

What Saith the Scriptures – Volume 2 Parts I – III

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ARTICLE #20
You Shall Know the Truth

In Volume I, pages eleven, twelve and thirteen of this publication, scriptural evidence was presented which I believed proved that God has given us a Book which we are capable of understanding.

If you were not reading the article at that time, give us a call and we will mail copies of those lessons to you. There will be no charge.

The purpose of this article will be to present some of the many scriptures which teach that an understanding of God's word is essential unto salvation. I beseech you to consider them with me carefully.

According to Jo. 17:17, God's word is truth; and according to John 8:32, Jesus teaches we must know the truth, or come to an understanding of it, to be made free. Again Jesus in Jo. 5:39-40 declares that we must come to him in order to have life. Then in Jo. 6:44, he says no man can come to him except he be drawn by the Father. But how does God draw men unto Jesus? Jesus in Jo. 6:45 says this is accomplished by two things. ONE - They are taught. TWO - They learn what they are taught of God.

Under this dispensation of time, the human family must believe in both God and his Son Jesus in order to be saved (God - Heb. 111:6, Jo. 5:24, Jesus Jo. 8:24, Jo. 3:18, Jo. 3:36). However, this faith, which God requires comes from hearing God's word (Rom. 10:8-17). So, how oh how, can the hearing of God's word produce faith in the heart of those who hear but do not understand what they have heard? Yes, my readers, these scriptures prove beyond a doubt that one's salvation depends on HEARING and UNDERSTANDING that portion of God's word which is capable of changing unbelievers into believers.

Consider these scriptural facts with me please. Avoiding sinning, is one of man's impossibilities (Rom. 3:9; 23, II Cor. 5:14). No one guilty of sin may be saved (Rev. 21:7, Jo. 8:212-24). So if people are to be saved, they must receive forgiveness of their sins (Matt. 26:27-28, Col. 2:13). In order to receive forgiveness, we must repent (Luke 24:46-47, Acts 2:38, Acts 8:22). Paul in II Cor. 7:10 says Godly sorrow worketh repentance. However, what but an awareness of the goodness of God and all the blessing he has and wants to grant unto us would cause us to become sorry we had been treating him as if he were our enemy? Yet, this awareness can come only through an understanding of God's word in order to be saved.

The Apostle John in I Jo. 4:3 wrote that sin is transgression of God's law. Other scriptures teach that when children of God sin they must repent and through prayer to God ask for his forgiveness (Matt. 6:12, Acts 8:22, I JO. 1:8-9). We must receive forgiveness of the transgressions (sins) we commit, and

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since this is obtained by repentance and prayer unto God, then it must necessarily follow that our coming to an understanding of God's law is essential unto our being saved. You see, if we do not understand God's law, well it will be impossible for us to know when we have transgressed any portion of it. So how can we (as the above sighted scriptures say we must) go to God through prayer, and say "Father I have disobeyed this or that commandment; but I am sorry, so please forgive me?"

James in James 2:21-25 says the word of God is able to save those who will do what it demands. My readers if we must be doers of the word in order to be saved by the same, then who can deny we must come to an understanding of the word or be lost. It is impossible to comply with demands which we do not understand.

Again James in James 2:8-12 teaches that if we live a life of disobedience unto EVEN ONE of God's commandments, we will be just as guilty in God's sight as if we had lived in disobedience to every teaching found in his Book. Is it possible for us to submit to every teaching recorded in God's Book unless we understand those teachings? No, of course not. Then in light of what is taught by James 2:8-12, well it is impossible to be saved without an understanding of God's word.

Jesus in Matt. 21:7 says "not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Now this statement is not hard to understand. No. It just plainly says that the only people who will be in heaven are those who do the will of God. However, in saying this, it also just as plainly teaches that only those who have an understanding of God's word will enter heaven; because it is impossible to do one's will without understanding it.

According to Rom. 6:17-18 and I Peter 1:22, both the inspired Apostle Paul and Peter spoke of people who had purified their souls and had been made free from sin by obeying the word of God. So these scriptures also teach that the understanding of God's word is essential to salvation because those two groups of people could not have obeyed that which they did not understand.

The Apostle Peter in I Peter 3:20-21 speaks of a group of people escaping the pollution of the world through knowledge. then in Rom. 10:1-4, Paul said he was praying for a group of people who were lost. He then said they were not lost because of their lack of zeal for God; but because they were ignorant of God's righteousness.

Now, as my final point of evidence which confirms that we must come to an understanding of God's word, I offer unto you without any explanation, the words of Paul as recorded in II Cor. 4:3 which reads as follows: "But if our gospel be hid, it is hid to them that are lost."

Once God said of the people who served under the Old Testament covenant -- my people are destroyed for lack knowledge. Shall we likewise be destroyed? I hope not. Let us study, study and study.

ARTICLE #21
Many Do Not Understand

In previous lessons, I have (I believe) proven that the scriptures say the two following things. ONE - That God has given us a book (the Bible) which we can understand. TWO - That if we are to be saved, we must come to an understanding of the teachings found in this Book.

Nevertheless, we (the religious world) must admit that all of us do not understand what is taught in the Bible. Yes, inasmuch as we are divided into hundreds of groups and since we all teach differing and contradicting doctrines, well we must admit this.

Some say "Yes, we believe and teach different doctrines; but these differences have to do with non-essentials. Therefore, this divided state is nothing to be concerned about." My readers, Jesus though division was something to be concerned about. According to Jo. 17:20-21, his prayer to God was that all who became believers in him through hearing the words of the apostles, might be one even as he and God are one. Then through his Apostle Paul, he said to those in Corinth "Now, I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Again, through this same apostle, he said to those in Rome, "Now, the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Yes, he considered division was something to be concerned about; because he knew that God through him (Heb. 1:1-2) had given unto the world a covenant (the New Testament) which contained no non-essential demands (Deut. 18:18-19, Matt 5:19-20, James 2:8-12, Rev. 22:19).

My friends, if in God's book there are some demands which are essential and some which are not, I wish some one would teach me how to determine which is which. No there are no non-essential commandments in God's book. But even if there were, the religious world could not say it is only divided over the non-essentials.

You are invited to consider a few of these divisions with me. SOME GROUPS - Teach that the only divine inspired book we have is the Old Testament. OTHER GROUPS - Contend that both the Old Testament and the New Testament writers were inspired writers of God.

SOME GROUPS - Teach that Jesus by the Spirit revealed unto the men, who wrote the New Testament, all the truth. OTHER GROUPS - Teach he only revealed unto them part of the truth and that he has continued to reveal unto others more and more.

SOME CONTEND - That the will of God is to be found in both the Bible and the law of the Church. OTHERS - Say his will is found and only found in the Bible.

SOME GROUPS - Believe that some of God's will for this dispensation of time is found in the Old Testament and the rest of it in the New Testament. OTHERS - Say no, his will for this dispensation of time is found and only found in the New Testament portion of the Bible.

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So you see my readers, those who say we are not divided over essential things, do not even agree on where the essentials are to be found. Again though, SOME GROUPS - Teach that God has offered salvation unto the human family on a conditional basis. TWO OTHER GROUPS - Teach that salvation is not conditional. One of these groups contend that all (by God's great love) will be saved. The other group denies that salvation is conditional; because (say they), God from the beginning foreordained the ones who were to be saved and the ones who were to be lost, and that there is nothing which the lost can do to change their destiny. Therefore, it cannot even be said that the religious world agrees that there are (at least) a few essentials.

SOME GROUPS - Teach that children are born guilty of the Adamic sin. These same groups also teach that those who die in the infantile stage not having been baptized will be cast into the lake of fire. OTHERS - Deny both of these positions.

SOME GROUPS - Believe, that it is possible for children of God to sin, but that they cannot so sin as to lose their soul. OTHERS - Believe that if a child of God goes back into a life of sin and dies without repenting and asking God's forgiveness, he will be lost.

Oh no, my friends, the religious world cannot even agree on who is and who is not lost. Even those who do agree that salvation is conditional, do not agree on what the essential conditions are. SOME - Teach that people are saved at the point of faith without any act of obedience. OTHERS - Say the conditions of salvation are faith plus obedience to all the commandments.

SOME - Say the Bible teaches works of righteousness have something to do with our being saved. OTHERS - Strongly deny this. Some contend that the scriptures say one must be baptized in order to be saved.

OTHERS - Say this is not true, even the groups who agree that baptism is essential do not all agree on who should be baptized. Neither do they agree on what constitutes baptism. Some teach and practice baptism for the dead. Others who reject this doctrine say there is nothing which can be done that will change the destiny of the dead. Some believe that sinners are convicted by the direct operation of the Holy Spirit. Others say the Holy Spirit convicts sinners by the word of God which he revealed unto the apostles and prophets of Jesus.

Now, I could go on and on pointing out contradictory teachings of those who claim to be following the teachings of the Bible; however, the ones presented will suffice to establish that a lot of people do not understand that which is taught in the Bible.

If we all truly understood the Bible, well we would all be one, even as God and Jesus are one, and we would all speak the same thing.

ARTICLE #22
Understanding the Bible #1

We have in recent lessons, I believe, found the following three things to be true. 1) God has given us a book which can be understood. 2) We must have an understanding of this book in

order to be saved. 3) Many do not understand it. In fact maybe all the conflicting doctrines which are taught by those who claim to be following its teachings, should qualify it for the most misunderstood book that has ever been written.

My dear readers, since God has given us a book which can be understood, well why is it so misunderstood?

The Bible just like all other books, if it is to be understood, must be studied. Find me a person who has not studied the Bible and you will have found me one void of an understanding of it. Maybe this is one of the primary reasons why so many do not understand. Generally speaking people just do not study the Bible as much as they should.

We would, I believe, be surprised if we knew how few people have read the Bible as a whole ten times. Probably we might be more surprised if we knew how few have read it from the beginning unto the end, even one time.

No wonder then so many do not understand it. Mr. David Nygrin was probably right when he said, "If all the neglected Bibles were dusted simultaneously we would have a record dust storm and the sun would go into eclipse for a whole week."

