

RESIST STUDIOS

BIBLE STUDIES

APPLICATION OF SCRIPTURE



Welcome back. Let's start with this basic principle:

(My Emphasis in bold)

2 Timothy 3: 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** That the man of God may be perfect, thoroughly furnished unto all good works.

As I said in our study on "Approaching God's Word," I sometimes read books and listen to sermons by known Bible Scholars and preachers. I frequently visit online Christian communities and observe dialogue and debates on scripture. One of the things all of these people use as a defense against certain arguments from time to time is their view of the "proper" application of scripture. For example, Group A may be arguing that Jeremiah 51 relates to modern day America and thus calls America the end time Babylon while Group B believes the end time Babylon is going to be a system from Rome (as in Europe whether its religious or not) and not a nation, especially not America. Therefore they defend their argument by saying something along these lines, "*Well you have to remember that during that time the prophet was talking to the Israelites so Jeremiah 51 is specifically in reference to a Babylon in the land where Ancient Babylon used to exist and during the time of Christ's Revelation to John he was talking about the events the early Christians would go through (look up Preterists – they believe all of Revelation occurred back around 70AD)*" What Group B just did, whether intentional or unintentional, weakened the testimony of the Word for today's reader. Now the reader today has no fear of certain warnings that were spoken to Israel. They'll say in their head, "Well that was applied to Israel; we are in a state of Grace and Love and in the time of the Gentiles." In fact, you hear a lot of this saying around today under the disguise of "Love and Grace."

I don't want to go off on a tangent, so the point I'm trying to make is Group A is applying scripture to all areas of life and time while Group B is boxing in scripture to a certain area of life and time. This brings us to our basic principle of this study, "ALL SCRIPTURE IS INSPIRED BY GOD" and Paul goes on to say, "It is profitable for doctrine, for reproof, for correction and for instruction...so that the man of God may be perfect and thoroughly furnished unto all good works."

For the most part, 2 Timothy 3: 16-17 pretty much sums up this study, but I want to show some areas

of scripture where we see this thing called “double application.”

First I’ll start with the basics and then prove them with New Testament Scripture. Here are the basics:

Exodus 20: 1 And God spake all these words, saying, **2** I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **3** Thou shalt have no other gods before me. **4** Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **5** Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; **6** And shewing mercy unto thousands of them that love me, and keep my commandments. **7** Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. **8** Remember the sabbath day, to keep it holy. **9** Six days shalt thou labour, and do all thy work: **10** But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **11** For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. **12** Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. **13** Thou shalt not kill. **14** Thou shalt not commit adultery. **15** Thou shalt not steal. **16** Thou shalt not bear false witness against thy neighbour. **17** Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.

I forgot to mention there will be a lot of scripture in this study. Don’t get worried, just bare with me. Now we’re going to go through a few commandments on this. This is going to make it both an application of scripture study and a small study on Jesus, the Apostles and the Law:

Commandment ONE & TWO:

Exodus 20: 3 Thou shalt have no other gods before me. **4** Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **5** Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God...

Matthew 4: 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (*Quoted to Satan*)

Matthew 22: 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. **38** This is the first and great commandment.

Matthew 6: 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Acts 5: 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Acts 17: 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. **30** And the

times of this ignorance God winked at; but now commandeth all men every where to repent: **31** Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Commandment THREE:

Exodus 20: 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Matthew 5: 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: **34** But I say unto you, Swear not at all; neither by heaven; for it is God's throne: **35** Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. **36** Neither shalt thou swear by thy head, because thou canst not make one hair white or black. **37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Commandment FOUR:

Exodus 20: 8 Remember the sabbath day, to keep it holy. **9** Six days shalt thou labour, and do all thy work: **10** But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **11** For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Matthew 15: 1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn and to eat. **2** But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. **3** But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; **4** How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? **5** Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? **6** But I say unto you, That in this place is one greater than the temple. **7** But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. **8** For the Son of man is Lord even of the sabbath day. **9** And when he was departed thence, he went into their synagogue: **10** And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. **11** And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? **12** How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Commandment FIVE:

Exodus 20: 12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

(My emphasis in bold)

Matthew 15: 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. **5** But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; **6** And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. **7** Ye hypocrites, well did Esaias prophesy of you, saying, **8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9** But in vain they do worship me, teaching for doctrines the commandments of men.

That should be enough. What's my point? Well it should be obvious, but simply put, the law and commandments of God were given to ISRAEL, however they STILL APPLY TODAY. Of course the law does not save, but the law is God's measuring stick for humanity. Sadly, we don't measure up:

(My Emphasis in bold)

Galatians 3: 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. **11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12** And the law is not of faith: but, The man that doeth them shall live in them. **13 Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: **14** That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. **15** Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. **16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **17** And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. **18** For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. **19** Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. **20** Now a mediator is not a mediator of one, but God is one. **21** Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. **22** But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. **23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. **25** But after that faith is come, we are no longer under a schoolmaster. **26** For ye are all the children of God by faith in Christ Jesus. **27** For as many of you as have been baptized into Christ have put on Christ. **28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29** And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

What does this mean? Christ saved us from the law because the law was a curse to man since man didn't match up. Man is now saved by faith through grace (Ephesians 2: 8-9). It also means we will be judged according to the law, but Christians again are saved by faith and are in Christ. Christ is their mediator between God and man and thus we have been grafted into the family and are now God's children. Also this means that those who are not in Christ are under the law, meaning when they stand before God they will have no mediator to speak on their behalf and atone for their sins. They

will have no sacrifice and therefore they will not measure up. Therefore, the law still applies today but since the first coming of Jesus the law has been expanded on as I showed in Commandment 1-5. It has not been abolished as you hear sometimes in pulpits and commentaries across America, it's just not condemning those in Christ today, but that is another study altogether.

