

How Can We Understand the Bible Alike?

Introduction: *Can We Understand the Bible Alike?*

1. Many people talk about the Bible, but few actually study it.
2. It is true that some things in the Bible are difficult (2 Peter 3:16).
3. But, that does not mean that they cannot be understood!
 - a. This idea began as a lie of the Roman Church.
 - b. It was a scheme to give the hierarchy of the church power over the individual members.
 - c. However, the Bible teaches that it is for all – each individual (Romans 15:4; 1 Corinthians 10:11; Colossians 3:16; 1 Peter 2:1-2; 1 Thessalonians 5:27).
4. If not, this reflects poorly upon God.
 - a. Either, He could not give His Word in understandable terms, which demeans His power.
 - b. Or, He would not do so, which demeans His goodness and justness.
5. But, can we understand it alike? If it can be understood, then it must be understood alike by all.
6. God says that we can and demands that we must (John 17:20-21; 1 Corinthians 1:10).
 - a. Imagine if each Lord's Day the preacher extended the invitation with a different plan of salvation.
 - b. If God (not to mention the congregation) would not approve of this, why would He allow five different men to preach five different plans of salvation?
7. Man's misunderstandings are not the fault of God or the Scripture (cf. Romans 3:3-4).
 - a. Many argue over what the Bible does not say (John 3:2 – *why did Nicodemus come by night*; 2 Corinthians 12:7-9 – *what was Paul's thorn in the flesh*; etc.).
 - b. Many argue over man's traditions that are given equal or superior authority to the Scriptures.
 - i. Many argue over what creed to use – why not just the Bible!
 - ii. Many argue over what name to wear – why not just "Christian!"
 - iii. Many argue over what 'baptism' to use – why not just immersion!
 - iv. Many argue over what music to have in worship – why not just singing!
 - v. Many argue over what to do to be saved – why not just obey the Gospel!
8. We can understand the Bible alike. But, how...
9. Joshua 5:13 – 6:20 An illustration from the Old Testament
 - a. 5:13 – 6:5 - Listen carefully to the instructions of God
 - b. 6:6-11 - Teach clearly the instructions of God
 - c. 6:12-16, 20 - Obey completely the instructions of God

I. By Studying an Accurate Translation

- A. It is sinful to alter the Word of God (Deuteronomy 4:2; 12:32; Proverbs 30:5-6; Revelation 22:18-19; *Psalm 138:2).
- B. Since God's Word is settled forever (Psalm 119:89), man's duty is to learn it and teach it accurately (cf. Mark 7:7-13; 2 Corinthians 2:17; 4:2).
 1. Paul would not corrupt the Word of God (cf. Proverbs 23:23).
 2. Paul would not mishandle the Word of God (cf. 2 Timothy 2:15).
- C. Sadly, many modern translators have rejected accuracy for popularity.
- D. There are 3 necessities of a Bible translation – (1) accuracy, (2) reverence, and (3) understandability.
- E. The KJV and ASV meet all these requirements.

II. By Approaching It with the Right Attitudes

- A. We must approach the Bible with a reverence.
 - 1. It is the Word of God (2 Timothy 3:16).
 - 2. Israel treated it with reverence (Nehemiah. 8:1-6).
 - 3. Jesus treated it with reverence (Luke 4:16-20).
 - 4. Christians treat it with reverence (1 Thessalonians 2:13).
- B. We must approach the Bible with regularity.
 - 1. We should study it daily (Psalm 119:97; Acts 17:11).
 - 2. “Have ye not read?” (Matthew 12:3-5; 19:4-6; etc.).
- C. We must approach the Bible with reflection.
 - 1. Meditation is essential (Joshua 1:8; 8:34-35; Psalm 1:1-3).
 - 2. Comparison is essential (James 1:22-25).
- D. We must approach the Bible with receptivity.
 - 1. We must listen and accept (1 Samuel 3:10; Acts 10:33).
 - 2. We must have an open mind and willing heart (Matthew 13:15).
- E. We must approach the Bible with responsiveness.
 - 1. After hearing, we must obey (Exodus 24:3; Acts 2:37ff).
 - 2. What is your response to the Word of God?
- F. We must approach the Bible with retention.
 - 1. We must not become forgetful hearers (cf. Luke 8:13-14).
 - 2. Instead, we must retain what we have learned (Psalm 119:9-11).