All right my friends, since we know that the Bible can be understood and since we know that the saving of our souls is dependent on our coming to an understanding of it, let us this day resolve that we will henceforth devote more time to the study of God's Book. This of course will necessitate our giving up of those things which are now claiming this time, however, if Christ knew where of he spake, when he said, "What shall it profit a man if he gain the whole world and loose his own soul?", then it will be well worth it.

Have we ever admitted to ourselves or maybe even said to someone else, I just do not have time to study the Bible as much as I should? If so, it might be helpful if we would recall the words of Jesus, which he said unto a busy person, "Martha, Martha thou art cumbered about many things, but Mary hath chosen the good part which shall not be taken from her." Yes maybe these and other things which Jesus had to say about eternal life, will help us to avoid becoming over involved in the affairs of this life. Our allowing ourselves to become so involved that we do not have time to study God's word would be comparable to a person devoting half of his or her life to chasing the wind.

Again though, maybe another reason why so many of us may have failed in our attempt to understand the truth is because we have unconsciously allowed ourselves to become blinded. Yea, so blinded that we no longer have eyes which can always see and ears which can always hear.

Is such a thing as this possible? Yes, it certainly is. There were many like this while Christ was here on earth (Matt. 13:13-15). According to Jo. 8:43, once he said to a group of them, "Why do ye not understand my speech? Even because ye cannot hear my word."

Jesus warned his apostles that they would become the victims of blinded people (Jo. 16:2). Paul in Acts 28:23-28 speaks of a group of blinded people in Rome. Again in II Cor. 3:12-15 and Rom. 10:1-4, he refers to some who were blinded. Yea, Paul himself, who knew the prophecies which Jesus fulfilled saw his might works and heard him teach, was so blinded that for some time he could not see (Acts 26:9-11).

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Oh yes, if all those good honest people blinded themselves to the point it was impossible for them to see the truth, then let us not think it cannot happen to us. In fact, Paul in II Cor. 4:3-4 warned us against this very thing.

Oh yes my readers, in light of what is said in the past few scriptures we have read, let us first admit that we may have allowed ourselves to become blinded. Yea, blinded, at least to the point that we may not be able to see all the truth. Then let us begin honestly searching out our hearts to the end of determining whether or not there may be embedded there in anything capable of closing our eyes, and ears, so that we might not see and hear any point of truth in God's Book.

My friends if we will cast pride out of our hearts, love for money, love for the praise of men, love for worldly things, our desire for success regardless of price, our desire to be like others at any cost, our over and misguided love for our loved ones, friends and brethren, our desire to accept and cling to unscriptural traditions, and refuse to allow any circumstances which have arisen or may yet arise to influence our thinking; then we will be able as many of old were to say, speak Lord and we will hear. Then too, the Lord will be able to say to us, as he did unto his apostles, "Blessed are your eyes for they see, and your ears, for they hear" (Matt. 13:16).

Yes, if we are to come to an understanding of God's word, we must study it and we must study with open minds. When we think in terms of the things which can be helpful unto us, in acquiring an understanding of the Bible, well these two are the first and most important of all.

I know the person who does not study will never come to an understanding. However, I also know that even those of us who do study but do not do so with open minds, will never come to an understanding of all the truth; which James in James 2:8-12 teaches is essential to our pleasing God. However, there are many other things which can be very helpful to us in our effort to understand that which is written in God's Book. One of which I believe is a good understanding of both the Old and New Testament. Now when I speak of a good understanding of the Bible, I simply mean a good content knowledge. This type of knowledge will come from just reading the Bible from Genesis through Revelation again and again.

In next weeks' article, I will begin with a consideration of some of the ways this general knowledge can serve us well in our quest for understanding.

ARTICLE #23
Understanding the Bible #2

Presently we are engaged in a consideration of some of the things which can help us to understand the Bible. In the latter part of last week's article, I said that a good general content knowledge of both the Old and New Testament can be very helpful.

In the New Testament, hundreds of statements are made which can mean very little, if anything, to one who does not have a good general knowledge of the Old Testament. For example, in Luke 17:32, we are told to remember Lot's wife.

This is all that is said; and she is never spoken of again in the New Testament. Now without some general knowledge of the Book of Genesis, one after reading this scripture would probably ask who was Lot's wife and why should I remember her? In other words, without a general knowledge of the Book of Genesis, the New Testament statement: "Remember Lot's wife," would mean nothing. Likewise would it be with hundreds of other New Testament statements.

Inasmuch as there are so many contradictory doctrines taught by the religious world, well we know many do not understand the teachings of the scriptures. One reason for this is that we have had a lot of help. In a recent lesson I (by many scriptures) proved that Jesus and his apostles foretold the coming of many false teachers.

All right, how can a general content knowledge help in this way? It can help by preventing the false teacher from deceiving us into believing some scriptures teach that which they do not. This is true because in the Bible there are some scriptures when isolated from what is said in others, will sound like they are teaching something which they are not.

Let us consider an example that will demonstrate the accuracy of this conclusion. In Jo.8:51 Jesus says, "Verily verily I say unto you, if a man will keep my sayings he shall never see death." This scripture isolated from all others seems to teach that by a life of obedience unto Jesus, we may avoid physical death. So, as a false teacher, by this scripture I might be able to deceive some into believing in the possibility of everlasting physical life. However, the only people I could thus deceive would be those who had very little general knowledge of the scriptures.

The others would say (to themselves), this scripture seems to teach this but I know this cannot be true because I remember other scriptures such as Ecc. 9:5, Rom. 5:12, I Cor. 15:20-23 and Heb. 9:27 which say all will die the physical death.

Then they might say to themselves, but if it does not teach this, well what does it teach? After recalling stored general knowledge they would remember that Rev. 20:14 and Rev. 21:8 speak of a second death, or separation. They would also remember that these two scriptures say the second death is to be cast into the lake of fire. Then they would remember that Matt. 25:31-46 teaches that those who will be cast into the lake of fire, will be those who appear before Jesus in judgment not having complied with his demand to help others (Eph. 4:28).

So then they will know that when they consider all these scriptural facts together that Jesus in John 8:15 teaches that if they will obey him, they will not die the second death; which is to be cast into the lake of fire. Then after this, what is said in other scriptures that harmonize with this, will be recalled. Yes, they will remember that II Thes. 1:7-9 teaches when Jesus returns those who have not obeyed his teachings shall suffer in fire and be forever separated from the Lord and the glory of his might.

They will also remember: 1) that Heb. 5:9 says Christ is the author of eternal salvation unto all them that obey him; 2) that Rev. 21:8 says all the ungodly shall have their part in the lake of fire, which is the second death; 3) that sin is disobedience (I Jo. 3:4), and that Rom. 6:23 says the wages of sin is death; 4) that the end of sin is death (James 1:13-15); 5) that those who live

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after the flesh shall die (Rom. 8:12-13); 6) that those who engage in the works of the flesh shall not inherit the kingdom of God (Gal. 5:19-21, I Cor. 6:9-10); 7) that the wrath of God will be poured out on the children of disobedience (Eph. 5:1-6); 8) that those who fail to comply with the teachings of Christ will fail the Judgment Day test, just as a house built on the sand will fail the test of the elements (Matt. 7:24; 27).

My readers there are numerous other scriptures, which when isolated from others, will also seem to teach that which they do not. So, if we do not have a good general knowledge of the Bible, the afore promised false teachers will have no problem in deceiving us.

Then too, there are many scriptures which when taken out of context, can be made to sound like they teach that which they do not. Therefore, this is one more reason why everyone needs this good general knowledge; because without it, the false teacher will be able to misuse those passages of scriptures.

Again, I will use one scripture to establish my point. In a part of I Thes. 4:16, Paul says "The dead in Christ shall rise first." All right, by just using this statement only, the false teacher could seem to prove the righteous dead will be raised before the unrighteous dead. This he would do by ignoring the context.

When we read from I Thes. 4:13-18, this statement and its context, it becomes evident that Paul by this statement was teaching that the righteous dead would be raised before the living righteous would be caught up to meet the Lord.

Yes, oh yes, if we are to avoid being deceived by false teachers, then we must acquire a general knowledge of the Bible. So let us read, read and read.

ARTICLE #24
Understanding the Bible #3

Presently we are engaged in a consideration of various things which may assist us in understanding God's Book.

Thus far we have found that if we are to acquire an understanding of the Bible we must first of all be willing to study it with an open mind. We have also found that a good general knowledge of the Bible as a whole can serve us well in our search for this understanding. There are many reasons why this is true, some of which we have already considered.

In today's lesson, I want to point out that the way the Bible is written is another reason why this is also true. The Bible in many ways is just like any other book; yet, in some ways it is very much unlike them. For example, history books present historical facts in an extremely well organized manner. Let's consider a book on American history. This book is divided into chapters and each chapter has to do with one specific group of facts. For example let us say, in Chapter VI, you will find only those historical facts peculiar to the Civil War. Then in Chapter VIII, the author penned only the facts relevant to World War I. So if you are seeking information about the Civil War, you read only Chapter VI.

Now true the Bible just like other books contains information on many different subjects. Then, too, the Bible is

divided into verses. However, unlike other books, all the facts which have to do with any one subject are not to be found in any one verse, chapter, or book.

Repentance is one of the hundreds of subjects which is discussed in the Bible. However, all that God has had to say about repentance is not to be found in one verse, chapter, or book. No, we find God's comments on repentance recorded in Matt. 3:2; 8; 11, 9:13, 11:20; 21, 12:41, Mark 1:4;15, 2:17, 6:12, Luke 3:3;5;8, 5:32, 10:13, 15:7, 16:30, 17:3;4, 24:47, Acts 2:38, 3:19, 5:31, 8:22, 11:18, 13:24, 17:30, 19:4, 20:21, 26:20, Romans 2:4, 11:29, I Cor. 7:9, 12:21, II Cor. 7:10, II Tim. 2:25, Heb. 6:1;6, 12:17, II Peter 3:9, Rev. 2:5; 16; 22, 3:3;19;20, ;9:31, 16:9 and Rev. 16:11.

