

The Truth Is Seldom, If Ever, Found In One Scripture

Doctrinal differences and a lack of balance in Christian living is often the direct consequence of overemphasis of certain favourite texts, with a corresponding under-emphasis of other related ones.

Isaiah 28:9-10 [King James] *“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:”*

The context is the method to be used to teach a young child, within their capacity to absorb.

Two Hebrew words are used to illustrate this teaching method that God uses to educate His spiritual children.

“Precept” the Hebrew word used is *“tsâv”* meaning a little precept or command.

“Line” the Hebrew word used is *“qâv”* meaning a cord for connecting and measuring.

“Qâv” is used for the line that a stonemason stretches out to ensure the alignment of each layer of stones placed one upon another until the walls of the building are complete.

God used this method of teaching through His prophets in the Old Testament and His apostles in the New Testament.

Isaiah 28:12 [King James] *“To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.”*

Accepting this simple method of teaching will bring to us rest and refreshment in life, if we accept it and live by it.

Sometimes it is our dogmatic insistence upon *“it is written”* and our refusal to hear *“again it is written”* makes us heretics.

One example of this is the teaching having to do with our confession of sin.

Romans 6:10 [NIV] *“The death he died, he died to sin once for all; but the life he lives, he lives to God.”*

Taking this scripture alone some believe that Christ died for all our past sins but also for all we may yet commit for the remainder of our lives.

As these future sins are already forgiven it is unnecessary for us now to confess our sins before God.

This conclusion does **not** follow from this precept when we add other scriptures.

1 John 1:9-10 [NIV] *“If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.”*

Continual confession of our sins is part of the deal we have with our Holy Creator God.

James 5:16 [NIV] *“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.”*

The confessing of our sins to a trusted friend in confidence can be a powerful influence to our resisting the committing of the same sins again.

God already knows our sins but He wants us to confess them so that we also know them.

Also when we have another human confidant also praying for us to resist sinning it can make our prayers more powerful and effective before the throne of our Creator God.

James 5:15 [NIV] *“And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.”*

This scripture taken in isolation has caused some to believe it is wrong to pray for the same thing twice.

The reasoning is to pray a second time betrays the unbelief of the first prayer.

There are three things wrong with this teaching.

a) It is ignoring many other spiritual examples of the powerful prayers of God’s saints.

Had King David subscribed to the one-prayer creed he could have reduced his psalms by at least one-third their present length.

2 Corinthians 12:8 [NIV] *“Three times I pleaded with the Lord to take it away from me.”*

Paul prayed the same prayer three times.

Luke 18:1-8 [NIV] *“Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: “In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’ “For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually wear me out with her coming!’” And the Lord said, “Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?”*

Persistent prayer and faith are linked in these words of Jesus Christ as to our prayers.

b) One-off prayers seldom work in practice even for the saintliest person.

c) One-off prayers rob us of two of our most powerful weapons against human nature and Satan, intercession and petition.

One thing is hidden in this the above teaching, that is unconscious spiritual pride.

The Christian who refuses to daily confess their sins on the grounds they are already forgiven, is setting themselves above prophets, psalmists and New Testament apostles.

One thing that will be noted on the face of a “one prayer” Christian is a smug smile of superiority that has a lot of pride behind it.

While others wrestle with God in their prayers the “one prayer” person does **not** pray again because they have already prayed.

Satan has no fear of such Christians who have stopped confessing their sins or who are a “*one prayer*” person, for he has already won them over by his technique of false logic.

This is the same technique Satan used to win over Eve and Adam [**Genesis 3:1-5** [NIV]].