Conclusion: 2 Timothy 2:15 – “approved” vs. 1 Corinthians 9:27 – “castaway, rejected”
dokimos *adokimos*

III. By Learning How the Bible Authorizes

- A. As in all aspects of life, there must be a standard of authority.
- B. When man seeks an authority in religion besides the Word of God, it always leads to sin and destruction (cf. Jeremiah 44:15-23; Colossians 3:17).
- C. However, understanding that Bible is man's only authority in religion is not enough.
- D. We also must understand how the Bible authorizes in order to comprehend God's message to man.
 - 1. The science (or study) of interpreting Scripture is called Hermeneutics.
 - 2. Many are calling for a "new" hermeneutic – meaning that they want a new way to interpret the Bible.
 - 3. However, there is only one valid way to interpret Scripture – God's way.
- E. The Bible authorizes by direct statements.
 - 1. Declarative - Mark 16:16
 - 2. Mandatory - Acts 2:38; 17:30
 - 3. Interrogative - Romans 6:1-2
 - 4. Conditional - Colossians 3:1; John 14:15
 - 5. Optative - Matthew 23:37; Hebrews 6:11 (wish or desire)
 - 6. Prohibitory - James 1:13
- F. The Bible authorizes by approved examples.
 - 1. An approved example is one which is intended to be followed for it demonstrates how to obey a command of God.
 - a. In the Bible, there are examples of evil actions and of wicked men.
 - b. However, these are not intended to be examples for us to follow.
 - c. Consider Matthew 4:1-3...

2. A perfect illustration of this principle is the partaking of the Lord's Supper.
 - a. We are commanded to partake (1 Corinthians 11:24-25).
 - b. By approved example we learn to partake upon the first day of the week (Acts 20:7; cf. 1 Corinthians 16:1-2).
 3. There are also examples of what we may do, but not what we must do.
 - a. We may partake of the Lord's Supper in an "upper chamber" with "many lights" (Acts 20:8).
 - b. However, it does not have to be this way (1 Corinthians 11:20).
 4. Some things are incidentals while others are essentials.
- G. The Bible authorizes by implications.
1. Implication is not personal interpretation.
 2. Instead, it is the process of recognizing truths in a statement that are not explicitly stated.
 - a. That which is taught in the Bible implicitly is just as binding as that which is stated explicitly.
 - b. An implication is necessary based upon what is explicitly stated.
 - c. Implications that are not warranted are actually assumptions.
 3. A simple illustration is the journey of Lot into Egypt with Abraham and Sarah (Genesis 12:5, 10; 13:1).
 4. Consider also Mark 16:16...
- H. When studying how the Bible authorizes, one must keep in mind the idea of expediency.
1. We must be obedient to the commands of God.
 2. When God specifies how a command is to be carried out, then we must do it the way He demands (i.e., music in worship [Eph. 5:19]).
 3. But, when the how is not specified, man is able to determine what method best expedites the command of God.
 4. For example, what kind of water must one be baptized in?
 5. We are commanded to go into all the world and preach the Gospel, but how must we go?
 6. An expedient must be based upon an authorized obligation.

IV. By Carefully Considering the Context

- A. It is sinful to use a passage of Scripture out of its context.
 1. This is what Satan did when tempting Jesus (Matthew 4:5-7).
 2. Peter calls this wresting the Scriptures to one's own destruction (2 Peter 3:15-17).
 3. Paul says that it is perverting the Gospel (Galatians 1:6-9).
- B. It is our duty to exegete, not eisegete, the Word of God.
 1. To exegete is to read out of the Scripture what God has placed therein (cf. Matthew 19:4-6; Acts 17:1-3).
 2. To eisegete is to read into the Scripture something that is not there.
 3. We must handle correctly the Word of God (2 Timothy 2:15).
- C. We must consider the immediate context.
 1. **Who**
 - a. Who is speaking? (Cf. Luke 12:19)
 - b. Who is the author of the passage?
 2. **Whom**
 - a. Who is the audience, or, to whom was the passage written?
 - b. The Ten Commandments (Deuteronomy 5:1-6)