The subject of repentance as discussed in the New Testament was recorded first in Matt. 3:2; but believe me, we will not after having read that one verse, know all we need to know about repentance. Even so, after having read all that the Book of Matthew has to say about repentance, we will not have learned all we need to know about this subject. No, we will not know all that God would have us know about repentance until we have read ALL the above referenced scriptures.

However, after having read them we will know: That God, through both John the Baptist and Jesus, taught the children of Israel to repent of all their transgressions of the Law of Moses. That under the New Testament law, people must repent in order to be saved. That repentance is sorrow for what we have done and determining in our heart that we will no longer practice those evil things. That Godly sorrow brings one to repentance and that the goodness of God (which we read about in the Bible) will produce Godly sorrow. That a child of God, who had to repent in order to become one, must also repent of the sins which he as a child commits. That a child of God can sin. If not, why would he be told to repent; that faith precedes repentance. So one is not saved at the point of faith, without complying with any other condition. That we, as children of God, are to encourage those who have sinned to repent. That it is possible for a child of God to go so far back into sin, that it is impossible to get him to repent. That even murders who will repent, may receive forgiveness.

Yes, all this we will know but only after we have read all the scriptures which have something to say about repentance. Then too in addition to this we will become aware of many other things which are related to repentance. Yes, we will know that God is long suffering with people and willing to give them time to repent. That there is great joy in heaven when only one sinner repents. That if the hearing of the word of God will not bring one to repent, then nothing will (Luke 16).

Then finally, that the world will come to an end when and only when, God knows the world has become so ungodly that no one can be brought to repent (I Peter 3:3-10).

My readers, this is just one of the many Bible subjects but what is true of it, is true of all the others. So, if we are to understand what God has taught on any subject we must find and consider all the scriptures which address it. Yes, this is the way God saw fit to have his Book written. I do not know why, but as one who has devoted many hours to a study of it, I know that such is the case.

Maybe he had it written this way because he knew it would

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provide us with more confirming evidence of its authenticity. Think about this: The Bible was written by about forty men. The writings of the last writer were written about sixteen hundred years after those of the first writer. All these writers discussed hundreds of subjects by a piece meal method of saying a little here and a little there. Yet all these men over that long period of time had co-authored a book in which there was not to be found one single error or contradiction. Neither was there even one subject which was left dangling because of a lack of sufficient information.

Tell me, could ordinary uninspired men have accomplished so great a feat?

ARTICLE #25
Understanding the Bible #4

It is impossible for us to understand the message found in any book, unless we know the meaning of the words used by its author.

Likewise, if we are to understand the message found in God's Book, well we must know the meaning of its words. First though, let me say this, we do not have to have a great vocabulary in order to know the meaning of the words in God's Book. You see, God wants all people to be saved and he knows that if they are to be saved, they must understand his message. Then too, he knew that in all generations it would be the minority and not the majority who would possess great vocabularies. So he refrained from using million dollar words.

Yes, the words found in the Bible are so simple that anyone who can read, very seldom needs to use a dictionary. However, in all languages, most of the simple words have more than one meaning and are used in different senses. Take the word check. We all know that it can mean a written order directing a bank to pay money as therein stated. However, is this its only meaning and the only sense in which it may be used? Oh, no. The word check can be used as a noun, verb or adjective. The noun form is used in fifteen senses and the verb form in fourteen senses.

Consider the word check in the following sentences. 1) It took the firemen several hours to check the fire. 2) The rider by means of a bridle held his horse in check. 3) The supply clerk checked his orders. 4) My son's shirt has blue checks. 5) The guard will check the gates.

These five sentences will, I believe, suffice to show that the sense in which a word is used must be determined by its particular setting. Which simply means that no final definition may be given to a word or statement until the context has been considered. Most of the time the meaning of the words in the Bible can be determined this way. Yet, not always. NO, in some scriptures, the context will not help us. In such cases we must seek assistance from other scriptures.

All of us know the word, hate, means to literally detest and despise. So is this the meaning of this word as found in Luke 14:26; which teaches we cannot be a disciple of Jesus unless we HATE our close relatives and ourselves? There is nothing said in this scripture nor its context which provides us with an answer for this question. We must find the answer in some other

scripture or scriptures. First let us recall that there are some scriptures which teach we are to love our relatives and ourselves (Eph. 5:25, Titus 2:3-4, Gal. 5:14). So we now know the word hate does not mean to despise. Yet, we still do not know what it does mean, therefore, we must consider some other scriptures. Gen. 29:31 says Jacob HATED Leah, but Gen. 29:30 says he loved Rachel more than he loved Leah. Then too, Jesus in Matt. 10:36-39 teaches that if we love the members of our families and our own life more than him, we are not worthy of him. All right, now we know what the word HATE in Luke 14:26 means. Yes, it means to love less. Before we understood the meaning of the word HATE as used in this scripture it was impossible for us to comprehend what it taught; but now we know it teaches we are to love our relatives less than we love the Lord.

Now let us consider the word CANNOT. According to the dictionary, this word means: have no choice but; must. Then too, according to the Bible, it is used to establish the impossible (Mark 3:25, Luke 16:13, Jo. 15:4, James 1:13). So when we say this cannot be accomplished, we are saying it is literally impossible.

The Apostle John, in I Jo. 3:9, declares that a born again person (child of God) cannot sin. Now I ask, does this scripture teach (as some say), that it is impossible for a born again person to sin. Yes. That is, if the word CANNOT in it, means (as it does in other scriptures) that which is impossible. Is this what it means? First, let me say that no one by the context of this scripture can prove that it does or does not have this meaning; so by John Chapter three alone, we are unable to say for sure what it means. However, because of what we find taught in many other scriptures, I believe I know that the meaning of the word CANNOT in this scripture is not impossible. In some scriptures, born again people are taught to confess their sins (Ja. 5:19, I Jo. 1:9). They are taught to pray for the forgiveness of their sins (Matt. 6:13-15, Acts 8:22-23).

Other scriptures such as Matt. 18:16-17, Luke 17:3-4, I Cor. 5, I Tim. 5:20 teach what children of God are to do when other children of his sin. IN both I Cor. 15:34 and Eph. 4:26, children of God are told not to sin. Then finally, this same Apostle John, who in I Jo. 3:9, said the born again CANNOT sin, in I Jo. 8-10, said children of God who say they have not sinned are untruthful and that they make God a liar.

My readers, these scriptures beyond a doubt teach that it is possible for a child of God to sin. So if the word CANNOT in I Jo. 3:9, means impossible, then it contradicts what is taught in the above referenced scriptures. Yet, we all know that the Bible does not contradict itself. Therefore, we know that the word CANNOT, in Jo. 3:9, does not mean impossible. However, this does not give us its meaning; but Num. 22:18, Isa. 29:11, Exod. 19 and Acts 4:20 do. Oh, yes the word CANNOT as used in these scriptures proves that it does not always mean impossible; but also cannot afford to. The context in all of these scriptures proves this. Therefore, I Jo. 3:9 does not teach that it is impossible for children of God to sin but that they cannot afford to sin. Now why is it, that they cannot afford to go back into a willful life of sin? Just as the children of Israel could not afford to touch the mountain because they would die the physical death; well even so, we cannot afford to go back to a willful life of sin because we will die a second death (Rom. 6:23, Rev.

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20:14-15-15, Heb. 10:24-31, II Pet. 2:20-22).

ARTICLE #26
Understanding the Bible #5

Most of the time, the meaning of the words found in the Bible may be determined by the context in which they are found. However, as we saw in last week's lesson, this is not always true. No, in some cases we must depend on what is said in other scriptures. Again, this is why we need a good content knowledge of the Bible as a whole.

All right, just as knowing the meaning of the words in the Bible is essential to understanding it, well even so is awareness of the words and phrases which are used interchangeably.

Let us consider a few of these and how we may determine which is which. The expression, church and kingdom, refers to the same institution. This we know because Acts 2:47 says, God adds the saved to the church and Col. 1:13 says, he adds them to the kingdom of Christ. The expression, my church and my kingdom, pertains to the same institution (Matt. 26:29, Luke 22:18). Yes, Jesus said the Lord's supper would be partaken of in the kingdom and Acts 2:41, Acts 20:7 and I Cor. 11 declare it was eaten in the church. The church of God is the kingdom of God (I Cor. 1:1-2, Luke 13:18).

Paul in the writing unto the people of God in Corinth said, "Unto the church of God," and Jesus, in Luke 13:8, compares the kingdom of God (the church of God) to a mustard seed. The kingdom of heaven is the church (Matt. 3:1-2, Matt 4:17, Acts 2:47). Both John the Baptist and Jesus in the beginning of their ministry said, "The kingdom is at hand." Then, according to Acts 2:47, just about three years later, God was adding people unto the church, the kingdom (Col. 1:13). The saved are added unto the church (Acts 2:47) and Peter in speaking of the saved refers to them as the house of God (I Pet. 4:17), then Paul in I Tim. 3:15, says the church of God is the house of God. Therefore, we know the expressions, the house of God and the church of God, are used interchangeably.

All right, inasmuch as all these expressions are interchangeable, may we conclude that when (in the New Testament) we read about the kingdom of Christ, the kingdom of God, the kingdom of heaven, and the house of God, that we are reading about the New Testament church? No. In some scriptures, when we read about the kingdom of Christ, the kingdom of God, the kingdom of heaven and the house of God, we are not reading about the church; but the eternal abiding place of God and the redeemed (II Pet. 1:5-11, Luke 13:29, Acts 14:21-23, I Cor. 6:7-9, Gal. 5:19-21, and Jo. 14:1-3).

My dear readers, there are numerous scriptures in which these expressions are found. So if we are to understand what is taught in them, we must by some means come to know which refer to the church and which refer to the home with God.

First let me say this; if we know the people to whom the scripture is addressed are members of the church, then we know the kingdom expression in it refers to the heavenly abode (Acts 2:47, Col. 1:13). For example, from the context of Acts 14:22, we know that the people unto whom Paul was speaking were

members of the church. So we know the kingdom of God in this scripture refers to entering the eternal home of God. Now inasmuch as we know this, well we know that this scripture teaches that children of God must suffer in order to inherit the home in heaven with God. This scripture does not say why this is true, but others do. Yes, II Tim. 3:12 says that all who live as God through Christ teaches, shall suffer persecution and Rom. 8:16-17 teaches that if the children of God are to inherit, they must suffer. This is why Jesus according to Matt. 5:10 said, "Blessed are they which are persecuted for righteousness sake: for their is the kingdom of heaven."

