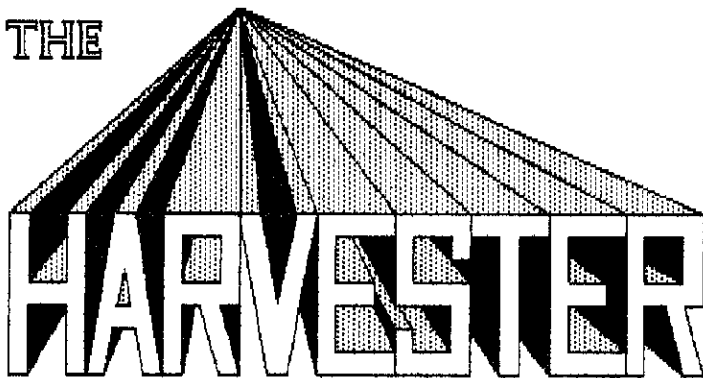


THE



*"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2)*

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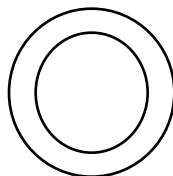
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## MUST WE COMPLY WITH EVERYTHING JESUS TAUGHT?

No greater Teacher has ever walked the paths of this earth than Jesus. Time and time again His enemies attempted to entangle Him in His speech and find Him at fault in His reasoning. *"Then went the Pharisees, and took counsel how they might entangle Him in His talk"* (Mt. 22:15). But no one was ever able to counter His marvelous truths. The reason for this was expressed by the officers who were sent to apprehend Him.

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Apparently touched deeply by Jesus' teaching, they returned empty-handed explaining, "Never man spake like this man" (John 7:46). Certainly not, for Jesus spoke with authority as the Son of God!

With this understanding, then why is it necessary to even consider the possibility of NOT complying with EVERYTHING He taught. There is a very understandable reason and it becomes clear when we determine under what dispensation Jesus came, lived, taught, died, and finally ascended.

#### UNDER WHAT DISPENSATION DID JESUS LIVE?

Gal. 4:4-5 informs us, "*When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.*" Luke records that after the purification of Mary "*according to the law of Moses*" (Lk 2:21), Joseph and Mary brought Jesus to "*offer a sacrifice according to that which is said in the law of the Lord*" (v. 24), "*to do for Him after the custom of the law*" (v. 27).

Jesus Himself said, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Mt. 5:18). Among those matters which required fulfilling were [several prophecies concerning] the coming of the Messiah and His sacrificial death (Gen 12:3; Isa 7:14; Jer 31:15; Mic 5:2; Isa 53; Dan 9:26; Psa 16:10) , the establishment of His kingdom, the church (Dan 2; Joel 2:28-33; Isa 2:2-3; Mic 4:1-2) and the giving of a new law. Thus,

until the fulfillment of these prophecies, the dispensation of the old law of Moses was to remain in effect.

Two thousand years ago Paul reached this conclusion when he stated of the old law that Jesus, "*Took it out of the way, nailing it to His cross*" (Col 2:14). This does not designate the very moment of the completion of the law but rather the act which climaxed its completion. Had Jesus taught contrary to the law which was then in effect, He would have been violating the Father's intent and preparation for its fulfillment.

Note that in His own personal walk among men Jesus recognized and adhered to the jurisdiction of the old law. To the twelve Jesus said, "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel*" (Mt 10:5-6). The woman of Canaan who requested help from Jesus for her vexed daughter was told by Him, "*I am not sent but to the lost sheep of the house of Israel*" (Mt 15:24). Afterward, of course, Jesus did show mercy and healed the daughter.

#### APPLICATION OF THIS PRINCIPLE

The Jews were the first to come under the scope of the gospel message and its resulting promise through the shed blood of the Savior. This is recorded in Acts 2. To the woman at the well, however, Jesus plainly taught that the time would come when the gospel message would apply to all peoples (John 4:11-24). That time did come three and one-half years after

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His death when in Acts 10 the gospel message was first presented to the Gentiles through the person of Cornelius. Paul refers to this when he wrote, "*I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek*" (Rom 1:16). The old law having now been fulfilled, ceased to be binding.

#### WHAT JESUS TAUGHT UNDER THE JURISDICTION OF THE LAW

In answering the inquiry of the Pharisees in Mt 19:3-12, Jesus was speaking under and in accord with the law which was then in force -- the law of Moses. His answer could not have been anything except what was then in force or else He would have violated His own teaching in Matthew 5:18, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*"

In fact, the Pharisees had specifically asked Jesus to explain what was meant in the law of Moses (verse 7). His answer was more than they wanted, of course, for He had already mentioned God's intent for marriage from the time of creation (v. 4-

6). But then Jesus specifically referred to the old law regulations found in Deut. 22 where the exception to permanent marriage was when a guilty partner was stoned to death, leaving the remaining partner free to marry again. That was His exception -- and it was an old law provision!

