

Doctrinal Stability

“He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end” (Ecclesiastes 3:11), and again, “The secret things belong unto Jehovah our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deuteronomy 29:29).

How many times have you attempted to figure out why God does what He does, or why God gives certain commandments to be obeyed?

In the 119th Psalm, the Psalmist reveals a number of terms that describe the manner in which God revealed his will: The Law of Jehovah, Testimonies, His way, Precepts, Statutes, Commandments, Judgments, thy Word, Ordinances, Word of Truth: all of which have a singular and specific application, i.e., a Precept is, “An authoritative rule for action; injunction where man’s obligations are set forth.” In dealing with these terms and the way God dealt with and deals with mankind, God is not obligated to explain why the injunction is given. Moses addressed man’s obligation to keep the laws when he said, “And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us” (Deuteronomy 6:24-25). Nevertheless, man continually questions the purpose, intent, and wisdom of God regarding commandments.

This is seen in man’s use and abuse of God’s revelation. Man tends to define or translate God’s will based upon man’s doctrine, that is, men have particular doctrines of which they are rather fond. They want to involve themselves in certain things without condemnation. Solomon put it this way, “All the ways of man are clean in his own eyes; But Jehovah weigheth the spirits” (Proverbs 16:2). When man has something he wants to do, or wants to practice, he will approach the text of a certain passage from a standpoint that will validate the doctrine. Since this method of Bible interpretation is so prevalent it would behoove Bible students to give serious consideration to a conclusion.

Isaiah said, “Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens

are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isaiah 55:6-11).

Remember the words of the Apostle Peter, saying, “Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all [his] epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as [they do] also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing [these things] beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen” (2 Peter 3:14-18). ret