Again, if we know the people spoken of lived long before the beginning of the New Testament church; then we know the kingdom expression in that scripture refers to the heavenly kingdom. An example of this is found in Luke 13:28, where we hear Jesus say "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac and Jacob, and all the prophets in the kingdom of God and you yourselves thrust out." All these men died long before the church of Jesus was established. So we know that in this scripture, the expression the kingdom of heaven, refers to the eternal home with God and not the church we read about in the New Testament.

Now finally, from our general content knowledge, we know that if the alien sinner is to have any hope of entering the eternal kingdom of God, he must be born again and thus become a child of God; and a person who has received forgiveness of all his sins (Jo. 3:5, Rom. 8:16-17, Matt. 26:27-28, Acts 2:27). Then too, from this same source, we know that for the alien sinner to be saved from the consequences of his sins, he must comply with that portion of God's will which will set him free (John 3:18, Acts 2:40, Rom. 6:17-18, I Pet. 1:22, I Pet. 4:17, II Thes. 1:7-9).

Likewise, by our general content knowledge, we know that if children of God are to enter the eternal kingdom of God, they must comply with that portion of God's will which is applicable unto them (Rom. 6:15-23, Rom. 8:16-17, I Cor. 6:9, Gal. 5:19-21, Gal 6:7-8, Eph. 5:1-6, I Jo. 1:1-10, II Jo. 2:1-6).

All right, inasmuch as we know these two things, then we know that the kingdom of heaven of which Jesus spoke of in Matt 7:21 was the eternal heavenly one.

Yes, in the Bible there are numerous words and statements which are interchangeable. So I hope this consideration of just this one group will help us in our search for an understanding of the truth.

ARTICLE #27
Understanding the Bible #6

As I have said before, the Bible as all other books, is a book of words. So if we are to understand its message we must understand the meaning of its words and also the sense in which they are used.

In order to understand the usage of some words in the Bible, we must take into account the degree or extent their meaning may be pressed. There are some scriptures which teach that we may call Abraham, Jesus, Paul, and our male parent, father (Rom. 4:16, Isa. 9:6, I Cor. 4:15, Eph. 6:1-3). Yet, according to

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Matt. 23:9, Jesus says "Call no man your father upon the earth: for one is your Father, which is in heaven."

So what shall we say? That the Bible contradicts itself. God forbid! However, were it not for the fact that the meaning of a word depends upon the sense in which it is used, we would be forced to admit that it does.

One meaning of the word 'father' is origin or the source from which something is received. The message found in the New Testament came from God (Jer. 31:31-34, Deut. 18:18-19, Heb. 1:1-2, Jo. 12:44-50). Then too, all our blessings come from God the Father (Ja. 1:17). This is why we have a great number of scriptures which teach us to pray unto God, and not one which teaches we should pray unto anyone else.

So yes, God and only God can be called father in an altogether unlimited or unrestricted sense. Sure in a limited sense we can call Abraham our father; because according to the Book of Genesis, he was the one chosen of God to be the origin of the people from which Christ (after the flesh) would come. So all of us who are the children of God by faith in Jesus are in a limited sense, children of Abraham. Therefore in that limited sense, he is the father of us all.

According to Rom. 8:16-17 we are the children of God. Now, since we are the children of God, it necessarily follows we were begotten of God. But how did God beget us? According to James 1:18, I Peter 1:23, he begat us by his word. However, since God has given us his word through Christ then in a limited sense, we may call him father. Yet, we may not call him father in an unlimited sense; because the word by which we were begotten was not his but his Father's. He by the Holy Spirit delivered it unto us through his apostles and prophets (Jo. 16:12-16, Eph. 3:1-5). So Paul, as he did, could in a limited sense claim to be the father of his Corinthian converts (I Cor. 4:15). Yes, they were in a secondary way his children, because he had taught them the word of God, by which they were begotten.

Also in a secondary way, we may call our male parent father. You see, by God's established law of nature, we were begotten by him. Paul speaks of people being in their father's loins before they were born (Heb. 7:5, 10). Yes, in a limited sense, we may call them father. However, in the absolute unlimited and unrestricted sense of the word father, we are not allowed to call anyone our father except God.

The word good is an adjective and may be used to describe a noun. So those who devote time to doing good deeds are said to be good people. This is why the scriptures speak of Jesus and others as being good (Jo. 10:11, Matt. 5:45, Lu. 6:45, Acts 11:4, Tit. 2:5). Yet according to Luke 18:18-19, Jesus teaches we are to call no one good but God.

Now why did Jesus tell the man not to call him good, and then say that only God is good? Because Jesus knew the man was using the word in an unrestricted way. That is, in his saying good master, he was saying you are the one from which all good things come. So Jesus said unto him, oh no, this is not true, all good things have their origin with God the father. Therefore, he is the only one who may be called good, in the unlimited sense in which you speak (Ja. 1:17, Rom. 11:36).

All right, inasmuch as every good thing comes either in a direct or indirect way from God, then we may not, and should not have a desire to use the word good in its absolute

unrestricted way to describe anyone but God. Yet as in the case of the word father, we may use the word good in a limited way to describe anyone who goes about doing good. I even know some people who are not children of God that are GOOD people.

Again there are some scriptures which refer to those who are teachers and others which demand that God's people be teachers (I Cor. 12:28, Eph. 4:11, Heb. 5:12, Tit. 2:3). Yet according to Matt. 23:8, Jesus says we are not to be called Rabbi (teacher) for one is our Master (teacher) even Christ. From what point of view is Christ our only teacher? He is the only one through whom God speaks unto us (Deut. 18:18-19, Heb. 1:1-2, Matt 28:18-20, Col. 2:8-10, Gal. 1:6-12, II Jo. 9-11). Yet when we teach the message of God which he has given us through Christ, we in a limited sense may be called teachers. Christ is THE TEACHER and we are just his messengers.

We know Jesus was perfect, because he did no sin (I Pet. 1:22). Likewise we know God is perfect, because he cannot sin (Ja. 1:13-15). We know we are not perfect because regardless of how hard we try, we cannot live a sinless life (I Jo. 1:8-10). Yet Matt. 5:48 says "Be ye perfect EVEN as your Father in heaven is perfect." Yes, my readers, God and Christ are perfect. However, if when we sin we will repent and pray for forgiveness, we can appear before God perfect on the Day of Judgment (I Jo. 1:8).

ARTICLE #28
Understanding the Bible #7

God in delivering unto us (the Bible) his message, did for our sake, say the same thing in many different ways. One of the ways he has spoken unto us is by parables. These parables can be very helpful in understanding what is taught on some given point. Because God with each parable, selected something which he knew we would be familiar and compared it with one or more points of his truth. however, as we study these parables, we must not forget that it may be said, that one thing is like another, even though it is not like the other in every way.

Yes, we may say a horse is like a cow; even though in some ways they are very different. Now unless we keep this in mind, as we study the parables, our study may lead to a misunderstanding rather than an understanding.

All right, how may we determine the things which are and are not equivalent? We do so by selecting only the comparative points which are in harmony with what is taught by the scriptures as a whole. That is, we never press any comparison to the point of inconsistency with any other scriptures. You know what, that good general knowledge of the scriptures as a whole, which we have considered in previous lessons will serve us well in this effort.

All right, let's consider some parables and see how what I have just said may be applied. II Peter 3:10 says, "The day of the Lord will come as a thief in the night." The thief comes for the purpose of taking the material things which are rightfully ours. So, shall we say the purpose of the second coming of Jesus, will be to take away the spiritual things which, rightfully

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belong to us? No. If this comparison were applicable, it would contradict about half of the Bible. Again, this parable says the thief comes in the night. Therefore, shall we say the coming of Jesus shall be some night? No. Mark 13:35 says we do not know if his coming will be "at even, or at midnight, or at the cock crowing, or in the morning? One other thing about the thief, is that we do not know when he is coming. May we say this is applicable? Yes. Because just as we do not know when the thief is coming, well neither do we know when Christ will return (Matt. 24:35-39; Mark 13:31, Luke 12:37-40).

Now let's consider the parable of the prodigal son; which is found in Luke 15:11-32. What Jesus said about this earthly father and his children proves many things. First, that his children could willfully leave their father's house and no longer abide by his rules of conduct (Luke 15:11-12). So may we conclude that the children of God may turn back to a life of willful sin; and that some of them will? Yes. The Old Testament scriptures declare over and over, that the children of God who lived under that covenant could and that many did. Also, there are New Testament scriptures which admonish us not to follow their example (I Cor. 10, Heb. 2, 3, 4:10). Also New Testament children of God are told what the consequences will be, if they turn back to a life of sin (Heb. 10:24-31, II Pet. 2:20-22). Then too, we are given examples of New Testament children of God who did turn back to a life of sin (I Cor. 5, 6, Rev. 2:18-23, I Tim. 6:6-10).

The next point in this parable is that the son's own way of life brought him down to unhappiness and disgrace (Luke 15:14-17). Is this true with children of God who turn back to a life of sin? Yes. The one who lives as God's law directs, will have a much better life while here on earth (I Tim. 4:8, Luke 18:28-30).

Again, this son after leaving home was completely cut off from all his father's blessings. Yes, his father in speaking of him said he was dead and lost (Luke 15:32). All right, is this also true with God's prodigal children? Yes. It would take more than the remaining space for this article to record the list of scriptures which teach this. So I will just give you one. James 5:19-20 says, if a brother shall err from the truth and another shall convert him, that is persuade him to come back home, he will have saved a soul from DEATH.

When this man's son repented and came back home, his father forgave him (Luke 15:17-24). Will God as Father, forgive his prodigal children who repent and ask for forgiveness? There are many scriptures which say he will. In Acts 8:12-22, we hear Peter instruct Simon (a prodigal son), to repent and pray to God for forgiveness. The apostle John in I John 1:9 penned these words, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This father's oldest son did not want to forgive his brother. Should this be our attitude? No. Other scriptures teach we must forgive others in order to receive forgiveness (Matt. 6:9-15, Matt. 18:21-34; 35).

