

In One Day

By Paul Stepp
of Indore, West Virginia

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day" (Zech. 3:9).

This sermon is about what can happen "in one day." I want us to think about what has happened in the past, in one day. I want us to think about the good and the bad that can happen (and has happened) in one day. The things that we are going to talk about are all aspects of our salvation, which we consider often. But, I want you to think about how these things take place



so suddenly, and so timely. Consider all the years that you live. Consider all the years that others may live. Consider all the years of creation. And then, consider how these momentous events

transpire within the span of one day – or even less.

MANKIND FELL

I suppose we could begin with the fact that "in one day," the sixth day of creation, God made man and established him in the Garden of Eden. (See Gen. 1:26-28; 2:18-25.) So much can happen in one day, especially if God is

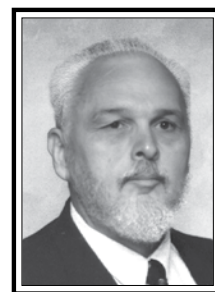
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If You Believe the Bible Then You Must Believe in Predestination

More than forty Bible verses briefly examined that bear directly on the subject of predestination and God's absolute sovereignty in the salvation of sinners.

By Curtis Pugh
of Poteau, Oklahoma

Almost every religious group claims to believe in salvation by grace, but few actually teach how God saves sinners. In fact, the "gospel" preached by many is "another gospel" as Paul wrote to the churches in Galatia. What is commonly preached is a mixture of grace and works – an impossibility. The idea that a sinner can earn grace or somehow qualify for grace is based upon the assumption that sinner can somehow please God. However, the Bible says, "Because the carnal mind is enmity against God: for it is not subject to the law of God,



neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8). In spite of this, multitudes of professing Christians think their own will and their own works

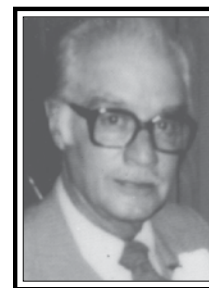
caused them to be saved. They think that because they did something good or religious God was obligated to save them. Bible words such as "foreknown," "elected," "chosen," "predestinated," "called," "justified," and "glorified"

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Why Do Men Go Away from Christ?

By Wayne Cox
(1913 - 2003)

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given



unto him of my Father. From that time many of his disciples went back, and walked no more with him" (John 6:60-66).

Verse 66 of this 6th chapter of the Gospel of John will suffice as the text. "From that time (after Jesus had said in verse 65,) Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father") many of his disciples went back, and walked no more with him."

The subject under consideration is one that, I think, is of vital importance. That

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The White Horse of World Government

By Milburn R. Cockrell
(1941 - 2002)

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Rev. 6:1-2).

The Book of Revelation has a threefold division. This is stated in chapter 1, verse 19. First, Jesus Christ told John on the island of Patmos to "write the things which thou hast seen." This is recorded in chapter 1. Second, he was to write



"things which are." This is covered in chapters 2-3, which are the letters to the seven churches in Asia Minor. Third, he was to write "the things which shall be hereafter." In chapter 4:1 John is caught up into Heaven to see "things which

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Lessons hard to learn are sweet to know.

Affliction is a stern schoolmaster, but a good instructor.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17).

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3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
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In One Day

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in control. We can see how much good God had for man, and how He took care of him, even in the sixth day of creation.

However, I want us to begin with the truth that **"in one day"** the perfect man that God had made fell from his original sinless condition into a condition of sin and death. We read in Genesis 3:6, **"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."** I don't believe the fall of man was a long and drawn-out process. I believe the events that are described in the third chapter of Genesis all took place within the confines of one 24 hour day. As amazing as it sounds, I believe Satan entered into the serpent, Eve was deceived, Adam rebelled against God, the Son of God came to the Garden of Eden, judgment was pronounced upon all, and that Adam and Eve were driven from the garden – all, in one day.

So, imagine this: the sun comes up one day in the Garden of Eden; and when the sun goes down man has fallen, and Adam and Eve have been cast out of the Garden of Eden. What a terrible day for all of mankind! Paul said, **"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"** (Rom. 5:12). This fateful day was not just a tragedy for Adam and Eve; but this fateful day was a tragedy and disaster for all of mankind.

Now, I do believe that God saved Adam and Eve from their sins. I do believe the prophecy that is given of the coming Saviour and the defeat of Satan is a prophecy that would (and should) give Adam and Eve hope. But, just the terrible consequences of the fall of man – all of which took place in one day's time, are awful and awesome to consider.

God could accomplish much in one day's time: He created something magnificent on each of the six days of creation. But man, also, can accomplish much in one day's time – though usually his accomplishments are not of a positive nature! Here in the Garden of Eden, Adam managed to destroy his relationship with God in just one day. And, not only so, but he also plunged all of his descendants, and all of the masses of humanity, into an eternal abyss of sin and destruction from which only God

could save us. And this leads us to our next point.

MANKIND REDEEMED

We just noticed how the destruction and utter fall of all of mankind was accomplished in one day. We just noticed how Adam plunged the entire race of man into death and sin – in one day. Well, I want you to know that over the course of time that has elapsed since Adam, mankind has only plunged further and further into sin. Since the time of Adam, the entire race of man – and each succeeding generation – has only fallen deeper and deeper in sin, and farther and farther from God. Each succeeding day that has passed has witnessed man's further degradation and sin. (Do not blame everyone else – you and I have done our part to plunge man further into sin!) The pits of sin, in which we are mired, have only grown deeper and deeper. And, the gulf that separates us from God (naturally speaking), has only grown wider and wider over time.

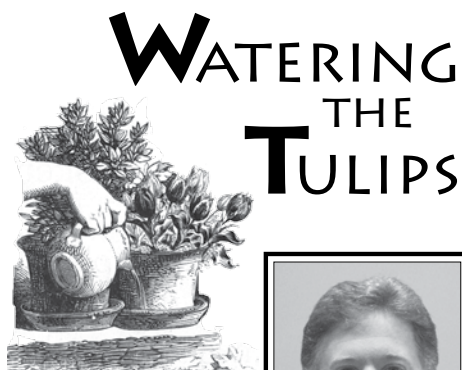
The preceding statements are what make this next statement so amazing: **"In one day,"** Jesus Christ redeemed all of His people from their sins! **"In one day,"** Jesus Christ undid what mankind has taken centuries and millennia to accomplish! **"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"** (Rom. 5:18-19). We usually use this passage to point out the fact that our salvation came by **"one"** man. However, I want you to realize just as our text prophesied, that the Lord God did **"...remove the iniquity of that land in one day."** I am sure that the prophecy of Zechariah 3:9 speaks of the restoration of Israel as the people of God. But, can you not also see a picture and prophecy of the sacrifice of Jesus Christ on the cross of Calvary? In reality, even the eventual restoration of Israel depends upon this glorious sacrifice of Jesus Christ. So that, **"in one day"** Jesus Christ would accomplish our salvation, and do what it takes to redeem His people and **"remove the iniquity of that land."** Of course, there are casualties along the way. Millions and millions of men inhabit Hell now, and will one day be in the lake of fire. This is the deserved fate of all that are born to the race of Adam. But, just as Joshua (in our text chapter) was as a brand that was snatched out of the very fires of Hell;

even so, God has ordained to save some and rescue some from every generation. Justice and holiness condemn us to Hell; grace and love save some from that dreadful fate.

But, what I want us to think a little further about is the very real and very definite and very tangible way in which our salvation was accomplished. There came a day when a child was born unto a virgin, and the promised Saviour had come to men. **"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins"** (Matt. 1:21). The Lord came unto men, took upon Him flesh, and there came a day – a real, literal 24 hour day – in which Mary gave birth to a son, and His name was called JESUS. **"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons"** (Gal. 4:4-5). In one day, God became a breathing man! In one day, Christ became the perfect human child, so that He could live a perfect life, and then, one day, offer Himself as a sacrifice for the sins of His people.

Some 30 years after His birth into this world of sinners, our perfect Saviour offered up His life and shed His blood for us. **"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death"** (Matt. 27:1). One day the sun came up – and that day, before the sun would set again, our Saviour would atone for the sins of His people! Now, I know that man can accomplish a lot in one day. And, I know that the Lord God can accomplish even more in one day. However, the immensity and the vastness and the sheer magnitude of what took place on this day of days is simply unimaginable! Sure, it is amazing that God can take upon Him flesh, and one day be born to a virgin. Sure, it is amazing that the God-Man could live for thirty-some years, and each and every day was a sinless and perfect day. But here, on the mountain of Golgotha, that God could bleed and die; that God could lay down His life; that the Son could be judged by the Father as though He were the sinner; that Deity could be punished for sins; that eternal life could be purchased for mere sinful men; all of this is amazing beyond our comprehension – and it all took place in just one day! **"Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken"** (Ezek. 39:8). This day of sacrifice, this day of salva-

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By Todd Bryant
of
Northport, Alabama



At Least Let 'em Wonder

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Prov. 29:11).

