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"It is written"

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In Deut.18:18-19; We have a prophecy of the coming of our LordJesus Christ;closing with the statement,"Whosoever will not hearken to my words which he shall speak in my name,I will require it of him".
Yes the man who just will not "hearken",in that great day,those words are going to stand up against him;the Lord our God is going to "require it of him".
But there is another class of individuals in the 20 th verse;notice the verse begins with the word,"BUT".
But the prophet which shall presume to speak a word in my name,which I have not commanded him to speak,or shall speak in the name of other gods,even that prophet shall die". Deut.18:20.
One of the outstanding points in this verse is,When we speak a word in the name of the Lord,which he has not commanded us to speak;it is "PRESUMPTION",and the penalty for committing it is death.

David shows in Psalms 19:13;that if presumptuous sins did not have dominion over him,then he would be upright and innocent of the great transgression.
Hence, we see presumptuous sins are the very mud sill of the great transgression.

In 2 nd Pet.2:10,we have this statement;"But chiefly them that walk after the flesh in the lust of uncleanness,and dispise government, presumptuous are they,self willed,they are not afraid to speak evil of dignities".
To "despise government",is to despise the restraining power,which in this case is God's word.
How else could it be described,when we try by every art of man's wisdom to destroy the restraining force of God's word,than to say;"despise government"?
Not being afraid to speak contrary to the dignified precepts of God's word; what more appropriate discription could be given of those individuals,than is given by Peter; "They are not afraid to speak evil of dignities"?
After drawing a vivid discription of those individuals in the verses that follow;Peter then shows it is a turning from "the holy commandment delivered unto them".
And this is substantially what is said in Deut 18:20,when he says; "Which shall speak a word in my name which I have not commanded him to speak--".
You are turning from the holy commandments,when you speak something not commanded or contrary to that which is commanded.
To furthur show the meaning of PRESUMPTION,SEE THE FOLLOWING DEFINITIONS in the Incyclopaediac dictionary.

PRESUME, To infer or assume on probable or reasonable grounds but without direct or positive evidence.

PRESUMPTION,Assumption or supposition of the truth or the existance of something,based on probable or reasonable grounds,but not on direct or posative proof or evidence.

PRESUMPTIVE, Grounded on probable or reasonable grounds,though not directly or posatively proved; proving circumstantially not directly.

WEBSTER.

Presumption 3.---~~Probable~~ but not conclusive evidence; also a conclussinn based on such evidence.

Elements of Logic, by Levi Hedge LLD. page 97, Paragraph 125,
Belief grounded on circumstantial evidence, is usually denominated presumption".
With we mortals, our knowledge and wisdon is limited. Any thing that is probable, or reasonable, or grounded on circumstantial evidence is acceptable.
With God it is different. His knowledge is supreme, his wisdom is perfect. He doesn't deal in things PROBABLE or REASONABLE, or resort to circumstantial evidence. He knows and reveals to us all essential things.

In Logic, we have the universal affirmative, the universal negative, and the particular affirmative, and the particular negative.
There are 64 combinations of these from which we make a sylogism or a logical deduction. Only 11 of these are correct and the rest are falsies.
Nevertheless the unscrupulous will use them, and you must know something about logic to expose them.
There are 4 figures through each of these may be carried through.
Which makes a total of 256. Out of this number 24 are correct; but 5 are so weak to be unuseable.
This leaves only 19 correct, useable combinations out of 256.
No wonder the advocates of error leaves a "Thus saith the Lord", and hies away th the field of Logic, worldly wisdom.
Out there they can take almost any position, and with the wide field of deception posible, they can make a good showing.
All of these PROBABLE, REASONABLE, CIRCUMSTANTIAL arguements are PRESUPTION, as I have shown from the word of God and the foregoing definitions
Let it be known I am not condemning as wrong those true Logical forms, but at that, God never commanded us to do all we could INFER.
To have done this would have made logic a pre-requsite to being a christian and living one. Because we would have to be able to weed out all of those falsies; or else, depend on the schollary and super wise.

If this were true the road would be indeed dim to we common people who are not logicians, and not able to always make a correct technical logical deduction.
But cheer up brother, this is not true; the promise is to them, "which do his commandments (Rev. 22:14); and not to those who keep all INFERENCES.
His word is perfect- - - - - - - - - - - - Psalms 18:7; James 1:25.
Our ways are imperfect - - - - - - - -Jer. 10:23; Prov 14:12.
Following his commandments leads to life - - - - - -Rev. 22:14.
Our ways, "seemeth right", probable, reasonable leads to death Prov. 14:12; Deut 12:28; 2 Peter 2:10 to close.
God's word makes perfect, throughly furnishes us- - - -2 Tim 3:16-17.
Through his word, God gives all things that pertain to life and godliness.- - - - -2 Pet. 1:3.
God supplies all our needs through Christ - - - - - --Phil 4:19.
But our "Philosiphy", "traditions of men", "rudiments of the world", will spoil us.- - - - -Col 2:8.
God's ways and thoughts are as much higher than ours as the heavens are higher than the earth.- - - - - - - -Isiah 55:7-9.
God's word makes his ~~way~~ plain- - - - - - - - - - - - - - - Isiah 35:8.
At one time Jesus spake in proverbs and dark sayings; but now through his word, he makes his way plain.- - - --- -St Jno. 16:25-29.
The Apostles used great plainness of speech.- - - --- 2 Cor 3:12.
Simple - - - -2 Cor 1:12; 2 Cor 11:3.