Finally, this son who went away did return. Therefore, may we conclude that all children of God who fall way will return? No. Paul, in his letter to the Hebrew brethren, speaks of the impossibility of persuading some prodigals to repent (Heb. 6:4-6).

In our study of these two parables, we have found nine

parable comparisons. However, by comparing what is said in them with what is taught in other scriptures, we have seen that four are not applicable. Because what they would teach would be inconsistent with what is taught by the Bible as a whole.

**ARTICLE #29
Understanding the Bible #8**

Before we begin with today's lesson, let us recall a few things which we have observed in recent lessons. "We have (I believe) found; 1) That the Bible is a book of truth; 2) That it can be understood; 3) That to be saved, we must have an understanding of it; 4) That many do not understand it; 5) That there are many things which can help us to understand.

Some of these are: 1) That as we study, we must do so with an open mind; 2) That we must acquire a good content knowledge of both the Old and New Testament; 3) That we must never lift a word, phrase, commandment or statement out of its context; 4) That we must keep in mind that words have more than one meaning and are used in different senses; 5) That we must never press any comparison in a parable beyond that which is taught by the Bible as a whole. Yea, we must not press it to the point of inconsistency with even one other scripture.

All right, just as some of that which is taught in the New Testament was revealed through parables, well even so was some of its revealed by apostolic examples. An apostolic example, is an example of people doing what the apostles taught them to do. So, inasmuch as the apostles taught what Jesus, by the Holy Spirit, taught them (Jo. 16:12-16), then we know this was the will of God. However, as we study these examples, we must be careful lest we be misled by them.

In the first place this is true, because all examples are not binding. From Acts, Chapter 2, 3, 4, and 5, we learn these two facts: 1) Because of some unexpected expenses, some of the people from afar found themselves in need of daily necessities; 2) Some of the Jerusalem brethren sold their property and gave this money to the church. This they did so that the church might help the needy (Acts 4:34-37). So, is this example binding upon us today? That is, do those who become members of the church have to sell their property and give the price of it to the church? There may be some preachers who wish it were. Nevertheless, it is not. Now how do we know this? Because the Lord through Peter in Acts 5:1-10 informed the deceptive Ananias and his wife that they did not have to sell their land, nor were they required to give the money they received (Acts 5:4). Oh, if there are those who can afford it, and have good honest hearts which leads them to do so, then they may. However, it is not something which the Lord demands.

We know that the Apostle Paul and some of his co-laborers were not married (I Cor. 9:5). We also know that in the cities of Ephesus and Thessalonica, they received no wages for preaching the gospel (Acts 20:33-34, II Thes. 3:7-8). There are some who believe these examples are binding. Therefore (say they) "Those who preach the gospel should abstain from marriage and receiving a salary." Is this true? No, because the Apostle Paul in I Cor. 9:1-14 says that he and Barnabas had the right to both

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marry and to receive wages for preaching the gospel. True, there were times when Paul for different reasons did preach the gospel free of charge, but there were times when he as a minister of the gospel did receive wages (II Cor. 11:7-8, Phil. 4:13-16). So, no these two examples are not binding.

God has in two ways given us this information: 1) He through Paul, in I Cor. 9, just plainly says they are not; 2) He has given us counter examples. All other apostles were married and received wages for preaching the gospel (I Cor. 9:1-6). Likewise, Paul himself received wages when they were available or when it would not be detrimental to the cause of Christ. Then too, Paul had such a great desire to preach the gospel because of what it would accomplish, that he really desired to preach if for free (I Cor. 9:14-18). No, these examples are not binding. So no one has permission from God to make them binding. Yet, these examples do grant permission unto those who choose and are able to do so.

As we have seen, all examples are not binding. then in some examples, some of the things which were done are binding and others are not. In Acts 20:7-10, we have an example of a congregation of the Lord's church coming together for the purpose of partaking of the Lord's Supper. In this example, we find things which are and are not binding. Many scriptures such as Matt. 26, Mark 14, Luke 21; 22 and Acts 2 teach we are to come together as the church and partake of the Lord's Supper, but none of them say when this is to be done. In this example though, we are told to do this (Sunday) the first day of the week. So we know we may do this on that day. Yet, since we have no scripture which says we may partake on any other and inasmuch as we have no example of it being partaken of on any other day, then we know this is the only God ordained day we may do so.

In this example, the brethren were taught the Word of God. Is this binding? Yes, because when the brethren came together to partake of the Lord's supper, they were to hear the word of God (Acts 2:46, I Cor. 14). Those brethren assembled in an upper room. Is this binding? No, because that upper room had no more bearing on what they were doing than the chariot in which Philip and the eunuch were riding, had any bearing on the teaching which Philip did. They could have worshiped in spirit and truth on either the first, second or tenth floor. God, through Luke, probably told us they met on the upper floor so he could tell us about a man falling out a window and killing himself.

**ARTICLE #30
Understanding the Bible #9**

In our past few studies we have been involved in a study of things which can help us in coming to an understanding of the Bible. This article and a few others shall be more of the same.

In the Bible when something is accomplished by more than one thing or being, it will sometimes be said it was accomplished by one of them. However, this does not mean the others were not involved. The study of a few examples will show this to be true.

How was Noah and his house saved from the flood? - They were saved by: grace (Gen. 6:8); righteousness (Gen. 7:1); faith

(Heb. 11:70); building an ark (Heb. 11:7); and water (I Pet. 3:20). Yes, each of these scriptures declare Noah and His house were saved by this or that; but say nothing about what is written in the others. However, this does not set aside the conditions of their salvation stated in them. If so, well which cancels which? Sure they were saved by the grace of God; because Gen. 6:8 says so. Yet, they were not saved by grace only; because the other scriptures say they were saved by: righteousness, faith, building and ark, and water.

Why was Enoch translated? - He was not (as others), forced to see death because: of his faith (Heb. 11:50, and walking with God (Gen. 5:24). Notice please, that Gen. 5:24 made no mention of faith; and Heb. 11:5 said nothing about Enoch's being translated because he walked with God.

How was Rahab, a citizen of Jericho, saved from physical death? - She was saved by: faith and receiving Joshua's spies (Heb. 11:6); remaining in her house, and hiding the spies (Jos. 2:25); binding the line of scarlet thread in the window; not going out into the street and not uttering the business of the spies (Jos. 2:18-20), and works (James 2:25).

What brought down the walls of Jericho? - They were brought down by: faith and walking around them for seven days (Heb. 11:30) walking around the city seven times the seventh day (Jos. 6:4), the sounding of the trumpets and the shouting of the people (Jos. 6:20). Those walls did not come down until the believing Hebrews had complied with all the itemized conditions in Jos. 6.

The New Testament scriptures teach that it is possible for the children of God to sin (I Cor. 15:34, Eph. 5:26, I Jo. 1:7). They also teach that God, on a conditional basis, will forgive their sins. What are the conditions? - They are: repentance and praying (Acts 8:13-23); confess sins unto God (I Jo. 1:8); confessing and making right a sin against another person (Matt. 5:23-24, Ja. 5:16); and forgiving others who have repented (Matt. 6:14-15, Matt. 18:21-35, Luke 17:3-4).

Yes, after reading Acts 8:13-23, children of God will know that repenting and praying unto God, are essential to receiving forgiveness. Yet, unless they also read the other above referenced scriptures, they will be unaware of the three other conditions which must also be complied with.

Many scriptures, a few of which are: Matt. 25, Gal. 6:9-10, and Eph. 4:28, teach it is the will of God that his children help other people. However, all who do this, may not be acceptable in his sight. What are the things which must and must not motivate our giving to make it acceptable? - The things which must motivate it are: a willing mind (II Cor. 8:12); as we and not others, have purposed (II Cor. 9:7); as we have prospered (16:1-2), and love for needy people (I Cor. 13:2). The things which must not motivate it are: to be recompensed (Luke 14:12-14); to receive glory of men (Matt. 6:1-3); and giving grudgingly or of necessity (II Cor. 9:7). Sure those who have read II Cor. 9:7 know that if their giving to the needy is to be acceptable, they must do so willingly. But they will not know all the other things, which must and must not be affiliated with their giving.

According to Jo. 3:3, Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Of whom are we born or begotten? - We are begotten or born of: God (I Jo. 3:9, I Jo. 5:1; 18); Christ (I Jo. 2:26-29); the Holy

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Spirit (Jo. 3:5; 8); and the apostles (I Cor. 4:15).

By reading I Jo. 3:9, I Jo. 5:1; 18, we know that we are born of God. However, we will not know that the scriptures also teach that we are born or begotten of Jesus, the Holy Spirit, and apostles until we read I Jo. 2:26-29, Jo. 3:5; 8 and I Cor. 4:15. Yet, after reading those scriptures, we know we must not say we are only begotten of one. No, we must say we are begotten of four; God, Christ, the Holy Spirit, and apostles. Now, how can we be born of all four? Before trying to answer this question, let us ask -- By what are we begotten? The apostle Peter, in I Peter 1:23, says we are born again by the word of God. All right, now that we know this, well it is easy to see how God, Christ, the Holy Spirit and the apostles all had a part in our being born again. Yes, because from John 16:12-16, we learn that God gave his word to Christ, and Christ gave God's word to the Holy Spirit, and the Holy Spirit gave it to the apostles and the apostles gave it unto us and by it we are saved or born again (Rom. 1:14-16, James 1:21).

In the beginning of this article I said, "When something is accomplished by more than one thing or being, it will sometimes be said it was accomplished by one of them; but this does not mean the others were not involved."

I believe the examples I have presented prove this is true. However, my readers, these examples are not just a few isolated ones. No, that which we have seen in them is the Bible's way of revealing unto us all the truth on almost all subjects. So as we study any Bible topic, let us take into account all the scriptures that address it.

ARTICLE #31
Is the Old Testament Binding? #1

In previous articles I have (I believe) proven: ONE - That the Bible is true. TWO - That it is a book which can be understood. THREE - That we must come to an understanding of God's will and abide by all of it.