There is a human proverb that says, "Better to remain silent and be thought a fool than to open your mouth and remove all doubt." Certainly, this would harmonize with the verse before us today. Simply put, most of us have a tendency to shoot off at the mouth sometimes. Some may feel comfortable doing this in a larger group while some may only do it with people they are more relaxed with. Nonetheless, we need to be cautious when we speak no matter the circumstance.

In the ever practical book of James, we are instructed, **"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God"** (James 1:19-20). These two verses are full of instruction. First of all, we are to **"be swift to hear."** When we reach the point that we think we are always the instructor, we are wise in our own eyes. This leads to pride and arrogance. As children of God especially, we need to be **"slow to speak."** Certainly, our text verse declares this to be wise. When we shoot off at the mouth for any reason, we are acting in a foolish, unwise manner.

Oftentimes, we tell people off out of anger. We may try to justify this by saying we are "standing up for God." But that does not change our instruction here. Certainly, Christian people ought to be bold in the things of God. But still, there is **"A time to keep silence, and a time to speak"** (Eccl. 3:7). The man who cannot distinguish between these proves himself to be foolish. The one who has gained wisdom applies this knowledge in his talking. Standing up for God in a hateful, mean-spirited manner "does

not produce the righteousness of God." There's a vast difference in boastful arrogance and **"speaking the truth in love"** (Eph. 4:15).

Without doubt, controlling the tongue is one of the most difficult things to do. Many of us may bring our bodies into subjection to some extent. However, usually the last thing we learn to control is our tongue. Social media has done nothing but prove this. Young and old seem to think it is normal to air out every problem of life on Twitter and Facebook. This shows immaturity and selfishness. More than that, it shows a lack of spiritual progress.

If we, as believers, intend on serving God, we certainly must bring our bodies into submission to His revealed will (the Bible). This includes the things we say. Certainly, we must boldly declare the truth. However, there is a proper manner in which we must declare the truth. Undoubtedly, this includes the manner in which we speak. However, this first involves knowing when to speak and when not to. James again tells us, **"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"** (James 3:2). If you can learn to control your tongue, you will save yourself much grief. You will quickly further your spiritual growth and service to God.



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tion, this day of ultimate suffering and grief; this must be the day that is spoken of, the day that is promised, the day wherein the only Hope of man will lay down His life that men might live! Surely, this has to be at least in part what is referred to when God said to Zechariah, **"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day"** (Zech. 3:9).

And then, let us also be reminded that this Saviour who died and went into the grave on that terrible day of days, would also be the same Saviour of men that would arise from the grave only three days later. **"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and**

came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:1-6). In one day – just one literal day – Jesus Christ came forth from the grave, and He destroyed forever the power of death on behalf of His dear children. Now, He is the firstfruits, and we can each expect that we, too, will have ultimate victory over death and the grave. Death is and has been the terror of mankind for thousands of years – ever since the sin and the fall of Adam. But, here, in one act on one day, Jesus Christ conquered death and the grave.

But, let us move on to apply these thoughts and the reality of this salvation to each of us as individuals.

YOU AND I BELIEVED

Considering the wonderful things that God has done for us – specifically, the sacrifice and offering of Jesus Christ (in one day) on the cross of Calvary; what an amazing thing it is, to realize that one day the Holy Spirit came to you and me. And, in one day, He quickened us and made us alive! And, in one day, you and I were led to believe on Jesus Christ as your and my Saviour! For years, I struggled and commiserated in sin. For years, I fled from God, and indulged in sin, and ignored the good things of God which were so evident all around me. And yet, in one day, all of this was changed! In one day, I went from an unbelieving and unrepentant sinner, to a repentant and believing child of God! It took years for me to become the sinner that I was; it took one day for me to be converted.

One day (the day of Pentecost) in Jerusalem, the sun came up. And, that day, before the sun went down, thousands of men and women were saved by grace. **"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls"** (Acts 2:41). As this day began, these souls were far from God. But, when this day was over, there were three thousand rejoicing saints of God!

All of these things happen in the course of time, and according to the purpose and will of our Almighty God. **"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which**

are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:10-14). This verse really covers a lot of my points. God is in control. In reality, time – even the individual days that pass by on this earth – is only the vehicle or the tool through which our God accomplishes His will. He has ordained to save; therefore, in time, He must literally work out the things which He has promised. This includes sending His Holy Spirit into the hearts of unregenerate sinners, and giving them eternal life and hope in Jesus Christ. **"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"** (Gal. 4:6).

Let us use the Philippian jailer as an example: **"And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all**

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his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:23-34). Is not it glorious to notice how that this one man – in one day – went from being a mean and spiteful and wicked jailer of just men; to a repentant and sorrowful, and then joyful and praising child of God? What our God and His Holy Spirit can accomplish in one day is amazing to consider!

Now, I am not ignoring the fact that before we were saved, many of us may have felt the work and power of the Spirit dealing with us over a period of time. (I think this is true in my own life.) But, when the Holy Spirit came to me in the power and grace of salvation meant for me, I was saved, and I fully repented of my sins, and believed in Jesus Christ as my only Hope and my only Saviour. This all happened **"one day."** And, there comes **"a day"** in the life of each and every child of God, in which they will believe and repent and be saved (See II Cor. 6:2; Heb. 3:14-15).

MANKIND RESTORED

As we have already noticed, in one day mankind fell into sin and death. And then, in one day Jesus Christ accomplished the salvation of men. And then, in time, and in one day the Holy Spirit comes to each of those that are given to Christ, and will show each of those sinners the Lord Jesus Christ as their Saviour. Well, despite all the years of being apart and opposed to God; and, despite the millennia of separation from our Creator; in one day God is going to restore His people into His presence.

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:16-18). I am looking forward to **"that day when"** the Lord God will **"make up"** His **"jewels!"** I am looking forward to that day when the children of God are caught up to be forever with Him! **"But I would not have**

you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

There is coming a day in which the sun will rise in a normal fashion. But, before that sun sets (somewhere in this world), the Lord Jesus Christ will return to catch up His people. **"In one day"** the Lord is going to bring unto Himself His own people. Mankind will be restored unto our Maker, and God will be re-united with those who are made after the image of God. And, this return of Jesus Christ will be accomplished **"in one day."**

Now, I know that the **"day of the Lord"** as it is described in the Bible refers to a series of events that must take place in the end of the world. And, I know that the rapture of the saints of God is only the beginning of this end process. I know that the world will undergo tremendous trials and tribulations. I know that Israel must go through the time of Jacob's trouble. And, I know that in the end, the entire world will be made new, Heaven will descend to earth, and there will be a new Heaven and a new Earth wherein God will reign and sin and sickness and sorrow will be no more. But, for you and me, the next great event that we look for is the coming of the Lord Jesus Christ. And, for us, this will take place in one day.

Are you ready? Consider what evil man can accomplish in one day's time – even the destruction of humanity. Consider what evil you or I might accomplish in one day's time – even the sins and the failures that mark our past. It should be our constant desire to redeem each day to the glory of God. Especially as we consider what God has done for us – and what He will yet do for us – **"in one day."** **"This is the day which the LORD hath made; we will rejoice and be glad in it"** (Ps. 118:24).



GLEANINGS



The Drifting of the Church

By Chad Johnson
of Auburn, Kentucky

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

The people described in these verses are not those who outwardly oppose religion and God. These people are the makeup of the so-called churches of the last days. These people are very religious and are very active in what they do. Earlier in II Timothy Paul told him that they would have a **"form"** of godliness, but would deny the power thereof. This is where the church is today. Many of the Lord's Baptist churches are drifting from the faith once delivered to the saints. I do not personally know when a church drifts so far from truth that it is no longer a church.

In Revelation 2:5 the church at Ephesus had drifted and left its first love. Christ told them unless they repented He would remove the candlestick out of its place. When I speak of the church I am not referring to everything that calls itself a church. I am referring to the kind of church that Christ built and established during His earthly ministry. It is possible for one of His churches to drift away from the truth and the light go out in that church. In I Thessalonians 1:5 Paul tells the Thessalonians that the gospel came not in word only, but in the power of the Holy Ghost. The average Baptist church today is preaching a word gospel without power.