3. **When**
 - a. When was the passage written?
 - b. Acts 13:46; 18:6
4. **Where**
 - a. Where was the author when the passage was written?
 - b. Where was the speaker when the passage was spoken?
 - c. Acts 2:38; Acts 16:31
5. **Why**
 - a. What was the purpose of the passage?
 - b. What is being discussed in the passage? (Cf. 1 Cor. 2:9-10)
6. It is good to define words, but the context must be considered!
- D. We must consider the remote context.
 1. One must also bear in mind greater contextual considerations.
 2. What is the theme of the chapter in which a particular verse is found?
 3. What is the theme of the book?
 4. Are there other passages that relate or speak to the same matter?
 5. How does this verse fit within the whole of Scripture?
- E. Matthew 18:20 – an example of contextual consideration...
- F. The Plan of Salvation – an example of contextual consideration...
 1. There is no one verse that contains every step of the plan of salvation.
 2. Some will focus on one or two steps and ignore or twist other verses to convince others of their interpretation.
 3. We must take everything God has said on the matter of salvation
 - a. Hear – Romans 10:17
 - b. Believe – John 8:24
 - c. Repent – Luke 13:3
 - d. Confess – Matthew 10:32; Romans 10:9-10
 - e. Be Baptized – Mark 16:16; Acts 2:38; etc.

V. By Distinguishing Between the Permanent and the Temporary

- A. In order to understand the Bible correctly, one must grasp the difference between the Old Testament and the New Testament.
 1. We must understand the ages of history recorded in Scripture.
 2. The Patriarchal Age
 3. The Mosaic Age
 4. The Christian Age
- B. Thus, we will come to understand that God's laws are temporary – in the sense that they apply to the particular age in which they were given.
- C. To illustrate, let us consider the temporary nature of the Fourth Commandment – the law to keep the Sabbath Day (Exodus 20:8).
- D. First, let us examine a brief history of the Seventh-Day Adventist Church.
 1. The followers of James O'Kelly, Abner Jones, and Elias Smith united in their efforts and formed what became known as the Christian Connection (or, Connexion).
 2. Eventually, this movement returned to denominationalism and joined with others to form the United Church of Christ.
 3. In the 1830's and 1840's, a Baptist preacher named William Miller began to teach the immediate return (or, advent) of Jesus.
 - a. By studying the prophecies of Daniel, Miller became convinced that Jesus would return in 1843 or 1844.
 - b. He finally settled on October 22, 1844 as the exact date.

- c. This day came to be known as “The Great Disappointment.”
 4. His influence among the Christian Connection congregations was strong and many of them became “Adventist” churches.
 5. Within this movement was the belief in the revelation of “present truth” to those who earnestly studied the Scriptures.
 6. Thus, after the failure of Miller’s prophecy, other Adventists began to claim that they received revelations from God (in part, to explain why Jesus had not returned).
 7. One of these individuals was Hiram Edson who later convinced most Adventists of the need to observe Saturday as the Sabbath Day.
 - a. This doctrine actually began to be taught just before the Great Disappointment.
 - b. However, it did not become widespread until Edson and Ellen G. White joined their influence to the doctrine.
 8. Another was Ellen G. White who came to be viewed as a living prophet and her words as “a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction.”
 - a. In the 1970’s and 1980’s, there was a great controversy over the writings of White.
 - b. Much evidence was presented to show that she had plagiarized her writings from numerous sources.
 - c. It was at this time that the Seventh Day Adventist Church declared that White was not infallible and that her writings should be compared with the Bible for authority.
 9. In 1847, White claimed to have a vision in which she went to Heaven and entered the Temple of God.
 - a. In this Temple, Jesus lifted a veil and allowed her to enter into the holy of holies.
 - b. Here, she saw the Ten Commandments written on “tables of stone which folded together like a book.”
 - c. She wrote: “Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious – a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross.”
 - d. She continued: “I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week.... I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers....”
 10. Thus, White’s “inspired” vision from God solidified the belief of Adventists that man is to worship on Saturday instead of on Sunday.
- E. Now, let us notice the Bible’s teaching on this subject.
1. First, the Sabbath Day was not hallowed from the beginning of the Creation (Genesis 2:1-3; Nehemiah 9:13-14).
 2. Second, the Ten Commandments were given to Israel – not to the church (Exodus 20:1-2; Deuteronomy 5:1-6).

