their blatant hypocrisy. They were stringently keeping frivolous elements of the Law such as tithing "mint and dill and cumin" (herbs) but ignoring the far more important aspects such as practicing "justice and mercy and faithfulness." This verse can not be used to proof-text tithing for Christians.

So what is the answer. Is tithing a requirement for Christians. The answer is simply "No." We should give what we believe God leads us to give according to His Spirit. We should, however, never give, or pretend to give, in order to gain power or the favor of others. Remember what Jesus said:

*"So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, so that they will be praised by people. Truly I say to you, they have their reward in full. But when you give to the poor, do not let your left hand know what your right hand is doing, so that your charitable giving will be in secret; and your Father who sees what is done in secret will reward you."* (Matthew 6:2-4 NASB)

So the right answer is what Paul says in 2 Corinthians 9:7: *"Each one must do just as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver."* (NASB)

## 5. Three wisemen visited Jesus at His birth in Bethlehem

"We three kings of Orient are  
Bearing gifts we traverse afar  
Field and fountain, moor and mountain,  
Following yonder star.

O star of wonder, star of night,  
Star with royal beauty bright,  
Westward leading, still proceeding,  
Guide us to thy perfect Light."

Know those words? Sure you do. They are from an old Christmas carol people have sung for centuries. It tells the story of the three kings or wisemen who traveled from the east to find the Baby Jesus and arrived just in time to sit by his manger crib in the Nativity scene, right? But is that what the story of the wisemen was really about? Let's review it and clear up the misconceptions of many people.

In Matthew's Gospel the birth of Jesus is told in chapter one, verses 18-25. Chapter two begins some time *after* Jesus' birth, perhaps as long as a year or more. In that chapter (vss. 1- 12) we find mentioned a group of men who traveled to Bethlehem to see the new King of the Jews. Often we find figures of these men in Nativity scenes.

So, just who were these men and why did they come? Let's begin by correcting a couple of false notions about the "Three Kings." To start with, the men who saw the star of Bethlehem were not kings. They were actually professional star gazers known as Magi (plural of Latin: *Magus* - from where we get "magic"; Greek: *magos*). The King James Version translates it as "Wise Men." They were actually astrologers. The modern science of astronomy was preceded historically by astrology. The difference is that astronomy looks at the heavens with scientific neutrality. The Magi mentioned in Matthew were a class of astrologers, priests, and wise men. They probably lived in ancient Persia (modern Iran) or Babylon (modern Iraq). They came to Jerusalem to inquire about a new king being born.

So how did they know? The text says they had seen his star "in the east" (they were standing "in the east") and came to worship him. Remember, they were astrologers and constantly looked for signs in the heavens.

Nowhere does Matthew say how many Magi there were or that they rode on camels. He simply reports that at some point they saw the star and traveled to Jerusalem to find the king of the Jews to worship Him. They must have known He was special and no mere man.

Not only do the Scriptures not say how many Magi there were, they also make no mention of the Magi's names. The three names some traditionally identify them with, Melchior, Caspar, and Balthazar, were legendary and actually originated much later. Those names have no basis in Scripture or history.

Whoever they were, the Magi went first to see King Herod I in Jerusalem. This was the infamous "Herod the Great" who ruled Judea under the Roman aegis from 37 BC until his death in 4 BC. He was called "Great" only because of the ambitious building programs he initiated during his rule. Herod is better known for his murderous behavior fueled by a paranoid fear of those around him.

When Herod heard that the Magi were in Jerusalem he called them in to see him. He told them to go to Bethlehem, where the Scriptures said the Messiah was to be born (Micah 5:2). Herod wanted them to find the child, so he could kill him. This led to what may have been Herod's wickedest act, the slaughter of the innocents in Bethlehem (Matthew 2: 16- 18). Jesus was spared because an angel of the Lord spoke to Joseph in a dream and told him to take his family to Egypt. The family remained there until Herod's death in 4 BC (Matthew 2: 13-15, 19-23). (By the way, this event provides a clue as to the date for the birth of Jesus. Since Herod died in 4 BC and Jesus was at least one or two years old when the Magi found him, then Jesus would have had to be born in either 6 or 5 BC.)

Soon after the Magi arrived they noticed that the star had moved and rested over Bethlehem. They traveled to the town and located the house where Mary, Joseph, and the child Jesus then lived. Note, also, that since the Magi arrived in Bethlehem a year or more after Jesus' birth, they and their camels (if they had any) were never at the manger in the stable as most Nativity scenes traditionally portray.

We are told that the Magi brought gifts of gold, frankincense, and myrrh. This may be why the tradition arose of there being three of them. Nonetheless, they were warned in a dream not go back to Herod and headed home a different way.

## 6. "We are all God's children"

"We are the world, we are the children  
We are the ones who make a brighter day  
So let's start giving."  
(Michael Jackson and Lionel Richie, 1985)

Every now and then you will hear someone say something like this, "We should treat everyone as brothers and sisters because we are all God's children." Certainly people who say that mean well, and are only trying to be kind. And if by the statement one means we are created by God in His image then there is some truth to it. However, the Bible does not say that all people are God's children in a personal relationship way (sorry Michael and Lionel). Only those who have entered into a saving relationship with Christ can actually make that claim. In fact the New Testament indicates that before we are saved we are enemies of God because of our sin. It is only by God's grace and our faith in Jesus' death and resurrection do we receive adoption into His family. As the Apostle Paul states:

*"For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons and daughters by which we cry out, 'Abba! Father!'"* *The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him."* (Romans 8:15-17 NASB)

This concludes our look at some common verses, phrases and concepts that many wonder where are found in the Bible. As we have seen, some of them are actually

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Biblical and true. Others of them are in the Bible, but are often misquoted or are quoted out of context. One of the key principles of proper Biblical interpretation is to interpret a passage in light of its immediate and general contexts. We also saw that some of these ideas are not found in the Bible at all, but are based on common misconceptions people have adopted from their culture or church tradition. Hopefully this review has helped you get a fresh understanding of these phrases and verses when you hear people use them in the future.