All right, since we must submit to all of God's law, then it necessarily follows we must familiarize ourselves with the same. But, in order to do this, we must know where his will is found.

The purpose of this article and a few others to follow, will be to prove that the teachings of God recorded in the Old Testament are no longer binding.

God through Jeremiah, Paul, and Jesus foretold its passing away. Through Jeremiah, he said; "Behold the days come, that I will make a new covenant with the house of Israel and the house of Judah." Jer. 31:31. Then in Heb. 8 God through Paul (after quoting this prophecy) said: "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Yes through Jeremiah he said, I will make a new covenant and through Paul he said, the old one will vanish away. Again, Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matt. 5:17-18). "Now notice, he did not say the law and the prophets will never pass away. No, he said, it will not

pass away till all be fulfilled.

Oh yes, these scriptures beyond a doubt say that after the Old Testament covenant had been given, God said it was to pass away. Likewise there are scriptures which let us know when it passed away.

Paul in Heb. 8:13 said, God through Jeremiah, foretold both the coming of the new covenant, and the passing away of the old. Again in Heb. 8:6-8, he declared the second, or new covenant was already in force. Then in Heb. 10:9, he declares that before Christ could establish the second covenant he had to take away the first, or the old one.

My readers, inasmuch as we now know the New Testament was in force when Paul wrote the Book of Hebrews, and inasmuch as we also know the Old Testament had to be taken away before the New Testament could be established, then we know beyond a doubt that it had already passed away.

Now remember that Christ said the old covenant would pass away when all things were fulfilled (Matt. 5:17-18). According to Luke 24:44 the all things of which Jesus spoke, were those which pertained unto him. Then in Acts 13:29, we hear the Apostle Paul say: "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre."

All right, since we now know; that the all things of which Jesus spoke were the all things which had to do with him, and that they were fulfilled when he died. Well, we know that was when the first covenant passed away.

Now please read another point of evidence. Jeremiah, who in his prophecy, said the day will come when God will make a new covenant with the people, also said the new covenant would be different from the old one (Jer. 31:31-32). My readers, inasmuch as he said the second would be different from the first, then it necessarily follows that the first had to be nullified before the second could be given. Compliance with the conditions of two covenants which contain opposing demands is an impossibility. Yes, just as impossible as it would be for us to be coming from the east, and going to the east at the same time. None of us have ever experienced a head-on collision with our self.

This is exactly the same point Paul was trying to make to the Hebrew brethren, when in speaking of Christ, he said: "he taketh away the first that he may establish the second" (Heb. 10:9). He did what, Paul? "He took away the first that he might establish the second." But why was this necessary? Because the second was not to be according to the first (Jer. 31:31-32).

Under the old there were some meats which were not to be eaten; but under the new, all meats may be eaten (Liv. 13, I Tim. 4). The old covenant permitted married couples to put away their spouses and marry others for any cause; but under the new, there is only one reason for which this may be done (Matt. 19, Mark 10). The first said all priest were to be of the Tribe of Levi and reckoned after the Order of Aaron; but the second changed both the tribe and order of the calling (Heb. 7:11-17). The first demanded circumcision; but under the new, circumcision avails nothing (Gal. 5:1-6).

My readers, these are just a few of the many differences we find recorded in the Old and New Testament; but enough to show the impossibility of their simultaneous existence. "No man

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can serve two masters," said Jesus (Matt. 6:24). Even so, it is true, that no man can serve God by complying with all the demands of these two covenants.

The Old Testament was the word of God for the Mosaic dispensation of time; but the word of God for this, the last dispensation of time, is found and only found in the new covenant.

ARTICLE #32
Is the Old Testament Binding? #2

In last week's article, I presented scriptures which proved: 1) that God through Jeremiah, Jesus, and the Apostle Paul foretold the passing away of the Old Testament; 2) that it passed away when Jesus died; 3) that the New Testament, which God through Jeremiah promised, had been established when Paul wrote the Book of Hebrews; 4) that it was impossible to establish the new covenant before the old one was taken away.

Inasmuch as I (by the scriptures) proved all of this; then I believe I proved the teachings found in the Old Testament are not binding upon people, of this the last dispensation of time.

The purpose of this article shall be to present other scriptures, which I believe, also proves this. My readers, scriptures such as Matt. 25, Acts 17:30-31, II Cor. 5:9-10 and many others, teach there is to be a Judgment Day. Now since there is to be a judgment, there must be someone who will by some standard do the judging. So if the law of Moses is still in force, then Moses and Christ will do the judging; and this they will do by the teachings of both the Old and the New Testament. However, this cannot be true. Because Paul in Acts 17:30-31 and Jesus in Jo. 12:48 say Christ will be the judge and that the standard by which he will judge will be and only be, his teachings. Then too, Paul in Rom. 2:16 states that Christ will be the judge and will judge according to his (Paul's) gospel. But what gospel did Paul preach? According to Gal. 1:11-12, he taught and only taught that which he received from Jesus. Oh yes, the above cited scriptures prove clearly that with the coming of the new, there was a passing away of the old.

Again, as per the account of the transfiguration of Jesus found in Matt. 17, the Apostle Peter, James and John saw Moses and Elias talking with him. Verse four says: "Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses and one for Elias." Just what did Peter mean when he said let us build three tabernacles, one for Jesus, one for Moses, and one for Elias? Evidently, he was saying let us abide by the teachings of Moses and the prophets and the teachings of Jesus. Because the silence of heaven was broken, and they heard God declare: "This is my beloved Son in whom I am well pleased; hear ye him."

Yes there was a time when the people were to hear Moses and the prophets (Luke 16:19-31). But with the coming of Jesus, they were to have only one tabernacle (Hear no teacher but Jesus).

The second chapter of both Ephesians and Colossians teach that the teachings of the Old Testament are no longer in force.

Yes, Paul in Eph. 2:11-16 and Col. 2:13-14 says that when Christ died, he blotted out, abolished, broke down the middle wall of partition (the Old Testament) which separated the Jews and Gentiles, took it out of the way, and nailed it to the cross.

Paul in Eph. 5:22-24 teaches that wives are to be in subjection to their husbands even as the church is to be in subjection to Christ. Then in Rom. 7:2, he teaches that the wife is to be in subjection to her husband as long as he lives; but if he dies she is loosed from his law. In Rom. 7:3, he teaches that when her husband dies she is free from his law and may marry another. Then of course she would become subject to the new husband (Eph. 5:22-24). In verse 4 he taught that as long as the law (Old Testament) was in force the people to whom it was given were to be in subjection to it but that when Christ died they were made dead to it. Therefore said he, you were made free from that law so that you might be married to another; even to Jesus who was raised from the dead.

My dear readers, if these scriptures do not teach that by the death of Christ the covenant given through Moses and the prophets was replaced by the one given through Christ: then pray tell me what they do teach.

The Old Testament covenant demands that all priests must be of the Tribe of Levi and reckoned after the Order of Aaron. Paul, in Heb. 6:20 said Christ, who was the Tribe of Judah was made a High Priest after the Order of Melchizekek; but in Heb. 7:11-14, he said the law had to be changed before the priesthood could be changed. Then in Heb. 7:18-19, he said the law (Old Testament covenant) had been nullified. Paul, in Gal. 4:21-30, teaches that Agar, the bondwoman, represents the old covenant and Sara, the freewoman, represents the new one. then in verse thirty-one, he says "We are not children of the bondwoman but of the free."

As Adam Clark (a great Methodist scholar of the Bible) says in his commentary, the word faith in Gal. 3:23 is synonymous with the Gospel of Christ.

All right, inasmuch as this is true, then Paul (in speaking of the children of God and himself) said before the Gospel of Christ was revealed, we were under the laws, or the old covenant. But, said he, now that faith (the Gospel of Christ) has been revealed, we are no longer under the law (Gal. 3:23-25). My friends, please read this scripture.

My readers, I am not contending that the teachings recorded in the Old Testament portion of our Bible are not of God. No, I believe every word found in it, came from God. That which I am contending is that it was God's teachings for an earlier dispensation of time; which was with the coming of Christ replaced by his (Jeremiah promised new covenant) the Gospel of Christ. This covenant was recorded in the New Testament part of the Bible.

I truly believe the scriptures I have presented confirm this and I hope you in the spirit of the Bereains and for the same reason, will consider them (Acts 17:13).

ARTICLE #33
Are the Ten Commandments Binding? #1

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Many people believe that all the Old Testament except the Ten Commandments has been replaced by the New Testament. Personally I believe the scriptures say that they, as well as all the rest, have been discontinued.

First, let me say, the law God gave through Moses included the Ten Commandments. My friends, if you will read all the Old Testament accounts of the forty day stay of Moses in the mountain with God, and the two New Testament statements found in Mark 7:10 and II Cor. 3:7, I am sure you will come to the same conclusion.

Therefore, if after God through Jesus gave us the New Testament, the Ten Commandments remained in force, then the following things which CANNOT be said, MUST be said for Moses: 1) He shares with Christ the authority to speak for God, but Matt. 28:18 says Christ has all authority in heaven and earth; 2) He and Moses will serve as judges of the people of this age, but Acts 17:30-31 and John 12:48 say Christ only will judge; 3) The people of this age will be judged by the teaching of Moses and Jesus, but John 12:48, Rom. 2:16 with Gal. 1:11-12 say we will be judged by the teachings of Christ only; 4) Both Moses and Christ are vines from which we the branches receive our spiritual life sustaining food, but John 15 teaches Christ is the only vine we have; 5) Just as sure as we have two great oceans, we have two teachers, but Matt. 23:8 says we only have one teacher; 6) Both Moses and Jesus are our good shepherds, but John 10:16 says Jesus is the only one we have; 7) We may go to both Moses and Jesus, but John 6:67-68 says Jesus is the only one to whom the people of this dispensation may go; 8) Both Moses and Jesus have the words of eternal life, but John 6:67-67 teaches that only Jesus has these words; 9) We must abide by the teachings of both Moses and Jesus, but II John 9 says we must not go beyond the teachings of Christ; 10) Moses and Christ share the position of the head of the church, but Eph. 1:22 declares God has put all things under the feet of Christ and made him to be the head over all things to the church; 11) We must hear Moses as well as Jesus, but God from heaven said no, hear Jesus (Matt. 17:1-6).