3. Third, God promised to make a New Covenant with His people – one that was different from the Law of Moses (Jeremiah 31:31-34; Hebrews 8:8-13; cf. 1 Kings 8:21 [see also, verse 9]).
 4. Fourth, those living under the New Testament are released from and dead to the Law of Moses (Romans 7:1-7).
 5. Fifth, the Law of Moses was nailed to the cross (Colossians 2:14-16).
 6. Sixth, the Law of Moses has been done away (2 Corinthians 3:6-11).
 7. Finally, Christians (under the New Testament) are instructed to worship God on the first day of the week (Matthew 28:1-2; Acts 2:1; 20:7; 1 Corinthians 16:1-2; Revelation 1:10).
- F. This study illustrates the importance of distinguishing between the temporary and permanent laws of God.

VI. By Distinguishing Between Literal and Figurative Language

- A. Language is a gift from God, for it allows communication to exist.
 1. In the beginning, Adam was able to communicate with Eve.
 2. More importantly, Adam was able to communicate with God.
 3. Even more importantly, God was able to communicate with Adam!
- B. Language is a powerful tool (Genesis 11:1-8).
- C. One of the most powerful aspects of language is the use of figures of speech.
 1. E. W. Bullinger wrote: “All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or *figures*.”
 2. Think of phrases like, “beat around the bush” and “go against the grain.”
 3. Four reasons figurative language develops... (*Wayne Jackson*)
 - a. Languages grow and change.
 - b. The human mind appreciates comparisons.
 - c. Spiritual truths involve abstract concepts.
 - d. Most knowledge is acquired by sense perception.
 4. Thus, man tends to think in pictures, not words.
- D. However, there are challenges inherent in the use of figurative language.
- E. First, there is the challenge of not understanding a figure.
 1. John 2:19-21 – The figure of the temple representing the body
 2. John 3:1-8 – The figure of the new birth
 3. John 4:10-14 – The figure of living water
- F. Second, there is the challenge of misunderstanding a figure.
 1. John 6:26-36, 41 – The figure of bread from heaven
 2. Matthew 16:5-12 – The figure of the leaven of the Pharisees
- G. Third, there is the challenge of interpreting literal language figuratively.
 1. This is called “allegorizing” a text and was common in history and in the early days of the church.
 2. Origen was one of the early church leaders who was guilty of this error.
 - a. He allegorized the text of Jesus’ entry into Jerusalem to represent several bizarre ideas (Matthew 21:1-5).
 - i. He wrote: “The ass represents the letter of the Old Testament; the colt or foal of the ass speaks of the New Testament.”
 - ii. “The two apostles who obtained the animals and brought them to Jesus are the moral and spiritual senses.”

- b. He interpreted Rebekah's drawing water for Abraham's servant to mean that "we must come to the well of Scripture to meet Christ."
 - 3. Others have committed this same error, leading to much confusion in the religious world.
 - H. Finally, there is the challenge of interpreting figurative language literally.
 - 1. This is a mistake made by many concerning the 1,000 years mentioned in Revelation 20 (cf. 1:1).
 - a. The false doctrine of Premillennialism is believed in spite of the plain teaching of Scripture that the kingdom of Christ already exists (Matthew 16:18-19; Colossians 1:13; Revelation 1:9).
 - b. Clear, simple passages must influence how one interprets difficult ones.
 - c. Instead, many twist the simple ones to "prove" their convoluted, false interpretation of a difficult one.
 - 2. This same mistake is made by the Jehovah's Witness group with their misinterpretation of the 144,000 in Revelation 7:4 and 14:1-3.
 - a. In both chapters, the language is highly symbolic.
 - b. JW's do not believe that one must literally be of the tribe of Judah or a virgin to go to Heaven.
 - c. Clearly, this number represents all of the saved (12 = the number for God's faithful; 1,000 = the number of completion).
 - d. In fact, John declares that the multitude was innumerable (7:9-10).
 - 3. Another example is the Catholic doctrine of Transubstantiation – that the bread and fruit of the vine become the literal body and blood of Jesus.
 - a. In Matthew 26:26-28, Jesus says "this is my body" and "this is my blood."
 - b. However, He was speaking symbolically for He still inhabited his body of flesh and blood.
 - I. Rules for interpreting the Scriptures
 - 1. USE COMMON SENSE!
 - 2. Consider the context. {*My heart leaped.*}
 - 3. "Whenever and wherever it is possible, the words of Scripture are to be understood literally..."
 - 4. "But when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed."
 - a. Hyperbole – John 21:25
 - b. Absurdity – Genesis 1:2, 29; 2:6
 - c. Contradiction – Revelation 21:14 (*thirteen apostles*)
 - 5. Remember that the Bible does not contradict itself!
 - J. By distinguishing between literal and figurative language, we can all understand the Bible alike.