We also know that the closer we get to the coming of Christ (that is the Rapture) that there will be a great falling away. In II Thessalonians 2:3 Paul tells us that Christ will not come until there is a great falling away. The words **"falling away"** mean to apostatize or depart from the truth.

Many of the truths of God's Word have been departed from. Things like the

doctrine of predestination and election, the infallibility of the Scriptures, women's role in the home and church, modesty in our dress, Godly living, separate from the world, the doctrine of the one true church, the ordinances of closed communion, baptism, and church discipline.

These and many more truths have been abandoned for entertainment and a social gospel. The cry of our day is we must keep pace with the world's way of operation in the church. We must advance with the advancing age. We must change with the times, or the gospel will be of no effect. The problem is that as we adopt these means they have a tendency to conform the church to the world. They lead to looseness of doctrine and drifting from God's Word. These worldly adoptions have destroyed the lines so that we cannot tell where the world ends and the church begins.

God help us to drop the anchor and stop the drifting of the church. Amen.



Why Do Men Go

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is the answer to that oft asked question: Why is it that men go away from Christ? There must be an answer.

If you will notice, the word **"discipline"** is used in the context: **"From that time many of his disciples went back, and walked no more with him."** They were not irreligious libertines, but they were disciples. The advocates of the doctrine of apostasy have capitalized on this verse. They entertain the fallacious, erroneous idea that this verse teaches the possibility of apostasy. They raise the question: Is not it true that the Bible designates these who went back as Christ's disciples? Does not being a disciple mean that you are a child of God? But the word disciple does not necessarily mean that one so designated is saved. In its original meaning, it means one who is a learner of Christ. Now, lots of people learn of Jesus and never actually come to the acknowledging of the truth. A lot of people are **"ever learning,"** as Paul said, **"but never come to the knowledge of the truth."** That truth that is in Christ.

This vast multitude of disciples, who went back and walked no more with Jesus, had been following Him for one purpose only; that they might be fed the **"natural"** bread.

Jesus on two occasions multiplied the loaves and fishes and fed them all. He had performed a most noted miracle in their

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Why Do Men Go

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presence. They had decided, no doubt, "If we follow this man all our natural problems will be solved: He will absolve us from 'all' responsibility of making a livelihood."

But after Jesus had said the second time (verse 65), "**No man can come to me except it were given unto him of my Father,**" many of His disciples went back and followed Him no more.

It is an utter impossibility for one to just, at his own volition, take up bag and baggage and go to Christ. So many people get the mistaken idea that salvation is entirely up to the one who is to be saved; that he can choose the time and place for his salvation. I am sorry to say that this doctrine has permeated even Baptist people, who have the truth, to the extend that men are encouraged to just trust the Lord, or just come on and be saved any time that they feel the inclination to be saved. High pressure evangelism has been the scourge of Christianity; it has filled the churches that belong to Christ with lost, ungodly, alienated sinners, and there is no man in this world more out of place than a lost man in the Lord's Church. He is as much out of place in the Lord's Church as he would be in Heaven itself. An unbeliever certainly would be out of place there.

But the advocates of apostasy say, "Well, this group that had been following the Master were saved and they lost their salvation."

That is not so. In I John 2:19, the Apostle John said concerning this same group. "**They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.**"

So, they were not saved. They were lost. Religious Pharisees and Sadducees, who had religion to be sure, but they did not have Christ. It is one thing to be devout and religious; it is quite something else to be Christ-centered and saved. For these who went out from among the apostles were not of the apostles. They did not belong to Christ, yet they were religious just the same.

You may ask me, "Why is it that men go away from Christ?"

First, these went away because they objected to the truth. Then, if they objected to the truth, to what truth did they object? They objected to the truth of the sovereignty of God. That is exactly why. That is the truth. When they came

in great numbers to be fed---on one occasion 4,000 men, not counting women and children, and on another occasion 5,000 men, not counting women and children---the very moment Jesus said, "**No man can come to me except my Father, which sent me, draw him,**" and when He repeated this in verse 65, "**from that time many of his disciples went back and walked with him no more.**" Why? Because they objected to the truth of the sovereignty of God. That is the truth that is despised today.

Most people entertain the idea that God is like a grasshopper. Their conception of God is that He is our servant; that He is at our beck and call; that He is the One to obey us. But if you will read Isaiah 40, you will find that God looks upon nations of men as a drop in a bucket, and there are many drops in a large bucket of water. God said the nations of the earth are as drops of a bucket, and men, themselves, are the grasshoppers and worse than nothing upon this earth. Yet, men will say, "I do not believe in the sovereignty of God."

God works and no man can still His hand. God moves and no man can stymie God's movements. God speaks and the world must become silent before Him. God is a sovereign God. David the sweet singer of Israel, says over and

over in the Psalms, that His will is done in the heavens, and no one can stay His hand; that He hath done whatsoever He pleased. God is sovereign.

I would hate to trust a God who could not do with me as He pleased. God is sovereign, I would be afraid to trust a God who cannot control the affairs of men and the universe, but bless God, He is sovereign; He is a sovereign being, and He is to be obeyed. We are at His beck and call, rather than He at our beck and call.

You start preaching on the sovereignty of God and folk get fighting mad; for Paul said, "Every man has a song; he has a doctrine; he has a prayer" (I Cor. 14:26).

Then, people today have to tell God how that men are saved. I will tell you, God has this to say, "**Salvation is of the LORD**" (Jonah 2:9). Jesus said, "**I am the way, the truth, and the life: no man cometh unto the Father, but by me**" (John 14:6). "**Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved**" (Acts 4:12). Salvation is of the Lord.

Jesus talked to Nicodemus concerning the new birth in John 3:8. Nicodemus, you know, was constantly asking the Lord, "**How can these things be?**" Had he accepted the sovereignty of God, he

would not have questioned the Master. It would have been a matter of course for him to accept the truth.

Well, how can these things be? I do not know. I just know it is the power of God. Notice in the 8th verse of John 3, Jesus said, "**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**"

The Spirit of God works upon whom He pleases when He pleases, and as He pleases. You cannot dictate the terms to Him; God is sovereign.

They, then, objected to the truth, and that truth to which they objected is the sovereignty of God. This is a doctrine that separates the men from the boys, the women from the girls.

Why is it that men go away from Christ? You know, when Jesus, in the 8th chapter of John, exposed the Pharisees and Sadducees, when He told them in the 6th chapter that He was the Bread of Life, that they had to partake of that Bread if they were to have eternal life, and He told them repeatedly that He came not of Himself, but His Father had sent Him; yet, they still questioned the Master. Jesus said, "Why is it that you do not believe me?" Then He said, "Is it because you cannot hear me; ye have eyes with which to see but see not; ye have ears with which to hear, and ye hear not." In John 8:47, Jesus tells us why men go away from Christ: "**He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God.**"

You know, when you preach a doctrinal message to people and you can see them, as you look out over the audience, getting fighting mad, angry with the speaker when he is telling the truth, you can put it down that they who get angry are not saved. You hear me; I will prove it.

But some will say that is a hard statement. Well, it is the truth. The worst enemy in the world that you could possibly have is a man who will tell you a lie. The best friend in the world you could possibly have is a man who will tell you the truth, regardless of what it costs. I am going to tell you the truth and prove what I say.

Jesus said in John 8:47---I want you to get this, "**He that is of God heareth God's words: Ye therefore hear them not, because ye are not of God.**"

That is why. Do not ask me any more why men go away from Christ. There it is. Christ answered it Himself: "**He that is of God heareth God's words: ye therefore hear them not, because ye are**

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Why Do Men Go

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not of God. Now, do not try to explain it away. Do not say it does not mean that; it means this, thus, and so. It means exactly what it says. It is self-explanatory. Do not get mad at me, and you should not and better not, get mad at God. Why is it that men go away from the truth? It is because they are **"not of God."** That is exactly why.

I was holding a meeting one summer in a place; everybody came and patted me on the back until the last night. The last night I had a great audience there, and I preached the best I could. There was one thing I tried to do: I abased man and exalted God. I tried to show them that salvation was in Christ, not in themselves or in their work; but in the Person of Christ. I tried to show them the sovereignty of God, and their faces began to swell up, actually swell up they were so angry. After the service, a little girl of 12 or 13 was saved. But that did not matter to the crowd. They were not interested in the salvation of anyone, they were only interested in man's self exaltation.

When I left the meeting, several weeks passed and a friend of mine, who had belonged to that church, came and asked me, "Brother Cox, what in the world did you preach?"

I said, "I preached the truth."

He asked, "Did you preach on the sovereignty of God?"

I replied, "I most certainly did."

"Boy! Do they hate you with a holy passion."

They got mad. Now, Why? Jesus tells you why. "He that heareth God's words is of God." That is why. That is exactly why. They "therefore heard them not, because they were not of God."

