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MINISTRIES

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The Unanswerable Questions

How many realize that we should constantly challenge ourselves in the faith? We should test everything we believe to the Word of God. We are to also test everything our teachers present to us to determine what may or may not be true. We should challenge our teachers and our faith. That is to what we all are accountable to.

In this teaching we are going to simply ask some challenging questions. See how well you can answer these questions without generating conflicts in Scripture. Perhaps you may also want to present some or all of these questions to your favorite pastor or teacher. You might suppose that the following questions generate conflicts in Scripture, and to that we would disagree.

In hearing some of these questions, you might immediately start thinking of chapters such as Acts 10 or Acts 15, or any number of verse sound bites from Paul that have been spoon fed to us so many times regarding these matters. We have teachings on those if the following presentation creates such an interest.

Our ministry sets out to answer these questions using the whole Word of God and at the same time agree with everything that the Bible presents to us as truth. There are no conflicts, nor would we consider accepting conflicts, but instead reconcile them, exposing the truth.

So, let us begin.

1) If the law of God has been made better, and the law of God is perfect (Psalm 19:7), is that saying that what is already defined as perfect can be made better?

2) If we have been freed from the Law of God, and the Law of God is freedom (Psalm 119:44-45), is that saying that we can be freed from freedom?

3) Can Truth be made not Truth? (Psalm 119:143;160)

4) Can the way of righteousness no longer be the way of righteousness? (Deuteronomy 4:8, Proverbs 2:20; Isaiah 51:7, 2 Peter 2:21; 2 Timothy 3:16)

5) Can the Ways of God change into a different way? (Exodus 18:20; Deuteronomy 10:12; Josh 22:51; 1 King 2:3; Psalm 119:1; Proverbs 6:23; Is 2:3; Malachi 2:8; Mark 12:14; Acts 24:14)

6) If the Law of God is forever, and the law of God ended, is that saying that forever can end? Does that mean eternal life can end as well? (Leviticus 16:31; 1 Chronicles 16:15; Psalm 119:160; Isaiah 40:8)

7) Can what defines sin be nullified? Can sin be sin one day and not sin another day? Does the definition of sin change? (Numbers 15:22-31; Daniel 9:11; 1 John 3:4)

8) Can what is light change into a different light? (Job 24:13; 29:3; Psalm 36:9; 43:2-4; 119:105; Proverbs 6:23; Isaiah 2:5; 8:20; 51:4; 2 Corinthians 6:14; 1 John 1:7)

9) Can what is life no longer be life? (Job 33:30; Ps 36:9; Proverbs 6:23; Revelation 22:14)

10) If God is the Word, and God cannot change, then how can we suggest that the Word of God changed? (John 1:1; Malachi 3:6)

11) If we are to delight in the Law of God, are we to no longer delight in it? (Psalm 1:2; 112:1; 119:16; 119:35; 119:47; 119:70; 119:77; 119:92; 119:174; Isaiah 58:13; Romans 7:22)

12) If when the Law was written down, we were told to walk in it (Deuteronomy 10:11-13), full knowing that Christ walked that same law, and John said we are to walk exactly like He walked (1 John 2:5-6), while Paul said we are to also follow Christ's example (1 Corinthians 11:1), then would we not follow the same commandments that Christ walked?

13) If Christ is the Word made flesh, and Christ is the Word of God (John 1:14; Revelation 19:13), and supposedly some of the Word of God is abolished, did He get on the cross to abolish parts of Himself?

14) If the Law of God is all about loving God and loving others, is how to love God and love others subject to change? (Exodus 20:6; Deuteronomy 5:10; Deuteronomy 7:10; 11:13; 11:22; 30:16; 6:5; Leviticus 19:18; Nehemiah 1:5; Daniel 9:4; Matthew 22:35-37; 10:39; 16:25; Jo 14:15; 14:21; Romans 13:9; 1 John 5:2-3; 2 John 1:6)

15) If the law of God has always intended to bless us and be good for us, then why would He take it away from us after the cross? (Deuteronomy 11:26-27; Psalm 112:1; 119:1-2; Psalm 128:1; Proverbs 8:32; Isaiah 56:2; Matthew 5:6; 5:10; Luke 11:28; James 1:25; 1 Peter 3:14; Revelation 22:14; Psalm 119)

16) If the whole purpose of man is to keep the Lord's commandments (Ecclesiastes 12:13), then is this no longer true?

