



**WELCOME
TO
BIBLE HOUSE
OF
GRACE**

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

**Common and Unclean
In the
Old and New
Testament.**

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



**Learn the
Bible
at Home**

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Common and Unclean in the Old and New Testament.

Topics.

- Common in the Old and New Testament.
- The Jews and the word common.
- Peter never ate anything common or unclean.
- The common faith and the common Salvation.

COMMON IN THE OLD TESTAMENT

The meaning to common the word common in the Old Testament comes from the Hebrew word ('erets) and from Strong's concordance means to be firm (i.e. standing firm in a particular way); it applies to the earth at large because it carries the idea of the common country; the common land; the common nations; the common world and the common way of the world. From a religious perspective common primarily refers to those who stand firm in the ways of the world and are identified with its ways and its system.

Following are all the Scriptures in the Old Testament that use the word common.

- If anyone of the *common people* sins unintentionally in doing any one of the things that by the LORD'S commandments ought not to be done (Leviticus 4:27).

Common here refers to the people of Israel who are not priests or involved in the service of the LORD and the temple.

- If these men die the *common death* of all men (Numbers 16:29).

Common here refers to the natural death we all die.

- The priest answered David, and said, There is no *common bread* under my hand, but there is hallowed bread; if the young men have kept themselves at least from women. ⁵And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is in a manner common*, yea, though it were sanctified this day in the vessel (1 Samuel 21:4-5)

Common in these verses refer to bread all the people of Israel daily eat in contrast to the bread that is kept in the temple of God

- There is an evil which I have seen under the sun, and it is *common* among men: ²A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease. (Ecclesiastes 6:1-2).

Common refers to all the rich who have everything one could wish for and yet still cannot be happy.

- They fetched Urijah out of Egypt, and brought him to Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the *common people* (Jeremiah 26:23).

Common in this context could refer to the people of Israel who were not priests or involved in the service of the temple and of the LORD.

- Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as *common things* (Jer. 31:5).

Common here refers to fruits and crops being so plentiful that instead of them being considered a delicacy they will be thought of as common foods.

- A voice of a multitude being at ease was with her: and with the men of the *common* sort were brought Sabians from the wilderness (Ezek. 23:42).

Common in this context refers to men who were not Israelites, from these verses we see that the word common can refer to:

- To anyone who is not a Hebrew or Jew (i.e., the Gentiles).
- To the death all humans experience.
- To bread and foods everyone daily eats.
- To the rich who have everything and yet still cannot be happy.
- To those who were not priests or involved in the service of the temple.
- To men and woman who identify with the ways of the world.

The Jews considered the Gentiles (everyone who was not a Hebrew or Jew) common people. To the Jews any nation outside of the nation of Israel was considered common and anyone who identified with the world and was familiar with its ways was spoken of as being common people. They also viewed themselves as the holy race with God and the Gentiles as the unclean race without God.

COMMON IN THE NEW TESTAMENT

Common from the New Testament comes from the Greek word (anthropinos) and from Strong's Concordance means, common to man, common to the manner of men.

2

- The soldiers of the governor took Jesus into the *common hall*, and gathered unto him the whole band of soldiers (Matt. 27:27).
- Jesus said: "David himself calls him Lord. So how is he his son?" And the common people heard him gladly (the ESB says the great throng of people heard him gladly) (Mark 12:37).

Common in these verses refers to what we would call a community hall today and to the ordinary folk in contrast to the religious people and those in the service of the temple and to the Gentile in contrast to the Jews. This is because at this time the Jews considered themselves as the holy race with God and the Gentiles the unclean race without God and from this mindset the Jews when referring to Gentile nations often used the word common and unclean which to the Jews often carried the idea of being separated from God.

- All that believed were together, and had all *things common* (Acts 2:44).
- The multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had *all things common* (Acts 4:32).
- Laid their hands on the apostles, and put them in the *common prison* (Acts 5:18).
- There came a voice to him: "Rise, Peter; kill and eat" (of all sorts of animals). ¹⁴But Peter said, "By no means, Lord; for I have never eaten anything that is *common or unclean*." ¹⁵And the voice came to him again a second time, "What God has made *clean*, do not call *common*" (Acts 10:13-15).
- Peter said to them, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person *common or unclean* (Acts 10:28).

- I (Peter) said, Not so, Lord: for nothing *common or unclean* hath at any time entered into my mouth. ⁹But the voice answered me again from heaven, What God hath cleansed that call not thou *common* (Acts 11:8-9).
- I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. ⁹But the voice answered me again from heaven, What God hath cleansed, that call not thou *common* (Acts 11:8-9).
- There hath no *temptation* taken you but such as is *common* to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10:13).
- To Titus, my true child in a *common faith*, Grace and peace from God the Father and Christ Jesus our Savior (Titus 1:4).
- Beloved, although I was very eager to write to you about our *common salvation*, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints (Jude 1: 3).

From these verses the word common refers:

- To Christian men and woman who shared what they had so that no one lacked
- To the prison people of all nations were put in and not just the Jews.
- To forbidden animals that were unclean for Jews to eat under the Levitical law
- To people of all other nations (the Gentiles).
- To temptations we all experience.
- To a common salvation and faith which of course is the Gospel of the Lord Jesus Christ. It is called common because it is given to average and ordinary people dwelling in the cities, the towns and the villages (i.e., the people of the world) as opposed to the Jews who were given the law and the selected few in privileged positions such as the chief priests, Pharisees and scribes and in contrast to those in privileged positions of power and authority and in contrast to the rich and wealthy who live in indulgent luxury.

CONCLUSION

The word common can refer:

- To ordinary people of a field, country, nation and of the global world.
- To people identified with or belonging to the generality of the majority of the people of a group a crowd, a nation, a country or the world.
- To the average people of the world as opposed to those in places of authority, power and control.
- To the majority of the population, who live in a common and familiar way in contrast to those in leadership, power, authority and control.
- To all who have a common lifestyle and a similar or common spirit (worldview).
- To common ordinary folk in contrast to the noble, the rich and those who live in indulgent luxury.
- To Gentiles who were identified with the general ways of the world.
- To the people of the earth in contrast to the people of God.

Common in certain context of Scripture (certainly not all) can carry the idea of being separated from God (i.e., unsaved) and in many contexts carries the same idea as the word unclean.

For further information see:

- Demons and Unclean.
- Unclean Spirits (New and Old Testament).

All titles are in, Satan and his Family (ON WEBSITE MENU).

Bible House of Grace