Do you know why you fail to enlist so many people in the Lord's work? It is because they have never heard the voice of the Master. Do you know why you try to get folk interested in the Lord's work and you can not? It is because they are not of God. That is the reason.

People go away from Christ because they seek to establish their own righteousness, and they will not submit to the righteousness of God (Rom. 10:1-4). Paul said, **"My heart's desire and prayer to God for Israel is, that they might be saved"** (Rom. 10:1). He said, **"They have a zeal of God, but not according to knowledge"** (Rom. 10:2).

Now the Apostle Paul said that they were devout and religious, and actually had a zeal of God, but not according to knowledge. They had gone about trying

to establish their own righteousness, and had not submitted to the righteousness of God. For Christ is the end of the law for righteousness for all who believe, to the Jew first, and also to the Greek, or the Gentile. But folk like to say, you know, "I want to establish my own righteousness." Like the man at the wedding feast in Matthew 22 who said, "My wedding garment is sufficient; why, my wedding garment is alright." But when the Master came in He said, "Take it off, cast him out where there shall be weeping and gnashing of teeth; take him away."

Thus, beloved, the only kind of righteousness that will meet the demand of God is the righteousness which God Himself provided (Phil. 3:7-9).

Then again, men go away because they like to have their way. Folk like to have their own way, you know. When most people pray, they say, **"Thy will be done."** But they do not mean that. What they actually mean is: "My will be done," and not Thy will, regardless of the cost. They like to have their own way, and the lost multitudes of this earth want to have their own way as to religious inclinations, salvation, and what have you. Talk to a lost man and he will say, "Aw, I will be saved one of these days when I get my fill of this, thus, and so. When I get to where I can live right, I will be a good boy and join the church."

Well, let me tell you something: joining the church will not get you any where. Joining the church never saved a soul. The reformation of life, becoming a "good" man, woman, boy or girl, never saved a soul. You are lost if Christ has never transformed that life. But men like to have their own way. In Proverbs 14:12, the wise man Solomon said, **"There is a way which seemeth right (did not say that it was right now, only that it seemed right) unto a man, but the end thereof are the ways of death."**

How well we know that is true; for the ways of man ever lead downward, never upward, ever downward, downward into Hell itself. Men's ways never lead upward for it **"is a way which seemeth right, but the end thereof are the ways of death."** Man likes to have his own way, but his way leads to Hell.

In Proverbs 21:2, once again, the wise man Solomon said, **"Every way of a man is right in his own eyes: but the LORD pondereth the hearts."**

He just thinks his way is right. It is not; for God ponders the heart. Like a surgeon with his scalpel, digging, cutting, probing into the deepest part of the human body trying to find the ailment, God's truth searches; God's eyes see; He unbares the heart; He tears it asunder

and exposes it: God knows.

Jesus said to the Pharisees, **"Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God"** (Luke 16:15).

Thus, that which seems right leads to Hell. That which appears right unto men is an abomination in the sight of God. Jesus did not pull His punches, did He?

Then there are those who go away from Christ because they are "pure in their own eyes." The most despicable man in the world is a self-righteous man; one who thinks he is the best man in the world. I have never seen a good man, have you? Jesus said as much. **"There is none that doeth good, no, not one"** (Rom. 3:12).

But there are people in the world that think they are so pure and holy they are almost as good as Christ, and getting better every day. I heard a man say one time in one of those so-called testimonial meetings years ago in Jackson, Tennessee---and this actually occurred---"Bless God, I am saved; I am as good as Christ and getting better every day." He was pretty good (?) was he not? In a little while he was going to excel Christ, God, and the Holy Spirit. Of course, he was a liar. He did not know Christ; for had he known the Lord, he would not have spoken of himself in such a manner---boasting about what the Spirit had done for him, and how that he was filled with the Spirit and so on.

You say, "Where in the world is that, Preacher?"

John 16:13 says, **"Howbeit when he, the Spirit of truth, is come. . . He shall not speak of himself. . ."** He will not speak of Himself; He will speak of Jesus. But this fellow belittled the Lord by saying that he was as good as Christ and getting better every day. Was he saved? No! What he needed was a cleansing by the power of the blood of Christ.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12).

Where is the self-righteous man, where is the religious bigot, where is the egotistical religionist of today as he faces this text in the Book of God? "There is a generation that are pure in their own eyes, and yet they have not been washed from their own filthiness."

You may say, then, "If men go away from Christ, where do they go?"

Well, if they are saved they go into horrible backslidings. Do you know where backslidings originate? In the hearts of men. Solomon said, in Proverbs 14:14: **"The backslider in heart shall be**

filled with his own ways. . ."

Then God invites backsliders to come back. Now a backslider is not a lost person. He has lost the fellowship of God, that is all. He is most wretched.

In Jeremiah 3:22, God said, **"Return, ye backsliding children, and I will heal your backslidings."** And, **"Behold, we come unto thee, for thou art the LORD, our God."** They returned.

If men go away from Christ, where do they go? If they be lost, they go to Hell.

Who was it that said, "I do not like to pronounce that word?" Well, it is in the Bible: the word is used 23 times in the New Testament. Jesus used it over and over. Why should not I?

Then, if men die without Christ they must go to Hell; there just is not any other place for them to go; and brother, there just is not any place called purgatory, either.

You go to Hell when you die if you are lost. Hear me now: old Dives, the rich man, in Luke 16 (you know, the Book of God says that he fared sumptuously every day), died, and was buried; and in Hell he **"lift up his eyes, being in torments."** Hell is not a good place to go. I do not want to go there. In fact, I am not going there. It is a place where **"the worm dieth not,"** and the **"fire is not quenched."** It is a place of endless, everlasting torment, and they live with their sins, trying to pay for them, living on and on throughout the ceaseless ages of a never-ending eternity; and they never get through paying for them. Hell is a horrible place.

Brother, if you are done with Christ, you are done with His Word, you are done with the truth, and you are left in the presence of three of the greatest mysteries that ever confronted man: sin, death, and the judgment.

What about your sins? What are you going to do about your sins? What about your death? What are you going to do about your death? You are going to die, you know. And what about the judgment? When the Son of God shall say, "Depart from me, ye workers of iniquity, for I never knew you," is that what you want to hear?

I tell you there are only two places that men can go: one is to Heaven and the other is to Hell. The only way you will get to Heaven is through Christ and by Christ; He is the only Saviour. Brother, He is our salvation. May it please Him to use the Holy Spirit in imparting life to you. May you come to know Christ as your Saviour as the Spirit imparts life to you. Amen.

 **END**

- A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille
of Ashland, Illinois

Chapter Twenty-Three
Holy Appointments: the Feasts of
Jehovah



rest" in which none were to put their hands to the normal work of earthly life. This day was **"an holy convocation,"** a day to be solemnly regarded above other days

because of the significance given to it by God (Gen. 2:1-3). **"Rest"** signifies a cessation of labor, an end of work (Ex. 16:22-30; 20:8; 35:2-3). God provided for them so that they could observe His appointments. God does the same for His people today. Israel had been delivered from the bondage of Egypt and the cruelty of the Egyptian taskmasters, and now they had rest in the Lord. While the other feasts called for the assembling of the congregation, the sabbath observance was to be observed in all their **"dwellings."** **"It is the sabbath of the LORD in all your dwellings."** This day belonged to God. We have a day that belongs to God in this present dispensation of the gospel, **"the Lord's day,"** (Rev. 1:10), which is the first day of the week, the day on which Jesus Christ rose from the grave (Heb. 10:25).

The sabbath of Old Testament times was prophetic of the rest which yet remains for the people of God (Heb. 4:9; Rev. 14:13; 21:4; 22:1-5). This rest is found in Christ Jesus. There is rest today in Christ for every believer. **"Come unto me, all ye that labour and are heavy laden, and I will give you rest"** (Matt. 11:28). There is yet a rest, or a **"sabbath,"** which is in Christ Jesus for believers, that they shall enter into when He comes again. We have rest now, and we shall have a perfect rest hereafter.

II. VERSES FOUR AND FIVE.

"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons." With this section begins the description and instructions concerning the particular seasonal feasts which were to be observed on a national basis by Israel. These are listed and described in their annual order, beginning with the Passover. **"In the fourteenth day of the first month at even is the LORD's passover."** This observance was to be kept in **"the first month"** of the ceremonial calendar, the children of Israel having both a civil calendar, and a ceremonial calendar, in which the months of the year were numbered differently (Ex. 12:1-14, 43-51). This feast was a memorial of the

Lord's deliverance of Israel from Egypt by the redeeming blood of the passover lamb. That event was the beginning of Israel's national life, and this feast was to be observed at the beginning of every religious year. Our lives as children of God began when the blood of Jesus Christ was applied to our hearts by faith through the operation of the Holy Spirit (I Cor. 5:7; Eph. 1:7; I Pet. 1:18-19).