I bolded Galatians 3: 28-29 for a purpose and we'll touch on that. There are certain portions of end time prophecy where you'll hear the threatening and demeaning words, "*You're a replacement theologian or you're talking about replacement theology.*" If you even hint to the possibility of NO RAPTURE before the tribulation or that there is, as Galatians 3: 28-29 says that there is, "*neither Jew nor Greek, neither male nor female, all are one in Christ Jesus.*" I'm bringing this up because those who are called Christian Zionists believe in dispensations. Dispensations are simply areas of time that are separated according to events in the Bible. For instance, from the time of Adam to Christ may be one dispensation and God dealt with man in a different way than in the time from Christ to the End. If memory serves me correctly, dispensationalism goes a lot deeper than that in regards to the eras. Now, there is some Biblical merit to dispensational theology, however this line of thinking is used in a way where the "proper application of scripture" argument is used to justify one's presuppositions and assumptions about scripture.

For example, I encourage you to read through Matthew 24 then jump to Revelation. Start reading through it and as you do so pick up a commentary if you don't have one in your Bible. I can guarantee you'll see things like, "*this is meant for the Jews, the saints here are left behind Christians, this is not to be taken literal, the locusts here probably are helicopters as opposed to actual demons, etc.*" Please, don't get me wrong. There's nothing wrong with taking into consideration the wisdom and understanding of our elders. After all we're doing that with the God inspired writings of the prophets and apostles. However, as I said before we should adhere to the Word before we adhere to opinions.

I know what you're thinking. "*You think you know better than everyone don't you?*" The answer is... no I don't, I'm just willing to let Scripture speak for itself after approaching God's Word in the way I discussed before. Sometimes I do fail to do that, but I honestly believe we have become complacent in the teachings of men and their passed down opinions on scripture. Let me clarify. I have several books written in the mid to late 1800's thru early 1900's by Reverend Clarence Larkin. These books were passed down from my late grandfather and my grandmother. Brother Larkin was an advent dispensationalist and advent pre-tribulation rapture believer. I also have books in my repertoire from advent Zionists/Dispensationlists/Pre-Tribulationists, but when I read their words I find they all too often are quoting the same lessons they learned from other people's opinions. You say, "*So what's the difference between that and what you're doing?*" I say I'm trying to let the Word speak and not the opinions of men. I'm trying to apply scripture to the situation at hand, whether it is family relations, work relations, politics, war, life, agriculture, etc. The problem is when you box the application into a little corner and timeframe from yourself then you yourself become distant from what the Word is trying to tell you.

For instance, read through Daniel Chapter 11. If you're familiar with end time studies and commentaries you'll know that this chapter has confused a lot of Bible Scholars and Christians, but you'll also notice that a lot of commentators go back in time to events that relate to Israel. Don't misunderstand, there's nothing wrong with this, but the issue here is you get a vague summary on how it applies to modern or end time Christians. Sure, many will admit some of the passages are for the end time Christian but you'll hear things like this, "*Chapter 11 contains very specific prophecy concerning those events which were still future when Daniel received this revelation.*" **Bible.org: Daniel 11:2-45.** If you read between the lines it means events that would soon happen to Israel after Daniel's time. This commentator does give some insight into a lesson Daniel teaches about suffering

suffering in the end time and relates it to modern times towards the end of his study. Yet you will see many opinions as this one since the historical view of the end times seem to be getting more prevalent these days and the character of the Anti-Christ has been applied to many historical figures. (See *Daniel 7-12 which speaks about the one world government and rise/exploits of the Anti-Christ. These passages have been applied to Alexander the Great, Antiochus Epiphanies, Hitler, etc*) Also note: the original link will not taking you to the specific area I am talking about, you can go here: http://www.bible.org/series.php?series_id=100 and look for “*From Here to Eternity.*”

Now that I’ve said all that, let me bring some balance to the study. There are portions of the Bible that ONLY apply to certain events. For instance, Christians today are not charged by God to go into the Middle East and reclaim the Promised Land as God commanded Moses, Joshua and the Israelites at the end of their 40 year period in the wilderness. This portion of scripture took place at a certain time during the Bible, HOWEVER, there are lessons we can pull out of these events to apply to ourselves: the Israelites’ experience with Balaam, how Moses conducted business with his people, making sure we don’t bring strange fire into the Lord’s temple, etc. There are many lessons that can still be applied to our lives today despite when an event applied directly to a person during the history of our world in scripture.

There are many other examples in scripture where an event occurred in the past and a message was given to a certain people, but can be applied as a warning or lesson today. It may even be fulfilled today depending on the Lord’s will. Example the story of Jonah is a message to running preachers, his message to Nineveh and the acceptance of it and his submission to the Lord’s will can all be applied to Churches today.

The bottom line:

(My Emphasis in bold)

2 Timothy 3: 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** That the man of God may be perfect, thoroughly furnished unto all good works.

Notice it doesn’t say all scripture “was” given and “was” profitable for doctrine, for reproof, for correction, for instruction that the man of God “at that time” may be made perfect and thoroughly furnished unto all good works. No, it’s speaking in the present tense and it says ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.

Unfortunately, I went into some things that are of a deeper issue. My main purpose for this study was to guide into the end time thoughts and studies I’ve been doing and listening to in order to back up my story with scripture. I wanted to show that scripture, although at times speaks to specific people in history, still applies to modern Christians of today. We can’t just throw it out because God said specific names like Jacob, Abraham, Peter, James, John, my disciples, etc. If we are all God’s Children, then his Word speaks to all of us.

God bless, and I pray this has edified you in some way.

Brother Roy