Ruin*

Matthew 9:14-17 (14) Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
(15) And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
(16) No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
(17) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
Teaching the contrast between old and new is so important that three of the gospels record this event in the ministry of Jesus. But why talk about the contrast between old and new? What is new that would be ruined by becoming a part of the old? Jesus had come with Good News to the poor, the disenfranchised, the oppressed, the sick, the brokenhearted. He spoke with authority, rather than the oversubtle reasoning of the scribes of His day. Their man-made rules of who one can eat with, or to eat with unwashed hands would just get in the way. They are externals, that is all. Jesus, on the other hand, is aiming to expose afresh the heart of the ancient faith. His goal was to help them return anew to love for God and for one's neighbor, to do mercy and love, justice and walk humbly with their God. These are at the core of the Hebrew faith, not the dead self-righteous; hypocritical external traditions that offer an appearance of piety but don't change the heart. Turn with me to;
Matthew 23:24-26 (24) Ye blind guides, which strain at a gnat, and swallow a camel.

(25) Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
(26) Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
The ordinances of the law were nailed to the cross and blotted out (Colossians 2:14). The commandments and doctrines of men are hypocritical external ordinances. There is a way that seemeth right unto a man, but are the ways of death, (Proverbs 16:25). *Paul, trained as a strict Pharisee, grasps the nature of salvation by grace through faith, and goes preaching it boldly throughout the Mediterranean. Soon he is called upon to explain why he isn't imposing the familiar Jewish regulations on his Gentile converts (Acts 15). Again and again he has to insist that we are free in Christ, so we must not become entangled again in a religion trying to pass itself off as Christianity (Galatians 5). The Judaizers were trying to infect the Church with their legalism and tempted to turn again to the regulations of Judaism. An external faith apart from hearing the word of God became the problem. It was easier to fall back to what is familiar and comfortable, and justify that, rather than launch out into a life guided not by regulations of the law but led by the Voice of the Spirit of God. The two are not compatible. You cannot combine them without destroying the gospel. This is also true of an external faith that is not of Christ. For the one that is raised up in an external faith, he may find it hard to resist what is familiar and comfortable. For instance, instrumental music has become so ingrained in the social fabric of religion, that it is the true worshipers of God that are called into question. Jesus insists the Gospel of the Kingdom must not be hindered by man-made rules. It must be free to work its power unfettered, it is free of the leaven of men and that is how Jesus wants the gospel preserved, for that is the lesson presented in;*

Matthew 16:6-12 (6) Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
(7) And they reasoned among themselves, saying, It is because we have taken no bread.
(8) Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
(9) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
(10) Neither the seven loaves of the four thousand, and how many baskets ye took up?
(11) How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
(12) Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
The gospel cannot be contained in the old law ordinances. Therefore justification for the Christian cannot be by the old law ordinances because of it's inability to accept and hold the Christian faith. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace, (Galatians 5:4). *But in spite of all this, the old is not useless.* What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet (Romans 7:7). *However, justification cannot be by the ordinances of the law for the obvious reason that in doing so one is "fallen from grace". Deuteronomy means, a second statement of the laws already made known by declaration. Therefore Deuteronomy is stating again the laws directed to the Israelites by Moses.* And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the **children of Israel**, according unto all that

the LORD had given him in commandment unto them; (Deuteronomy 1:3). *So you see, the recipients of Moses' speech were the children of Israel. Let's look at an example;* Thou shalt not wear a garment of divers sorts, as of woollen and linen together (Deuteronomy 22:11). *This commandment would be unrealistic to follow. Have you ever looked at the garment tag to see what your shirt or blouse is made of? Many garments we wear are made of more than one type of yarn. Socks for example may be made of 4 different kinds of yarns. Implementation of the deeds of Deuteronomy would be difficult. More importantly, the temptation to seek justification by the ordinances is prohibited;* Therefore we conclude that a man is justified by faith without the deeds of the law (Romans 3:28). T*he deeds of the law of course is speaking of the ordinances. Turn with me to;*

Acts 15:5-11 (5) But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to **keep the law of Moses**.

(6) And the apostles and elders came together for to consider of this matter.

(7) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(8) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

(9) And put no difference between us and them, purifying their hearts by faith.

(10) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither **our fathers nor we were able to bear**?

(11) But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

One may read the labels on garments and buy only those made

with one fabric or yarn and thus fulfill the ordinances of the law. Only remember; For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James 2:10). *To pick and choose for convenience sake is not allowed. Let's experience another commandment of the old law and then ask yourself, would you be willing to keep it? Turn to;*
Deuteronomy 21:18-21 (18) If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:
(19) Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;
(20) And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.
(21) And all the men of his city shall **stone him with stones**, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.
I ask you, who would be willing to turn their son over to the people of the city to have him stoned to death? We have to conclude the answer is; Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? *How true the statement of Christ concerning the faith in Him;* Search the scriptures; for in them ye think ye have eternal life: and they are **they which testify of me** (John 5:39). *I want to reveal one more commandment from Deuteronomy, if you will, please turn to;*
Deuteronomy 21:15-16 (15) If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:
(16) Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the