III. VERSES SIX THROUGH EIGHT.

Closely connected with the Passover feast was **"the feast of unleavened bread."** Indeed these feasts were inseparably intertwined, the one with the other. The passover was to be eaten with unleavened bread; and beginning the next day a week-long, or seven-day, feast was to be observed wherein all leaven was put away out of the houses of the children of Israel, and unleavened bread was eaten (Ex. 12:15-20). The Passover and the Feast of Unleavened Bread were generally called by the same name, as they were so conjoined in their observance and in the commands of the Lord. In the first day of this feast there was an holy convocation (Mark 15:42-43; John 19:31). The Passover began in the evening of the fourteenth day, and then in the evening of the fifteenth day began the day of **"holy convocation."** The sabbath which immediately followed the crucifixion of Christ was not the weekly sabbath of the seventh day, but the **"high day"** of **"holy convocation"** which began **"the feast of unleavened bread."**

The **"passover"** spoke of deliverance, redemption, and salvation, and **"the feast of unleavened bread"** spoke of separation from sin, pictured by the removal of leaven and the eating of

unleavened bread. Because of the death of Christ for sin, we who have believed on Christ are freed from sin to serve God in righteousness and true holiness (I Cor. 5:8). As we remember the death of Christ, let us then live for Christ and like Christ, separating ourselves from all sin and falsehood. He who had no sin died to redeem us from all iniquity; and so let us feast, as it were, on Him, and live by Him, serving and worshipping the Lord in peace and holiness through Christ Jesus.

IV. VERSES NINE THROUGH FOURTEEN.

Here we find the instructions for the feast of firstfruits. This was in the same month as the Passover and the Feast of Unleavened Bread, and was at the time of the barley harvest. When the children of Israel were come into the promised land and began to reap the harvest, they were to **"bring a sheaf of the firstfruits"** of the harvest **"unto the priest"** to be waved **"before the LORD."** This was referred to as the wave-sheaf. This was done as an acknowledgement that, **"The earth is the LORD's, and the fulness thereof,"** (Ps. 24:1). They were to acknowledge God as the One who gave the harvest and provided all things for them, and were to honor God first by giving Him the firstfruits. By obeying God they showed their faith in Him, their trust that He would provide for their needs, and their recognition that fellowship with Him was their first need and priority.

The order of this ceremony was that the priest would wave it **"on the morrow after the sabbath."** A burnt offering of **"an he lamb without blemish,"** as well as a **"meat offering"** consisting of **"two tenth deals of fine flour mingled with oil,"** and a **"drink offering . . . of wine, the fourth part of an hin,"** were also to be offered on that day. The children of Israel were to **"eat neither bread, nor parched corn, nor green ears, until the selfsame day that"** they had brought the required offering unto the Lord (Prov. 3:9-10). The firstfruits speaks of that which is holy unto the Lord. We must begin with God in order to be right with God.

This feast speaks prophetically and typically of Christ's resurrection (I Cor. 15:20-23; Matt. 27:52-53). In Christ, believers are called God's firstfruits (James 1:18; Rev. 14:4). They are reserved for God, and He takes pleasure in them. The firstfruits are not the whole harvest (Rom. 11:25-27). We know that we shall be raised up together with those who already are asleep in Christ, when

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A Study in Leviticus

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Christ shall come and raise up His own at the last day (John 6:44).

V. VERSES FIFTEEN THROUGH TWENTY-TWO.

Closely connected with the feast of firstfruits is this feast, called the Feast of Weeks, the Feast of Harvest, and Pentecost (for "fiftieth day"). From the time that the wave-sheaf was presented to the Lord, the children of Israel were to count **"seven sabbaths,"** or seven weeks. On the day after **"the seventh sabbath,"** the fiftieth day, they were to **"offer a new meat [meal] offering unto the LORD."** This offering coinciding with the completion of the wheat harvest. This again served to point the people to God as the One who provided all that which they had, the fruit of the field and the bounty of the earth, for their benefit. At this time, **"two wave-loaves of two tenth deals"** made of **"fine flour"** and **"baken with leaven"** were to be brought and offered as **"firstfruits unto the LORD."** These loaves were waved before the Lord, and were not burnt upon the altar (Lev. 2:11). Along with these loaves, several other offerings were to be made, as **"seven lambs without blemish of the first year, and one young bullock, and two rams . . . for a burnt offering unto the LORD, with their meat offering, and their drink offerings."** Also there was offered at this time **"one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings."** The peace offerings and the two wave-loaves were **"holy to the Lord for the priest,"** being his portion from the Lord of the firstfruits and of the offerings of the people.

This day was to be **"an holy convocation"** in which **"no servile work"** was done. This speaks of Christ, who offered Himself as a sacrifice, a **"sweet savour unto the LORD,"** through whom the believer has rest from all his or her heavy labors. This was one of the feasts at which all the males of Israel were required to assemble (the place of assembly being in later years Jerusalem) (Ex. 23:14-19). Thus it was that on the day of Pentecost following Christ's resurrection, many thousands of Jews were present in Jerusalem out of many nations under heaven, who heard the witnessing of the first church and the preaching of Peter by the accompanying power of the Holy Spirit (Acts 2:1-11).

This feast spoke prophetically of the harvest of firstfruits, which would be during the gospel dispensation.

The three thousand souls which were saved on the day of Pentecost following Christ's resurrection were a gathering of firstfruits unto God of the Jewish nation. When the fulness of the Gentiles is brought in, then God will once again turn to Israel and reap the remaining remnant, which is according to the election of grace. The loaves baked with leaven signify the imperfection that is yet in believers. There was no leaven in the wave sheaf, showing that there is no imperfection of sin in Christ. There is yet leaven in the wave loaves, speaking of believers in Christ, whose redemption shall be complete when Christ comes. The loaves refer to bread in its useful form, and we have the sin of the daily use of this world. Believers are the firstfruits, or pledge, of the great ingathering, or the complete harvest (Eph. 1:8-14).

In connection with this feast, the command concerning the gleanings of the fields is reiterated. **"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God."** The children of Israel were not to reap the corners of their fields, or go back over their fields to **"glean"** that which they had missed. These were provided by God for the impoverished and the needy (Lev. 19:9-10). How fitting that in connection with the feast which speaks of the bringing in of souls through the preaching of the gospel of Jesus' death, burial, and resurrection, there should be this reminder to provide for **"the poor, and . . . the stranger."**

VI. VERSES TWENTY-THREE THROUGH TWENTY-FIVE.

The feast of trumpets is here introduced, and the command given as to the time and manner in which this feast was to be observed. This feast was observed **"in the seventh month,"** which would be in the end of the year when all the crops had been gathered (our October). This was also the beginning of the new civil year. Upon **"the first day of the month,"** there was to be **"a sabbath, a memorial of blowing of trumpets, an holy convocation."** This was a day in which **"no servile work"** was to be done. This day was marked by the continual or successive **"blowing of trumpets"** from sunrise to sunset. Also on this day there was to be **"an offering made by fire unto the LORD,"** which was in addition to the regular daily and

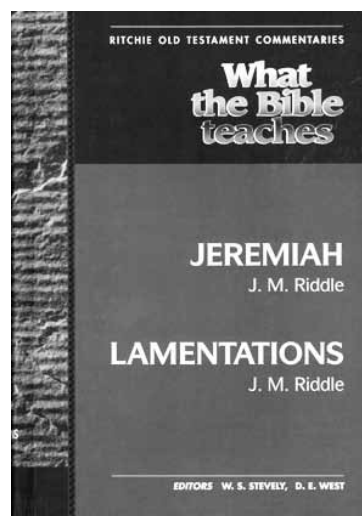
monthly offerings (Num. 29:1-11).

The meaning of this day to Israel was that it was a day of joyful worship (Ps. 89:15; Neh. 8:1-12). The sounding of the trumpets is figurative of the preaching of the gospel, which brings joy to all who hear it with understanding and are saved. The sounding of trumpets was used to summon the people together for important matters (Ex. 19:14-19). "It was God's method of summoning the people to covenant privileges."¹ This feast was a time of thanksgiving and rejoicing for God's people. The preaching of the gospel calls us to the blessings of God in Christ Jesus. "When one responds to the gospel call through repentance and faith in Christ, this is followed, not by a fast, but a feast."¹

The prophetic teaching of this feast points to the sounding of the trumpets at the end of the age. There shall be the last trump for children of God, signaling the resurrection and the rapture (I Cor. 15:51-52; I Thess. 4:13-18). This shall be the trumpet of victory for the saints of God, and the trumpet of summons to forever be with the Lord. The seven trumpets of judgment shall sound during the tribulation (Rev. 10:5-7; 11:15-19). The children of Israel were in olden times gathered together by the sounding of a trumpet; and they shall be gathered in the end of the age by the Lord (Isa. 27:12-13).