VII. By Allowing the Bible to Interpret the Bible

- A. The Rosetta Stone allowed scientists finally to interpret Egyptian hieroglyphics.
 - 1. Many seem to think that the Bible is as difficult to understand as ancient Egyptian glyphs.
 - 2. They believe one needs a creed book to interpret the Bible.

- B. But, the Bible is its own best interpreter – it needs nothing else to be understood.
 - 1. 2 Peter 1:19-21 – This passage explains this concept beautifully.
 - 2. A “more sure word of prophecy” reminds us that the prophets of God spoke one truth with one voice (cf. 1 Peter 1:10-11).
 - 3. The phrase “private interpretation” means that the words of the prophets did not come into existence by their own interpretations or understanding.
 - a. It does not mean that man cannot interpret the Scriptures without the aid of a miraculous illumination by the Holy Spirit.
 - b. It does not mean that man cannot interpret the Scriptures, so the church or the preacher must do it for him.
 - c. Remember that at times the prophet did not even understand what he was prophesying (1 Peter 1:12)!
 - d. Compare this concept with Joseph’s interpretations of dreams (Genesis 40:8; 41:8, 12 – *same Greek word in LXX*).
 - 4. Instead, these holy men of God were “moved” or carried along by the Holy Spirit.
 - a. The word “but” in this verse is emphatic – stating a dramatic contrast.
 - b. The word “moved” was used of ships that were carried along by the wind.
 - c. Thus, the prophets were guided in their speaking and writing by the inspiration of the Holy Spirit.
 - 5. The Bible is the only book that contains the divine revelation of God; thus, no other is qualified to interpret it.
- C. Remember the rules for interpreting difficult passages...
- D. Examples of allowing the Bible to interpret the Bible...
 - 1. Baptism
 - a. Many in the religious world claim that baptism can be immersion or a sprinkling or pouring of water.
 - b. However, the Bible clearly teaches that baptism is immersion.
 - c. Romans 6:3-4; Colossians 2:12 – It is a burial.
 - d. John 3:23 – Much water is required.
 - e. Acts 8:36-39 – One must go down into and come up out of the water.
 - 2. Church
 - a. To the religious world, the word church simply refers to any group that claims to believe in Jesus as the Son of God.
 - b. However, the Bible teaches that the church is the one and only body of Christ made up of obedient servants.
 - 3. Prophecies
 - a. When the Bible declares a prophecy fulfilled and explains what that fulfillment is, there can be no other interpretation.
 - b. Yet, many in the religious world continue to twist fulfilled prophecies to their own millennial agenda.
 - c. Consider Ezekiel 37:15-22 – Israel & Judah
- E. Methods of study that allow the Bible to interpret the Bible
 - 1. Study by *dispensations*
 - 2. Study by *periods*
 - 3. Study by *topic*
 - 4. Study by *word* (word studies)

5. Study by *passage* (exegetical study of verse, passage, chapter, book)
 6. Study by *chapter* (e.g. 1 Corinthians 15)
 7. Study by *character*
- F. God's Word is always right: therefore, we should be willing to listen to what it has to say.