firstborn:
*Two wives? **WOW!!** Perhaps there are some who would like to retain that part of the law. In the old testament we read of Jacob having more than one wife. If the Bible does not say we cannot, what prevents a man from having two wives? Alas, neither does the new testament say we can. What we do must be by command, example or inference. There is neither command, example or inference in the new testament to justify more than one wife.* For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh (Ephesians 5:31). *Wish as one may, the New Testament says they two shall be one flesh, not three or four or more. And the Bible also says the two are, one male and one female. And there is another reason two wives would not be desirable, a man with two wives would have one for each ear, he would never get a word in edgewise!*
In the beginning God gave one woman for one man in marriage, you can read Genesis 2:18-25 *for your selves. Now turn to;*
Luke 6:46-49 (46) And why call ye me, Lord, Lord, and do not the things which I say?
(47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:
(48) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
(49) But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.
If a person calls Jesus, Lord, Lord, seeking justification by old law ordinances, or, "the Bible does not say we cannot", his ruin will be great. The old law ordinances of Moses and grace by faith in Christ are not compatible. And the adage, "the Bible does not say we cannot", is not of faith. Faith is the effect of

belief in the word of God, not by what the word of God does not say. Is the old law useless? No it is not. Paul said, I had not known sin but by the law (Romans 7:7). *Turn to;*
Galatians 5:1-4 (1) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the **yoke of bondage**.
(2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
(3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
(4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
Matthew 7:21-23 (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
Confessing Jesus is, ***Lord, Lord,*** *but lacking obedience, is nonsensical. Jesus will profess unto them, I never knew you. It is not enough to just believe in Jesus. Faith in Christ is the effect of belief including obedience to the ordinance of baptism which He commanded* (Matt 28:19, Mark 16:16). *Obedient children, heed, follow, and practice what faith contains. Turn with me to;*
John 1:12-13 (12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
(13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 3:3-5 (3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

(4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
One should be; Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:2). *In the gospel according to Mark are these wonderful words;* The beginning of the gospel of Jesus Christ, the Son of God; (Mark 1:1). *The words of Jesus concerning the gospel are these;*
Believe--The time is fulfilled, and the kingdom of God is at hand: repent ye, and **believe the gospel** (Mark 1:15).
Faith—And Jesus answering saith unto them, Have faith in God (Mark 11:22).
Repentance--I came not to call the righteous, but sinners to **repentance** (Luke 5:32).
Confession--Whosoever therefore shall **confess me before men**, him will I **confess also before my Father** which is in heaven (Matthew 10:32).
Baptism--Go ye therefore, and teach all nations, **baptizing them** in the name of the Father, and of the Son, and of the Holy Ghost: (Matt 28:19).
Listen, Jesus is the author of these words of faith that are recorded in the gospels of Matthew, Mark and Luke. Afterwards the various epistles verify the gospel of Christ. Let's look to the epistle of Paul the Apostle to the;
Romans 6:1-6 (1) What shall we say then? Shall we continue in sin, that grace may abound?
(2) God forbid. How shall we, that are dead to sin, live any longer therein?
(3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
One cannot be saved before or apart from the ordinance of baptism for obvious reasons.
In the act of baptism; crucifying the old man of sin occurs, Romans 6:6.
In the act of baptism; putting on Christ occurs, Galatians 3:27.
In the act of baptism; being planted in the likeness of His death occurs, Romans 6:5.
In the act of baptism; being risen in the likeness of His resurrection occurs, Romans 6:5.
In the act of baptism; being saved occurs, Mark 16:16.
In the act of baptism; remission of sins occurs, Acts 2:38.
In the act of baptism; the faith of the operation of God occurs, Colossians 2:12.
In the act of baptism; sins washed away occurs, Acts 22:16.
In the act of baptism; saved in like manner occurs, 1Peter 3:21.
Living forever is not an option to decide at judgment , it is an eternal decision today, for joy or for ruin.
*For Joy--*he that believeth and is baptized shall be saved, Mark 16:16.
*For Ruin--*he that believeth not shall be damned, Mark 16:16.
*For Joy--*Come, ye blessed of my Father. Matthew 25:34.
*For Ruin--*Depart from me, ye cursed. Matthew 25:41.
When one is born again, of water and of the spirit, that person is washed from his own sins in the blood of Jesus Christ. This is cause for joy. A person is in a state of ruin if he is not born again.

While on earth Jesus established the ordinance of baptism to prevent that ruin that mankind is so gleefully attached to. Now faith is the assurance of things hoped for, the evidence of things not seen.
Faith in Christ is the effect of belief, and baptism is the effect of faith. Faith without baptism is a dead faith, that produces nothing toward salvation. Show me your salvation without faith in baptism, and I will show you salvation by my faith in baptism, The like figure whereunto even baptism doth also now save us, (1Peter 3:21).
Baptism was not a mystery in centuries past. Listen to this; In 204 A.D. Tertullian wrote: "The Church of Christ composed of baptized believers, does meet each Lord's day to partake of the Lord's Supper."
The Church of Christ in this modern world is still composed of baptized believers, it still meets each Lord's day, and it still partakes of the Lord's Supper each Lord's day.
If you are not a baptized believer, will you please consider the following supporting premises to prevent your ruin? Listen; Faith in Christ is the effect of belief in His word. Only those who first believe the testimony of God, and by faith repent of their sins, and confess Jesus is the Son of God, and are baptized into His death for remission of sins, have the full and explicit testimony of pardon. Faith, repentance, confession and baptism. This is the gospel. It's invitation is open now, also prayer requests for other reasons, in either case come while we persuade with song.

I approve this message
Jack Warford
a minister for Christ

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