VII. VERSES TWENTY-SIX

NEW VOLUME



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Also observed in the seventh month was the **"day of atonement."** The details of this day were previously described (Lev. 16:29-34). On this day alone, **"the tenth day of this seventh month,"** would the high priest enter the holy of holies, taking in the blood of the sin offerings for himself and the people to be sprinkled upon and before the mercy seat. This annual ceremony spoke of propitiation for sins as necessary to fellowship with and worship of God, and pointed to the **"once for all"** sacrifice of Jesus Christ which takes away the sins of every believer (Heb. 10:10-18). The great doctrines of blood atonement, substitution, and the mediatory office-work of Jesus Christ are found in the proceedings of that most important day in the Old Testament calendar of Israel.

The main character of that day which is here described is that the people were to **"afflict"** their souls and **"do no work"** on that day. The **"day of atonement"** was to be observed in a repentant state of sorrow for and confession of sin. Neither was any work to be done, but that day was to be **"an holy convocation"** and **"a sabbath of rest"** for the children of Israel. This signifies the way through which a soul might know and experience the blessings of the atoning sacrifice of Jesus Christ, which God has provided to take away sin, and that way is through repentance and faith. Any person who did not afflict his soul on that day was condemned to **"be cut off from among his people."** Likewise, any who performed any manner of work would God **"destroy from among his people."** Those who do not humbly repent and turn to Christ for salvation, ceasing from their own works and trusting in the saving work of Jesus Christ upon the cross, shall perish under the righteous judgment of God.

This **"day of atonement,"** which was observed with sorrowing for sin and repentance, speaks prophetically of the day when all Israel shall be saved (Rom. 11:25-27; Matt. 23:37-39). In the end of the age will God again visit Israel with mercy and save them whom He has chosen from before the foundation of the world of the seed of Abraham (Deut. 30:1-14; Zech. 12:9-14; 13:1). In that day will God turn Israel to repentance and to faith in the Lord Jesus Christ, and cleanse them from their sins by His shed blood.

VII. VERSES THIRTY-THREE THROUGH FORTY-FOUR.

The seventh and final feast which God gave to Israel is here described, **"the feast of tabernacles."** During this feast

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A Study in Leviticus If You Believe the

(Continued from page 8) ♦

the children of Israel were to **"dwell in booths seven days,"** commemorating the wilderness sojourning of the people and their dwelling in tents when God brought them up out of Egypt and spread His cloudy pillar over them, His presence dwelling with them. This feast was observed from the fifteenth to the twenty-second day of **"the seventh month."** The first and last days of this feast were days of **"holy convocation"** in which no work was done. The last day of this feast was marked by a sabbath of rest and a specially appointed **"offering made by fire unto the LORD"** (Num. 29:12-40). This feast was observed at the end of the agricultural year, at which time the grain harvest, the vine harvest, and the produce of the fruit-bearing trees had all been gathered in. At this feast all the male children of Israel were to assemble before the Lord (Ex. 23:14-17). This was a time of thankfulness to God and rejoicing in the Lord. **"Ye shall rejoice before the LORD your God seven days."** "God was praised for crowning the year with goodness."¹ (Neh. 8:13-18).

This feast depicted the spiritual character in which God's children pass through this life, that of pilgrims and strangers, temporarily sheltering here under the divine providence and care of God, while they look to that great day of joy and gladness when God shall Himself tabernacle among them, and be their God, and they shall be His people (Ps. 39:12; Heb. 11:8-10; 13-16; I Pet. 2:11). Daily God provides for His children, just as He provided the daily manna for the children of Israel in the wilderness while they sojourned in tents, following the pillar of cloud by day, and the pillar of fire by night.

Prophetically this feast looks forward to the visible kingdom of Christ (Zech. 14:16-21). This shall begin in the millennial kingdom of Christ, at the end of which the glorious eternal age shall begin (Rev. 21:1-3). As we sojourn through this world as God's children, we tabernacle here temporarily. One day God will dwell with us in the fulness of His presence, and His tabernacle will be with men. May God hasten the day!

NOTES

1. Hille, Harry J. "Outlines on Leviticus," 1979

(Continued from page 1) ♦

describe some of the things God does in saving sinners, but these words constitute a foreign language to most of professing Christendom. The concept of God's predestination is ignored by most. If not totally ignored the common belief is that God's sovereignty and direction over events is so frail as to be practically nonexistent. However, the word predestination is in the Bible so if you believe the Bible you must believe in predestination. On the other hand, if you deny God's sovereign predestination you deny the Bible and in that way show that you really do not believe it. How awful will be the destiny of those who reject the Bible for in doing so they reject both Christ and His words. Jesus said so when He spoke these words: **"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"** (John 5:46, 47). Further to the point, the Lord Jesus said, **"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day"** (John 12:48). Whether or not a person believes the Bible is a very valid test as to whether or not he or she is saved! But let us return to the Bible doctrine of predestination. Twice in your Bible the word appears as "did predestinate" and twice as "predestinated" - always in the past tense. Being in the past tense means that it is already accomplished. God is not predestinating people now. He finished that work in the past - in fact, before the world was created. Here are the first two places this word is used in your Bible: **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"** (Rom. 8:29, 30).

Let us examine these five words: "foreknow," "predestinate," "called," "justified," and "glorified" that are found in these two verses.

(1). The first thing to note is this: God foreknows individual persons. This does not mean that He just knows about them. He does know about them and all persons and things, but that is His prescience which is akin to His omniscience. Knowing things about people beforehand is not

"foreknowledge." In the first verse quoted above it is clear that God foreknows individuals. The Bible says **"whom he did foreknow"** not what He did foreknow. Knowing someone is vastly different than just knowing about them. God gives us a very specific instance of foreknowledge in Jeremiah 1:4, 5 which says: **"Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."** God knew Jeremiah and all His chosen ones before they were conceived. God knew Jeremiah before Jeremiah knew Him! So it is with the children of God today: God knew them before they knew Him! The Bible says, **"Known unto God are all his works from the beginning of the world"** (Acts 15:18). In a special way, **"...The Lord knoweth them that are his..."** (II Tim. 2:19). Nowhere does the Bible say that God knows them that are not His! Speaking to the nation Israel God said, **"You only have I known of all the families of the earth..."** (Amos 3:2). Thus God is seen to have "foreknown" Israel, i.e. He set His love and purpose toward them in a way vastly different from all other nations. God knew all about the Hittites, the Gergashites, the Hivites, etc., but He only knew the Israelites! This proves that God only knows (foreknows) certain people in the matter of His divine sovereign purpose. It is not that God is ignorant of some people, rather He has not chosen to know them in His eternal plan and purpose. In contrast to those whom God knows, there are some religious people to whom the Lord will say, **"...I never knew you: depart from me, ye that work iniquity"** (Matt. 7:23).

(2). The second thing to note in the above verses is this: those whom God "foreknew" He **"did predestinate"** to be like Jesus Christ. This conformation to the image of Christ begins here on earth (progressive sanctification) and will be completed when His chosen ones see Him for the Bible says, **"we know that, when he shall appear, we shall be like him; for we shall see him as he is"** (I John 3:2).

(3). The third thing to see in these verses is that after they are born naturally and reach maturity those whom God predestinated He then calls. Jesus said, **"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"** (John 6:44). While the general call goes out to all who hear the gospel, there is an effective call by which the Father draws

His chosen ones to Christ. God causes some persons to hear inwardly - or spiritually - if you please. The Lord Jesus said, **"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"** (John 5:25). This last verse does not speak of a future physical resurrection, but one that **"now is"** as Jesus said - a spiritual resurrection or what we call regeneration or the new birth. Those that **"hear the voice of the Son of God"** are born again and thus enabled to "hear" in a way spiritually dead sinners cannot. God does not force men to come to Christ, although He could do so. Rather, God changes the wills of His chosen ones, **"For it is God which worketh in you both to will and to do of his good pleasure"** (Phil. 2:13).