VIII. By Rejecting the Doctrines and Traditions of Men

- A. At a meeting in the home of Abram Alters in the summer of 1809, Thomas Campbell delivered a speech on the dangers of division in the religious world and on the need for relying solely upon the Word of God for authority.
1. Campbell concluded his speech with these words: "That rule, my highly respected hearers, is this, that where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."
 2. Immediately thereafter, a man named Andrew Munro stood and declared, "Mr. Campbell, if we adopt that as a basis, then there is an end to infant baptism."
 3. After a brief pause to consider this idea, Campbell stated: "Of course, if infant baptism is not in the Scripture, we can have nothing to do with it."
- B. This principle is foundational for the unity that Jesus desires (John 17:20-21).
- C. By following this simple rule, man will reject the will of men and follow only the will of God (cf. Matthew 15:1-14).
- D. We must reject "FAITH ONLY" SALVATION.
1. The New Testament teaches salvation by faith, but not by faith only.
 2. In fact, the only time the phrase "faith only" appears in the New Testament, it is preceded by the words "not by" (James 2:24).
 3. True faith always includes obedience (Hebrews 11:6; Acts 8:36-38).
 4. Baptism is essential for salvation (Mark 16:16; Acts 2:38; 22:16; etc.).
- E. We must reject INFANT BAPTISM.
1. Nowhere does the New Testament teach or even hint at the idea of infant baptism.
 2. Instead, it teaches that baptism is for those who believe (Mark 16:16).
 3. Baptism is for those who repent of sins (Acts 2:38).
 4. Baptism is for those who confess faith in Christ (Acts 8:36-38).
 5. Infants can do none of these things.
 6. Besides, they do not need to be baptized for they have no sins to have forgiven (cf. Matthew 19:14).
- F. We must reject INSTRUMENTAL MUSIC IN WORSHIP.
1. The only place in the New Testament where mechanical instruments of music are mentioned in worship to God is in the book of Revelation.
 - a. This worship is in Heaven, not on earth (5:8; 14:2; 15:2).
 - b. The passages are highly symbolic.
 2. The only music authorized for the worship of the church is singing (1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12).
- G. We must reject THE PASTOR SYSTEM.
1. The word "pastor" in the singular is found only one time in the Bible – Jeremiah 17:16.
 2. The Greek word translated "pastor" is used in the singular with reference to Jesus alone ("shepherd" – cf. John 10:14; 1 Peter 2:25).
 3. No New Testament church was overseen by one pastor, but by a plurality of elders (1 Peter 5:1-4; Acts 14:23; 20:17; Titus 1:5).
- H. We must reject PURGATORY.

1. This doctrine of a second chance after death for redemption is not found anywhere in the New Testament.
 2. The Bible teaches that when a person dies, his or her eternal destiny is settled.
 3. The righteous enter into Paradise to await the Judgment, when they will be allowed to enter Heaven (Luke 16:22; 23:43; Matthew 25:34, 46).
 4. The wicked enter into Torment to await the Judgment, when they will be separated into Hell (Luke 16:23; Matthew 25:41, 46).
 5. There is no Purgatory – no in-between place, no second chance.
- I. We must reject THE SINNER'S PRAYER.
1. Millions have been instructed and implored to pray the sinner's prayer in order to be saved.
 2. However, this prayer is nowhere to be found in the New Testament.
 3. 1 John 1:9 was not written to alien sinners, but the Christians who had erred (cf. 2:1-2).
 4. Instead, one must hear, believe, and obey the Gospel of Christ.
- J. We must reject all doctrines, traditions and practices that cannot be found in the Word of God.
1. We must reject ROSARY BEADS, PRAYER TO MARY OR SAINTS, WORSHIP OF MARY, CATHOLIC HIERARCHY, ETC.
 2. We must reject THE BOOK OF MORMON, THE WRITINGS OF ELLEN G. WHITE, THE WRITINGS OF MARY BAKER EDDY, AND ALL CREED BOOKS.
 3. We must reject MISSIONARY SOCIETIES, BENEVOLENCE SOCIETIES, AND SUCH LIKE.
- K. In other words, we must reject SIN.

Conclusion:

1. We can and must understand the Bible alike.
2. If we will accept it as the Word of God and approach it with the reasoning ability that God gave us, we will understand it – and understand it alike.
3. May we never let prejudice, error or sin keep us from accepting the Truth of God's Word.