Every thing we speak or do must be in his name(by his *authority*)
- - - - - - - - - -Col.3:17; 1 Pet.4:11.

If we transgress,we have not God.---------- 2 Jno.9.
If we abide in the doctrine we have both Father and son. 2 Jno.9.
Imaginations are cast down,every high thing that exalts itself against the knowledge of God is cast down,and every thought is brought into obedience to Christ,by the weapons of our warfare. 2 Cor.10:3-6.

Faith ends with the testimony of the word St.Jno.20:30-31; Rom.10:17.
And Christ is the author and finisher of our faith Heb.12:2;
And whatsoever that is not of faith is sin Rom.14:23.
So we see God's word makes no provisions for things " probable", "Reasonable","Seemeth Aught", Prov.14:12; but there must be direct testimony for faith ends with testimony,and whatsoever that is not of faith is sin.Rom.14:23.

God knew exactly what he wanted to say and he knew just how to say it.
To say he did not is to accuse him of ignorance.
To say he knew and did not tell us in plain words as he declares in his word he did do;is to accuse him of being unfair with us:and we know he is all wise,holy,just ,and good.

God's wisdom is perfect,and his power to express what he wishes to say is perfect;and to resort to "probables","reasonables", "Circumstantials" "seemeth rights",is to insult the wisdom and power of God.
No wonder,in ages past, he said,"But the soul that doeth aught presumptuously,whether he be born in the land or a stranger,the same reproacheth the Lord", Numb.15:30.What an awful thing to REPROACH the Lord.

To have direct or positive evidence of a thing;it must be directly or positively stated:otherwise we would have only a "probable","reasonable" "circumstantial","seemeth right" Prov.14:12;and that is PRESUMPTION.

Today we have institutions and practices unknown to the Church of God in the days of the Apostles.
Brother,did God make a failure when he gave us the one institution,the Church,through which to honor and glorify God ? Eph.3:21,
And now do we have to patch it up through institutions we invent our selves?Did he make a mistake when in 2 Tim.3:16-17; he said:"All scripture is given by inspiration of God,and is profitable for [illegible], for reproof, for correction,and for instruction in righteousness, that the man of God may be perfect,throughly furnished unto all good works"?
Are we being good and kind when we attempt to correct him? Or is it an insult to him?
Was it a mere slip when Paul in Phil.1:27;says;"Only let your conversatin be as becometh the gospel of Christ----"?
Did Solomon make a mistake when he said, "--Fear God and keep his commandments;for this is the whole duty of man"? Eccl.12:13.
Should he have added,things we infer through probable or reasonable, or circumstantial evidence? All these seemeth right unto men but the end is death.Prov.14:12.
Many other scriptures could be given to show God's will is perfect,and our wisdom is not needed but time would fail,and space is limited.

We seek to walk where Apostles did not dare to tread;for Paul says in Rom.15:18;"For I will not dare to speak of those things which Christ hath not wrought by me to make the gentiles obedient in word and deed", Yet we arrogantly use things and means Christ never wrought by any Apostles.

1 Cor.1:19-21;"For it is written,I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
Where is the wise?Where is the scribe?Where is the disputer of this world?Hath not God made foolish the wisdom of this world?
For after that in the wisdom of God the world by its wisdom knew not God,it pleased God by the foolishness of preaching to save them that believe".
There is no consolation here for those who depend on the wisdom of men.

1 Cor.2:4-7;"And my speech and my preaching was not with enticing words of mans wisdom,but in demonstration of the Spirit and power;
That your faith should not stand in the wisdom of men,but in the power of God.
Howbeit we speak wisdom among them that are perfect:yet not the wisdom of this world,nor the princes of this world,that come to naughtN
But we speak the wisdom of God in a mystery,even the hidden wisdom,that God ordained before the world unto our glory".
The 10 th. verse shows that Mystery has been revealed.
Is there any comfort here for those who use the wisdom of the world?

2 Cor.1:12;"For our rejoicing is this,the testimony of our conscience that in simplicity and godly sincerity,not with fleshly wisdom,but by the grace of God,we have our conversation in the world,and more abundantly to you-ward".

If I were trying to prove by the Bible that it was all right to use "Probables","Reasonables","Circumstantials", or "Seemeth rights to men" (Prov.14:12),I would stay clear of the above scriptures,wouldn't you?

Let our battle cry be back to the Bible,and mean it; back to as "it is written",and stay with it;back to the ancient order of things , anddo it.
Let Pauls warning words of Col.2:8; ring continually in your ears; "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men,after the rudiments of this world, and not after Christ".

Brethren, lets let David's prayer in Psalms 19:13;be ours:"Keep back also thy servant from presumptuous sins;let them not have dominion over me:then shall I be upright,and innocent from the great transgression."

And thus may we keep ourselves,and may our Heavenly Father have mercy on us all.

J.S.Bedingfield.