(4). The fourth thing listed in the verses above is this: God justifies His chosen or elect individuals. There are three important things to remember about justification. (Justification means being declared to be righteous in God's eyes). First of all justification is all of grace, requiring no works on the sinner's part for the Bible says, **"Being justified freely by his grace through the redemption that is in Christ Jesus"** (Rom. 3:24). Second: sinners are justified by the faith which God gives for the Bible says, **"Therefore we conclude that a man is justified by faith without the deeds of the law"** (Rom. 3:28). That sinners are saved by the faith that God gives is clearly stated in Ephesians 2:8 **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."** This is called by Paul **"the faith of God's elect"** in Titus 1:1 for those not elected (not chosen) by God are not given this kind of faith. They may possess ever so much mental faith - mental assent - to the teachings of the Bible and to the historical person of Christ, but that is not **"the faith of God's elect."** Third, God's children are justified by the blood of Christ - His finished work on the tree - for the Bible says, **"Much more then, being now justified by his blood, we shall be saved from wrath through him"** (Rom. 5:9). Now back to Romans 8:29-30.

(5). The fifth thing to be noted in Romans 8:29 & 30 as quoted above is that we learn that God's chosen ones are glorified in that He speaks of them as already inhabiting their new bodies and fully conformed to the image of Christ. The things God says are true will be done: **"For he spake, and it was done; he commanded, and it stood fast"**

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What are the applications that we can glean from James 5:12 ?

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"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

1. Some commentators have suggested that verse 12 is out of place in the context. However, I believe it serves as a practical reminder of how we ought to watch what we say, especially during seasons of great difficulty. How many times have we said things that we really don't mean during times of distress? It is important that we learn to control our tongues at all times. Ecclesiastes 5:2, 6-7 warns: **"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few... Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are also divers vanities: but fear thou God."**

2. Satan loves it when Christians get impatient and speak impulsively rather than thoughtfully. This is why we must guard against speaking rashly. There is no reason for God's children to swear or make a foolish oath. These practices are expressly forbidden in Scripture. Even Jesus preached against this practice (Matt. 5:34-37). We would all do well to speak less and listen more. When you do speak, say what you mean and mean what you say.

Warren Wiersbe wrote: "It is a basic principle that true Christian character requires few words...If you are a true Christian, with integrity, then all you have to say is yes or no and people will believe you. Jesus warns us that anything more than this is from the evil one." (Wiersbe, Warren, The Bible Exposition Commentary (Wheaton, IL: Victor Books, 1989) Volume Two, p. 381.

TOM ROSS

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

In the Old Testament, an oath was made for various occasions amongst folk for the purpose of binding the said person's word. While he might prevaricate or lie under normal circumstances, the penalties for perjury (or lying under oath) were much more severe, because God's Holy Name has become involved, **"And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD"** (Lev. 19:12). Selah! Think about it!

As we come into the New Testament, we often say that we are not under the law, but under grace. While true concerning the Ceremonial Law, which was fulfilled in EVERY way by Jesus Christ, we are still compelled by our love and devotion to our Saviour to be obedient to His commandments- under grace. In a study of the Sermon on the Mount, what we actually find is that Christ rightly holds His justified servants to a higher standard than the world around them! **"But I say unto you"** is a common refrain in His teaching! James in our text is merely repeating what Christ taught him, **"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil"** (Matt. 5:33-37).

So why would the Lord tell His servants to "...Swear not at all?"

Understand that the court system of having people "swear on the Bible to tell the truth, the whole truth, and nothing but the truth, so help me God" is still in force in BOTH of the above texts! The admonition to not swear is to James' "brethren" and the Lord's servants - "you"! "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" is still in effect for the human race, so bedeviled with depravity and deceit. It is the ninth commandment under the law, and still yet under grace! **"Thou shalt not bear false witness against thy neighbour"** (Ex. 20:16).

The exhortation from God's Word in both Matthew and James is for God's people to leave behind the heavy cumbrances of the weighty oath-system of life, whereby we must constantly affirm to others that our word is trustworthy! Selah! Think about it! In our interaction amongst our own dear brethren, we should not have to call upon a higher power or authority to validate our statements! Like Paul in Galatians 1:20, **"Now the things which I write unto you, behold, before God, I lie not,"** or Jacob in Genesis 31:53, **"The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac."** **"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him"** (II Kings 5:20). Here in the very act of sin, Gehazi brings the Lord into the matter as a force of habit! If he had only considered what He was saying! Yes the Lord liveth and is watching me at this very moment as I flaunt Elisha's word and go to steal from Naaman...! Selah! Think about it!

Basically the main application from our text to take- is for us to know that our INTEGRITY is at stake every time we open our mouths- not just under oath! **"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned"** (Matt. 12:36-37). Not by our oaths alone will we be judged! But by the words of our life! Selah! Think about it!

The last phrase of both passages lead to serious consequences. **"...for whatsoever is more than these cometh of evil."** **"...lest ye fall into condemnation."** Do we really need to "pinky swear"? Do we need FAITHFUL servants to put their hands under our thighs (Gen. 24:2)? Can we

say "Corban" and it will be acceptable to God (Mark 7:11)? Is it alright to break a promise because we had our fingers crossed behind our back? Beloved reader, we know the answers! **"...but let your yea be yea; and your nay, nay!"** Selah! Think about it!

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Oh, I believe there are a couple of things we can glean from this verse in James. A few years ago I was working on a stone garden wall; it was the kind that is rounded and is staggered. The first row had to be laid in a sand type base and as I was tapping them into place (I was using the handle end of a small sledge hammer) I got my finger in the way. I had gloves on, but that did not cushion the blow to my finger in the least. I hit it so hard that the blood shot out between the finger and the nail. I rolled on the ground, called for my wife to get some ice, I almost passed out, got sick to my stomach but I never uttered on ill word (swear word). Oh, I did a lot of moaning and groaning and I am sure the reader is smiling but let me tell you it was not funny at the time, it was pure pain.

We have preached on this before and the illustration we have just given is a lesson that we do not need to use the world's vocabulary to let fly in the worst of circumstances. Cutting your finger with a knife, smashing your finger with a hammer, or hitting your head on an open cabinet door does not give us the right to use profanity to express our pain. And to use the Lord's name in vain is NO excuse, because we are in distress!

Another thing we can glean from this verse is the using of God's and Jesus' name in cursing someone out with a vile and hateful attitude. Using the Holy Name of God to "damn" (transitive verb in Christian belief, to condemn somebody to Hell or to eternal punishment; used emphatically or as a swearword to express annoyance, disappointment, or frustration with somebody or something) someone is here in James discouraged.

Years ago I hunted with a man that kept using God's name in vain, so I questioned him on why he was doing so, and his reply was, "every time I use God's name like that is praising Him." That is

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. What was the "first love" referenced in Revelation 2:4?

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"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4-5).

At least five clues are found in the passage concerning the "works" of the church at Ephesus:

1) **"...thou has left thy first love."** It is something they could leave, leave behind, or leave off doing. Also the use of the word "love" indicates a passion about this subject.

2) Christ exhorted them to **"remember therefore from whence thou art fallen,"** so again, it must be something that they could 'fall from.' Either a pedestal of some truth, or a position of prominence... It was also in recent memory that the fall occurred... another double clue!

3) His next mention of this particular failing, is to require them to **"...repent, and do the first works,"** so it evidently was either a sin of omission- a work they could properly start back doing again, after they realized the omission and repented. Or if a sin of commission, then they were doing something the wrong way! Repent and do it the first way again!

4) **"...do the first works"** indicates that the omitted works are of first or primary importance. This is reinforced in the fifth clue. But the word "first" could also mean chronologically imperative. Before they could continue on in any other work, they must return to the original, "first" labors...

5) If they did not repent, then Christ threatened the removal of their candlestick, or their very authority to be a church of Jesus Christ! This must CERTAINLY be a clue as to the importance of the doctrine or issue at stake...

Now, let us take these clues and follow them to their conclusion:

Clue #1 could reveal the passion of a young Christian to zealously witness for Christ of the saving Gospel. Also a young church would have the same zeal and diligence. Both Clues #1 and #4 would endorse this thought, as the Gospel is the "FIRST" part (chronologically) of the Great Commission of the Lord's churches.

You can not baptize or teach someone the 'all things,' until the effectual call of the Holy Spirit is revealed by the 'foolish' preaching of the outward call. So the "first love" could be to preach the sovereign grace of the gospel of Christ!

Clue #2 leads us to Galatians 5:1-4, **"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."**

I do not think it is any coincidence that the same Greek word is used here. The Galatian church was **"fallen from grace"** and the Lord exhorted the Ephesus church **"remember therefore from whence thou art fallen."**

Surely in an Arminian church where **"another gospel"** (Gal. 1:6 or II Cor. 11:4) is preached, they would fall under the category of a place where **"Christ is become of no effect unto you"...** Clue #5 comes into effect here in that BOTH the Galatian church and Corinthian church were threatened with candlestick removal in those relevant passages. (Corinth; to lose her virgin status, and Galatia; to be accursed.) Here again, we find evidence that the first love is a love of the sovereign grace of God in salvation.