17) If all Scripture is instructions in righteousness (2 Timothy 3:16), and we are to practice righteousness (1 John 2:23; 1 John 3:7; 1 John 3:10), then why do we consider it possible that we're not supposed to practice all Scripture?

18) Matthew 5:17-19 clearly teaches that no commandments are to pass away at least until Heaven and Earth pass and all of the Law and Prophets are fulfilled.

In addition, believers that teach others that commandments have been passed away will be least in the kingdom of Heaven, but those who strive to keep all of God's law and teach others to do the same will be great in the Kingdom. Therefore, how can we be comfortable with teaching anything less than what Moses wrote and what Christ practiced and taught?

19) When Christ commanded us to observe and do everything out of the Moses' seat (Matthew 23:1-3), which is and has always been what Moses wrote, then why would we not want do it, especially since he commands us to teach all nations everything he commanded, which of course would include everything taught from the seat of Moses.

20) When Paul stated several times that he believes, practices, and teaches God's law (as written by Moses - Acts 21:20-26; 24:13-14; 25:8) and also that there is no difference between the Jew and the Greek in Christ (1 Corinthians 12:12-14; Galatians 3:27-29; Colossians 3:10-12), how can we be comfortable using Paul's letters to teach that we are not to observe all of God's law?

How can Paul be teaching God's law (as written by Moses) and teaching against God's law at the same time?

What do we do with the fact that obeying what Moses wrote also means teaching Gentiles, aliens and foreigners to Israel, to practice the same law of God in the faith? (Exodus 12:19; 12:38; 12:49; Leviticus 19:34; 24:22; Numbers 9:14; 15:15-16; 15:29). Also Isaiah 42:6; 60:3; Matthew 5:14; Ephesians 2:10-13; Acts 13:47; Rom 11:16-27; Jeremiah 31:31-34; Ezekiel 37; 1 John 2:10; 1 John 1:7)

Meaning that there has never been any difference between Jews and Gentiles in the faith. Wouldn't all those times Paul was accused of not practicing and teaching the Law of Moses actually be true accusations instead of false accusations like Paul asserted and demonstrated? Why are there still accusations against Paul that He taught against the Law of God as written by Moses? Why is he still having to defend himself against such absurd claims even when the book of Acts testifies against it?

21) When Scripture states in the NT that we are to keep God's commandments in our love back to Him (1 John 5:2-3) as a response to His grace or love for us (1 John 4:19), how can we conclude that we are to keep only some of God's commandments?

Are commandments in Leviticus 23 or Leviticus 11 God's commandments or not?

22) In Isaiah 66:15-17, we see that in the context of the Lord's return, that when He returns He is clearly upset that people are eating pork. If He cares then, why would we assume that He does not care now?

23) In Zechariah 14, when the Lord comes back to reign, we clearly see that everyone is expected to celebrate Tabernacles as written by Moses. Why would we be expected to celebrate Tabernacles before the cross, but not after the cross, but then celebrate it again when the Lord returns?

24) If Christ is the Word made Flesh (Revelation 19:13), and He is the same yesterday, today, and

forever (Hebrews 13:8), then how is the Word of God not the same yesterday today and forever like Isaiah 40:8 says?

25) And lastly, with the exception of the misunderstandings of Acts 10 and Acts 15, nearly all supposed support for the belief that the law of God changed stems from the reading of select snippets from Paul's letters. Why do we mainly use Paul to support abolishing the Law of God when Peter clearly says that Paul's letters are often used to make the error of lawlessness because Paul is hard to understand and many reading him are not knowledgeable enough about the Word of God but instead are ignorant and unstable (2 Peter 3:15-17). Paul is the very person that Peter warns us not to use to teach against the law of God? Why would anyone use him?

These are just some of the top questions we have to anyone who believes that the Law of God has changed. There are many more that can be presented, but hopefully that gets you thinking.

We hope that this study has blessed you. And remember, continue to test everything.

Shalom.

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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