Oh yes, my friends, if the Ten Commandments, as all the rest of the first covenant were not taken away, then the above itemized things must be said for Moses. However, to say then (as I have shown), would be to contradict numerous statements made by Jesus and his inspired holy apostles and prophets. So to contend that the Ten Commandments given through Moses are still in force, is to contend that the Bible is a Book which is divided against itself. But if this be true, then it is not worth the paper it is printed on. So yes, the Ten Commandments were taken away.

Yet hear ye more. I will now present a few scriptures which in no uncertain words say the Ten Commandments were discontinued. Paul, in Rom. 7:1-4, teaches that when Jesus died on the cross he set the people free from complying to the Old Testament law; so that they might be married to (become subject to the law of Christ). In verse six he said we have been delivered from the law; then in verse seven he quotes from the law which in verse six he had said we were no longer under. Now the Old Testament scripture which he quoted was Ex. 20:17. But what does Ex. 20:17 say? It says thou shalt not covet; and this, my friends, is one of the Ten Commandments.

So it is Paul and not I who says that Christ in his death took away the Ten Commandments as well as all the rest of the Old Testament.

In this same account (Rom. 7:1-7), Paul in the first part of verse six says, we have been delivered from the law. Then in the latter part, he says so that we serve in newness of spirit and not in the oldness of the letter. But what is this oldness of the letter and what is the newness of spirit? If you will read carefully II Cor. 3, you will find that the Ten Commandments, as well as the rest of the law of Moses was the letter of which Paul spoke in Rom. 7:6. In verse six he states that the letter killeth. Then in verse seven, he refers to the Ten Commandments which were written on stone, as being the ministration of death. So when Paul in Rom. 7:6 said we do not serve in the oldness of the letter, he was saying we do not serve by the Ten Commandments or any other portion of the Old Testament. Then, too, in II Cor. 3:7 he speaks of the ministration of death coming with glory; but in verse eleven, he speaks of its having passed away.

Again in Col. 2:13-15, Paul says when Christ died he took the Old Testament out of the way and nailed it to the cross. Then in verse 16 he said, therefore let no man judge you (teach) that you must do various things commanded by God in the Old Testament. And one of the things he mentioned was the sabbath days, that which was taught by one of the Ten Commandments.

Once more Paul preached ALL the counsel of God (Acts 20:26-27). However, in so doing he did not teach that which he had been taught; but only that which he by revelation received from Jesus (Gal. 1:11-12). The Ten Commandments were given through Moses and Paul had been taught them. Therefore, the Ten Commandments are no part of the counsel of God for this age.

In next week's article, we will consider the scriptures which some believe teach the Ten Commandments are still in force.

ARTICLE #34

Are the Ten Commandments Binding? #2

In recent studies we have (I believe) found a multitude of scriptures which say the Old Testament Ten Commandments and all have passed away; and that for this age God's will is to be found and only found in the New Testament.

Yes, as I said in last week's article, there are some who believe there are scriptures which teach the Ten Commandments are still in force. So in this article, we will consider these scriptures. This we will do for the purpose of determining whether they do or do not so teach.

If the Ten Commandments are not still binding (SAY SOME), then we in this age are not forbidden of God, to have other gods, lie, steal, commit adultery, murder, covet, dishonor parents, and so forth.

No, my friends, this is not true. Because God, through Jesus in the New Testament, teaches we shall not have other gods (I Cor. 6:9), steal (Eph. 4:28), lie (Col. 3:9), commit adultery (I Cor. 6:9-10), murder (Gal. 5:19-20), covet (Eph. 4:5), and dishonor parents (Eph. 6:1-2). So today, we as the Israelites of old, are not idolaters, adulterers, thieves, liars, murderers, nor false

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witnesses and neither do we covet, take the name of God in vain, nor dishonor our parents. However, we unlike the children of Israel, do not comply with all these things because they are taught by the Old Testament Ten Commandments, which God gave to them through Moses, but because of what is taught by the above referenced New Testament scriptures, which God has given to us through Jesus.

Others say that in the Old Testament, the law of the Lord is the Ten Commandments and the Law of Moses is the ceremonial law. So yes, say they, the law of Moses was taken away but not the law of the Lord.

True, there are some scriptures which speak of the law of the Lord and others the law of Moses. This though, does not prove that one portion of the Old Testament is the law of the Lord and the other, the law of Moses.

According to Luke 2:22-39 when Jesus was eight days old, his parents brought him to Jerusalem to present him unto the Lord and to sacrifice two turtle doves. Verse 22 says what they did was according to the law of Moses; but verses 23, 24, and 39 say it was according to the law of the Lord. Notice that what they did is not taught by the Ten Commandments, but by other Old Testament scriptures (Liv. 12:2-6, Ex. 13). Then too, Jesus once referred to one of the Ten Commandments as the law of Moses (Mark 7:10).

In the Old Testament itself, Ezra 7:6 says God gave the LAW OF MOSES, and II Chronicles 34:14 says that Moses gave THE LAW OF THE LORD.

My readers, the above cited scriptures prove beyond a doubt, that in the Old Testament, there is no such thing as the law of the Lord and the Law of Moses. The law of the Lord and the law of Moses are one and the same law. It may be called the law of the Lord; because it did indeed come from him. Yet it may in a secondary sense, be called the law of Moses; because God gave it to the people through him.

The teachings of the New Testament are called the gospel of God and gospel of Christ (I Pet. 4:17-11I Thes. 1:7-9). Yet this does not mean there are two unique laws recorded therein. All of it may be called the gospel of God; because he is the one who gave it (Deut. 18;18-19). Then in a limited sense it may be called the gospel of Christ; because God gave it unto us through Jesus (Heb. 1:1-2). Yes, in a greater limited way, it may even be called the gospel of the apostles and prophets (Rom. 2:16, II Cor. 4:3); because Jesus through them gave it to us (Jo. 16:12-16, Eph. 5:1-3).

Again some say the Ten Commandments are still in force; because say they, "Jesus while here taught the people to keep them." This is true (Mark 10:17-19). However, it by no means proves they, as well as, all the other teachings of the Old Testament HAVE NOT been taken away.

All believers in Jesus believe that some of the teachings of the Old Testament have been discontinued. But, if the Ten Commandments are still in force (as they say) "because while here, Jesus taught the people to keep them." Then all the other teachings found in the Old Testament are also still in force. Yes, this must be true; because Jesus while here taught the people to comply with all its teachings (Matt. 23:1-4). That which proves too much, proves nothing.

The truth is, that all the law of Moses was in force until

Christ died on the cross. This I proved in articles thirty-one and thirty-two. So, yes my readers (I believe) this argument, as well as all the others considered in this article, fall short of proving that the Ten Commandments ever have been, now are, or ever will be binding upon anyone, on this side of the cross.

Even so (I believe) there is no man who can prove that the scriptures presented in article thirty-three fail to prove the Ten Commandments were discontinued.

Please my friends, keep in mind that I am not contending the men who wrote the Old Testament portion of the Bible were not inspired to write every word they recorded therein. No all I am contending is that God by it, spoke unto another age; but now speaks unto us by the New Testament portion of it (Heb. 1:1-2).

ARTICLE #35
Are the Ten Commandments Binding? #3

I know no believer in Jesus who contends that all the teachings of the Old Testament are binding upon us today. However, I know there is a great multitude who believe the Ten Commandments are still binding.

In article thirty-three, I presented numerous scriptures which I believe prove that Christ nailed them to the cross, as well as all the rest of the Old Testament teachings. Then in article thirty-four, I answered satisfactorily (I believe) some of the arguments made in behalf of this position. Today's article shall be a continuation of this effort.

Some say that Gen. 2:1-3 proves the Ten Commandments are still in force because (say they) one of them which says keep the sabbath day holy has been in force since the beginning of time. True Gen. 2:1-3 says God rested on the seventh day and that he blessed and sanctified it. But it does not say that God ordained that the people of the patriarchal dispensation of time, which was the first age, would keep it. In fact there are other scriptures which prove he did not. A part of the covenant God made with the children of Israel was to keep (Saturday) the sabbath day holy (Ex. 20:1-17). Then Moses in Deut. 5:1-3 declared unto them, God made not this covenant with our fathers but with us. So it must follow that God had not commanded their fathers to keep the sabbath. Then too, Nehemiah said God made known unto the children of Israel his holy sabbath (Neh. 9:13-140). My friends, it is impossible to make known that which is known.

So you see, if it is to be proven that the Ten Commandments are in force today, it will have to be done by some argument other than this one. Again, some say that the word perpetual means time without end and that this proves the sabbath law is still in force. Because (say they) in Ex. 31:16, it is spoken of as a perpetual covenant. Yes, this scripture says the observance of the sabbath was to be a perpetual covenant. However, it does not say it was to be a perpetual covenant for everyone; nor does it say it was to be eternally perpetual. No it only says it was to be a perpetual covenant for the CHILDREN OF ISRAEL throughout THEIR generations. For about fifteen hundred years they were one group of God's people and the Gentiles were

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another. This was true because one group served God by the teaching of one covenant and the others by that of another (Deut. 5:1-3). However, according to Eph. 2:11-16 when Christ died on the cross he did away with the two groups or two church system. Yes, the two groups (the two churches) were to become one church. Yes, through his death he nullified the covenants by which they had been serving, so that the two might be free to forsake the teaching of old and both accept the teachings of the new covenant, which was to be given through him (Heb. 1:1-2). Yes it was a perpetual covenant for the children of Israel throughout their generations, as the group which were governed by the covenant given through Moses; but when that covenant was taken away, that group no longer existed. Both they and the other group became a new group, the New Testament church.

Then too, according to Ex. 30:8 the children of Israel were also to perpetually burn incense, throughout their generations. So if Ex. 31:16 proves all of us are to keep the sabbath until the end of the world, then Ex. 30:8 also proves all of us are to burn incense until the end of the world. Yet, I know no person who contends we should do this.