#### BUT WHAT ABOUT JOHN 12:48?

In the desperate attempt to find a way around Paul's inspired instructions regarding the unbreakable status of marriage (1 Cor 7:10-11) some present John 12:48. In this passage Jesus said, *"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."*

Jesus spoke the truth and possessed with His speaking the authority of Heaven. After His resurrection and just before His ascension, Jesus spent forty days with His disciples *"speaking of the things pertaining to the kingdom of God"* (Acts 1:3). He had earlier promised that the Holy Spirit would *"bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26). What is recorded by the apostles and the inspired writers from Acts 2 through Revelation, therefore, has been authorized by Jesus and must be humbly and sincerely obeyed.

But as has been pointed out earlier, many statements and actions of Jesus applied to the dispensation in which He lived and were not to continue after the old law had been nailed to the cross. It should be evident, then, that NOT EVERYTHING said or done by Jesus is applicable

during the dispensation which followed. Let us consider some examples:

\* Jesus told the cleansed lepers to "*Go shew yourselves unto the priests*" (Lk 17:14). When we are cleansed of a disease today are we required to show ourselves to the priests? Yet that is exactly what Jesus said. Are these words by which we will be judged?

\* If we say Raca today, what council will we "*be in danger of?*" (Mt 5:22). Yet Jesus said this.

\* If you remember that your "*brother hath ought against thee*" (Mt 5:23-24), where is the "*altar*" before which you should leave your gift? Yet these are the words of Jesus.

\* There was a blind man in John 9:7 who was told by Jesus, "*Go, wash in the pool of Siloam.*" The man did just that "*and came seeing.*" If the blind in our day would wash in the pool of Siloam, which is precisely what Jesus told that man to do, would their obedience be thus rewarded?

\* The rich, young ruler in Mt 19:17 desired to know what to do to be saved. Jesus said, "*Keep the commandments*" and then identified them as being the ten from Mount Sinai through Moses. Having already seen that the old law has been fulfilled, can we truthfully tell people today to do what Jesus told the rich, young ruler?

We could continue to present Jesus' words spoken during the thirty-three years He sojourned among men, but these illustrations are sufficient to show that Jesus lived, taught, and served His heavenly Father under a different dispensation than that which was soon to follow His

death. Of this same subject the writer of Hebrews stated, "A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb 8:13). He further said, "Lo, I come to do thy will, O God. He taketh away the first that He may establish the second" (10:9).

#### THE EVIDENT CONCLUSION

The evident conclusion is that the words of Jesus must be understood from the view point of:

The context in which they were uttered  
To whom they were spoken

Under which dispensation they were spoken.

But this is likewise true of every other statement in God's word, the Bible. Paul wrote to Timothy that we would be approved of God when we are found to be "*rightly dividing the word of God*" (2 Tim 2:15). To misapply Jesus' words will certainly not gain God's favor -- nor will it provide for us a way around Paul's inspired regulations.

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[Editor's Note: Due to insufficient space in this month's paper, Search The Scriptures (our question and answer section) will be postponed until next month. We pray this will not be an inconvenience to anybody.]

# GOSPEL MEETINGS

| <u>DATES</u>               | <u>PLACE &amp; TIME</u>                            | <u>SPEAKER</u>                   |
|----------------------------|--|----------------------------------|
| Sept. 30 -<br>- Oct. 4     | New Bethel Church<br>McKinney, KY                  | James McDonald<br>(Woodbury, TN) |
| October<br>4 - 6<br>(F-Su) | Fairfax Church<br>Valley, AL<br>7:30pm (EST) Fr-Sa | Wilbur Bass<br>(Auburn, AL)      |
| October<br>7 - 11          | Laurel Church<br>London, KY                        | James McDonald<br>(Woodbury, TN) |
| October<br>17 - 20         | Marrowbone, KY                                     | Wilbur Bass<br>(Auburn, AL)      |
| October<br>18 - 20<br>KY)  | West Gadsden Church<br>Gadsden, AL                 | Sam Dick<br>(Cave City,          |
| October<br>21 - 25         | Willow Shade Church<br>Willow Shade, KY            | James McDonald<br>(Woodbury, TN) |
| October<br>28 - 31         | Phillipi Church<br>Tompkinsville, KY               | James McDonald<br>(Woodbury, TN) |



## THINGS THAT WILL NEVER PASS AWAY

1. The Bible (Matt. 24:35)
2. The soul (Matt. 10:28)
3. The church (Heb. 12:28)
4. Heaven (Matt. 25:46)
5. Hell (Matt. 25:46)