Once more, Jesus after foretelling the destruction of Jerusalem, said unto his disciples "Pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20). Some say the very fact that he taught his followers to pray that their flight be not on the sabbath day, proves that the sabbath law was still in force several years after the death of Christ. Because (say they) the sabbath law restricted sabbath day travel to about seven-eighths of a mile (Acts 1:12). My friends are you sure you want to hold on to this argument? If this scripture proves the sabbath day law is binding today, then we today are forbidden to travel more than seven-eighths of a mile on Saturday. Then too, if this scripture proves the sabbath day law is yet binding, well it also proves it is a sin to travel in the winter, likewise it proves that it is wrong for a woman to bear children (Matt. 24:19). They were to pray that their flight be not on the sabbath day because the unbelieving rulers of the city were enforcing the travel restricting clause of the sabbath day law. So this, just as winter weather and small children would hinder a hasty flight from the city.

Yes, my readers, there are many scriptures in both the Old and New Testament which in many different ways, say Christ nailed the Old Testament law, the Ten Commandments and all, to the cross. This I have shown in previous articles. But no, oh no, my readers, there is not even one Old nor New Testament scripture which teaches that the Ten Commandments remained binding after the beginning of the reign of Jesus. This I proved in the past three articles. So the will of God for us is the teachings which God has given through Jesus. He shuts and no man opens; and opens and no man shuts (Rev. 3:7).

ARTICLE #36
Questions Related to Commandment Three

Now the purpose of this article shall be to ask you, my readers, a few questions. However, first let me say, their ONE and ONLY purpose will be to stimulate personal examination

and meditation.

Question #1 - To whom was God speaking, when he said, remember the sabbath day? - The children of Israel; whom he had delivered from their Egyptian bondage (Deut. 5:6).

Question #2 - Had anyone been commanded to keep the sabbath before this time? - No (Deut. 5:1-3, Neh. 9:13-14).

Question #3 - Were the Gentiles then, or at any other time before the giving of the New Testament, commanded to keep the sabbath? - No (Deut. 4:8, Rom. 2:14).

Question #4 - Is there a scripture in the New Testament which commands the Gentiles to keep the sabbath? - No (???). However, there is one which commands them not to keep it (Col. 2:13-17).

Question #5 - Are both the Jew and the Gentile under the New Testament law? - Yes (Matt. 28:18-20, Mark 16:15-16, Rom. 1:14-16).

Question #6 - Are all who are under the New Testament to be as one and all speak the same thing? - Yes (Jo. 17:20-21, I Cor. 1:10, Rom. 15:5-6).

Author's note: Inasmuch as all these things must be accepted as scriptural facts, then it seems to me we must conclude that no one today is commanded to remember the sabbath day to keep it holy.

Question #7 - Why did God command the children of Israel to keep the sabbath? Because he had delivered them from their Egyptian bondage (Deut. 5:15). My dear Gentile fellow believers in Jesus, since we nor any of our forefathers were delivered from Egyptian bondage, then God's reason for demanding its observance never has been nor is not now applicable to us. My dear Jewish fellow believers in Jesus, inasmuch as you and we (Gentiles) are all to be one and with one mouth, speak the same thing, then does it not follow that God no longer wants you to keep this covenant command (Questions #5 and #6)?

Question #8 - What day of the week is the Bible sabbath day? - Saturday, the seventh day (Ex. 20:10, Deut. 5:14, Matt. 28:1, Webster's New World Dictionary).

Question #9 - What does the sabbath law demand? That (Saturday) the sabbath day shall be kept holy (Ex. 20:8).

Question #10 - What must one do in order to keep it holy? - He must not do any work (Ex. 20:11). His (employees) servants and animals must be permitted to rest (Deut. 5:14). He must not kindle a fire (Ex. 35:2-3). His food for Saturday must be prepared Friday (Ex. 16:23-24). He must not travel more than a sabbath day's journey which is about seven-eighths of a mile (Acts 1:12). He must not pick up sticks (Num. 15:32-36).

Question #11 - "Tell me, ye that desire to be under the law, do ye not hear the law? (Gal. 4:21) - This question is not mine, but God's.

Question #12 - Tell me my friends, do the above referenced scriptures govern your Saturday's activities?

Question #13 - Is there either an Old Testament or a New Testament scripture which says the observance of the sabbath has been changed from Saturday, the seventh day of the week, to Sunday, the first day of the week? - No, and I challenge the whole world to produce one. I hear people speak of the Christian sabbath; but this expression is not to be found in the Bible.

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Question #14 - Is there a scripture in the whole of the Bible which says we must keep nine of the ten commandments just as specified by the Old Testament but forget all that is said about the sabbath day, except just remember it? - No. I will pay one thousand dollars to any one who can find any such scripture.

Question #15 - Is there any scripture which commands the New Testament church to assemble for a worship service on Saturday? - No (????).

Question #16 - Is there a New Testament scripture which gives us an example of a congregation of the New Testament church assembling on Saturday for a worship service? - No, not one.

Question #17 - Is there a New Testament scripture which commands New Testament congregations of the church to assemble? - Yes (Heb. 10:25-31).

Question #18 - Are there any scriptures which gives us an example of congregations of the church assembling on the first day of the week? - Yes (I Cor. 16:1-2, Acts 20:7).

Question #19 - The scriptures demand we assemble on the first day of the week (Heb. 10:25, Acts 20:7); but do they demand anything more than this, other than what is demanded on all other days? - No. If so, which ones?

Yes, we today live in obedience to what is taught in the other nine commandments. However, this we do not do because of what they say; but because these same things are taught by the New Testament. This I proved in Article #13. However, we do not practice what the sabbath day commandment teaches, because the New Testament scriptures do not teach this. In fact they teach we should not (Col. 2:13-17).

ARTICLE #37
We Must Not Keep the Law Of Moses

THE TEACHINGS OF GOD FOUND IN THE OLD TESTAMENT HAVE BEEN NULLIFIED. This I believe, the scriptures presented in previous articles confirms. Therefore, no one can say we must abide by any of them. They were for the people of another dispensation of time.

All the Ten Commandments say: thou shalt not do this or that. The New Testament scriptures say we (of this age) shall not teach or practice even one thing taught by the Old Testament scriptures. Or, to put it another way, they say we must not teach or practice even one thing, which is not authorized by the New Testament. However, before we consider these scriptures, let us recall three Biblical facts.

ONE - God gave the Old Testament scriptures through Moses and other prophets (Luke 2:21-39, Luke 16:29, Ezra 7:6, II Chron. 34:14). TWO - God gave the New Testament through Christ (Jer. 31:31-34, Deut. 18:18-19, Acts 3, Heb. 8), (Heb. 1:1-2), (Jo. 17:17, Jo. 1:17). THREE - Christ by the Holy Spirit, revealed this new Covenant through the apostles and prophets who wrote the New Testament (Jo. 14:26, Jo. 16:12-16, I Cor. 2:6-13, Eph. 3:1-5).

What, I ask, Do these three scriptural facts say? They say that not one word written in the Old Testament came through Christ and that every word written in the New Testament came

through him.

All right, with this undeniable scriptural fact in mind, let us consider a few of the New Testament scriptures which prove we must not teach or practice anything which is not found in the New Testament.

I know we must do the will of God in order to be saved (Matt. 7:21) and I know it is God's will that we hear his Son only (Matt. 17:1-5).

Paul in Col. 2:8-10 and Col. 2:18-23 clearly says if we allow anyone to deceive us into following any teaching which is not of Christ, we will be allowing him to make spoil of us and rob us of our reward.

According to Col. 3:17, God through Paul commands us not to practice or teach anything in the name of religion, unless we have authority from Jesus for so doing. Then through John in Rev. 22:18, he says if we add to the words he has given through Jesus the plagues written in the Book will be added unto us. The Apostle Paul once went into the region of Galatia and established several congregations of the church. According to Gal. 1:11-12, we learn that while there he preached nothing to them but the teachings of Christ. However, after his departure, other teachers came in and taught them they should keep some portions of the Old Testament. All scholars of the Bible agree this is well established by the contents of the Book of Galatians. Later, Paul wrote a letter to the congregations of the church in that area.

My readers, please consider with me some of the things which he wrote unto them. In Gal. 1:6-9, he said the gospel you now have (the new plus some of the old) is NO GOSPEL at all; but is a perverted gospel of Christ. Then he says that even if the one who taught them his perverted gospel had been an angel, God would have condemned him. In Gal. 3:1, he said to them, "O foolish Galatians who hath bewitched you." Now why would he call them foolish? Because while with them he had no doubt worked many miracles (Mark 16:19-20), and they by the laying on of his hands had received the Spirit (Acts 8:5-18). Yet he had taught them nothing more or less than the teachings of Christ (Gal. 1:11). So was this not enough to prove unto them that God was pleased with both Paul and them. The sad part though is found in verse four which speaks of their suffering for Christ to be in vain or for nothing.

According to Gal. 4:10, the false teachers which followed Paul in Galatia, taught the people they were to observe some of the holy days and seasons, which were demanded by the Old Testament. Then according to verses eight and nine, Paul said your doing these things has put you back into bondage, just as much so as you were when you worshiped idol gods. Then in verse eleven, he said the work I did with you was all in vain (all for nothing). My dear readers in his saying this, he was as much as saying a gospel composed of both the teachings of the old and the new will not save but condemn its followers. Yes, this is why in Gal. 1:7 he said this type of gospel is no gospel at all.

Again, according to Gal. 5:1-2 those false teachers had taught the people in Galatia that they should comply with the Old Testament demand to be circumcised. Paul had two things to say about this: ONE - if we comply with even ONE Old Testament teaching, we must obey its every teaching (Gal. 5:3). This would be impossible (Jer. 31:31-32). TWO - if we accept

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as faith and doctrine even one teaching of the Old Testament we will fall from the grace of God and the death of Christ will profit us nothing (Gal. 5:1-4).

Oh yes my readers, I believe the above cited scriptures say loud and clear we of this age are to submit to the teachings of Jesus without any additions from either The Old Testament or what we ourselves think.

This is why I have devoted so much time to the study of the two covenants with you.

In next week's article we will consider the question found in Gal. 3:19. I hope you will read it.