Clue #3 stands as the clincher in a church that needed to purify itself from the man-made gospel of works, and to START again preaching the pure and unadulterated gospel of grace! They had left off preaching Christ and Him crucified and preached instead a hardened gospel mixed with the clay of men's works and legalism... adding circumcision and perhaps baptism to the sacramental grace of Christ's finished work!

May God help us to heed the warnings of this First Century church, and to love, cherish and proclaim the gospel of amazing sovereign grace! Selah! Think about it!

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I believe the first love hearkens back to the spiritual emotions, affections, and desires you had when you were first saved. When you first tasted that the Lord was gracious and had a sense of the fulness of pardoned sin, your heart was filled to overflowing with gratitude and affection for the One who loved you and gave Himself for you. Can you not remember the time when Jesus Christ, His Word, prayer, and fellowship with the saints of God delighted and satisfied you completely? When service to God was not looked upon as drudgery, but as a glorious privilege to be enjoyed? Can you not remember the days when you could not tell enough people about the power of Christ, the glory of the Gospel, and the wonders of His salvation? In those days there was no excuse able to keep you away from the things of God. In fact, you tried to put everything else out of the way so as to have the opportunity to become better acquainted with the Lord of glory who reigned supreme in your heart. The joy bells of communion rang in your soul. Prayer time was relished as a spiritual delight. The truths of God's Word were fresh and powerful every time you studied. You often found yourself praying **"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer"** (Psalm 19:14). The appointed times of public worship with the Lord's church caused you to exclaim: **"I was glad when thy said unto me, Let us go into the house of the LORD"** (Psalm 122:1). Deep thoughts and meditations upon the Lord Jesus filled your mind and heart with love causing you to say with the Shulamite girl: **"My beloved is white and ruddy, the chiefest among ten thousand... His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem"** (Song of Solomon 5:10, 16). There was no commandment too hard for you to obey and you were willing to

sacrifice anything and everything for the glory of God.

As I write these words I am smitten with fresh conviction of sin. How often do we allow the cares of this life crowd out our devotion to God? How willing are we to obey God in every area of our lives? How surrendered are we to His Lordship? What kind of example are we to other believers? Are we sold out and entirely devoted to our Lord? Is Christ less precious to our souls today than when we were first saved? Oh, that God would convict us all of our sin of leaving our first love in any measure or degree! Our devotion and love should grow stronger each day rather than diminish. May God deliver us from love of the world, self, and sin to be completely sincere and surrendered to His service.

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Two verses come to mind when we read Revelation 2:4 (Ps. 51:12) **"Restore unto me the joy of thy salvation; and uphold me with thy free spirit"** (Ps. 51:12). **"Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown"** (Jer. 2:2).

These two verses express to the reader the love we had for Jesus Christ when we were first converted. The first love "Jesus" here in our text is Himself, every Christian should be able to identify with this.

Remember the love we had for the Saviour when He revealed Himself to us. We were on fire, had zeal, and that nothing could stop us, or get in our way because we loved our Saviour so much. That is what David was asking for in Psalms 51:12. He wanted that joy, that love he once had for the Lord. There in Jeremiah we see the espousal, it is like when we first are married we have a love for our spouse that we think can never end or change until we have that first disagreement, than the spark seems to dull a little. Not that we love them less, but that spark seems to be dimmer as we go through the hard times. I love my wife more now than when we met and

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If You Believe the

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(Psalm 33:9). The Bible speaks of **"...God, who quickeneth the dead, and calleth those things which be not as though they were"** (Rom. 4:17). It is that sure. God is in absolute control. He is in such absolute control that He can call things which do not yet exist as if they did exist. What God says and promises are sure to come to pass.

Having looked at the two uses of **"did predestinate"** next let us consider the two places where the word "predestinated" appears: **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."** And, **"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will"** (Eph. 1:4, 5 & 11). Take note of two very important truths taught in these verses:

(1). First, God chose (past tense) in Christ those individuals whom He predestinated (past tense) **"before the foundation of the world."** God is completely in control of all things. His choices were not based on the creature's past or future good works. Nothing about God's predestination or any of His purpose of grace is dependent upon man, his wishes or his work. This is made clear by the following verses which speak of God choosing Jacob and refusing Esau: **"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;:) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated"** (Rom. 9:11-13). God's choice of whom He would save was **"not of works."** It was according to **"the purpose of God according to election."** Again the Bible says, **"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."** **"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"** (Rom. 9:15, 16 & 18). In fact it is God's delight to elect **"foolish things," "weak things,"** and **"base things"** **"that no flesh should glory in his presence"** (see I Cor. 1:27-

29).

(2). Notice next that God is sovereign, i.e. God does as He pleases without constraint or influence from sources outside Himself. Only if that is the case can it be said that God acts **"according to the good pleasure of his will"** and that He **"worketh all things after the counsel of his own will"** and that is exactly what these verses do say! His will is always done. He is in control. What He pleases to do He does. Isaac Watts wrote: "There's not a sparrow or a worm, But's found in His decrees; He raises monarchs to their thrones, And sinks them as He please." It is not that God is capricious, but that He does as He pleases. In fact His character is such that the Bible says, **"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"** (Num. 23:19). That His purpose or will is immutable (unchangeable) is clear from the statement, **"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed"** (Mal. 3:6). God's will, purpose, predestination, etc., are ever sure not because of man's actions for here Israel was not consumed though they were sinners. God does not change in His purpose! He may seem to change His direction, but His eternal purpose is as constant as He is.

The Bible teaches that God is in absolute control of all things – both good and bad. Those who sinned by killing Christ did God's will. The Bible says that Christ was delivered to His slayers by God's eternal plan and purpose. The Son of God, **"...being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain"** (Acts 2:23). And again, **"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done"** (Acts 4:27, 28). It may be said this way: "God is always in the action where the sin is, but never in the sin where the action is." The doctrine of God's "counsel," "determinate counsel" or "predestination" is true because God is in control of every detail of life: He saves whom He wants to save when He wants. **"...I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: (Isa. 46:9-10). "Thou**

art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). About God it was said, **"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"** (Dan. 4:35). **"But our God is in the heavens: he hath done whatsoever he hath pleased"** (Psalm 115:3). **"Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places"** (Psalm 135:6). **"For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"** (Isa. 14:27). **"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"** (Isa. 46:10). Because God is in absolute control of all things, Jesus could and did say, **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day"** (John 6:37 & 39). God is in control of and is the cause of all physical evil such as storms, earthquakes, etc., for the Bible says, **"...shall there be evil in a city, and the LORD hath not done it?"** (Amos 3:6). David wrote: **"Fire, and hail; snow, and vapours; stormy wind fulfilling his word"** (Psalm 148:8). Nahum 1:3 says, **"...the LORD hath his way in the whirlwind and in the storm..."** God is in control of all things! Because of this, the things that God has predestined or determined to come to pass shall come to pass. Jesus said His followers should rejoice because their **"names are written in heaven"** (Luke 10:20). About others it is said **"...whose names were not written in the book of life from the foundation of the world"** (Rev. 17:8). This tells us when the names of God's chosen people were written in the book of life - **"from the foundation of the world."** The names of God's children were not written down when they were saved or when they were baptized, but before any man or woman existed. Is your name written in the book of life from the foundation of the world? Only predestination could have arranged this. If you believe the Bible, you must believe in predestination.



Forum #1

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absolutely *"absurd"* (ridiculous because of being irrational, incongruous, or illogical, ludicrous).

James' warning is one of encouragement not to get so angry at someone to the point of asking God to damn that person to Hell with an oath by swearing. If a Christian gets that angry with someone then there is something definitely wrong with their life. If we get that angry then we fall into condemnation which means we are just as guilty as the person we want God to condemn.

We are to bring the Gospel of Salvation not damnation to lost people. **"Let your yea be yea; and your nay, nay..."** I have been among many who call themselves Christian that cannot **"bridle"** their tongue as seen in chapter 3 of James.

I cringe every time I hear a supposedly Christian man or woman (slip as they put it) use swearing and our Sovereign and Holy God's name in cursings! Did Jesus swear or use God's name to "damn" others? Exactly my point! And the use of "O My God" that is common place today is an injustice to our Father and the Creator of all things, to say the least! God Bless!

ROGER REED



Forum #2

(Continued from page 11) ♦

there is not anything I would not do for her, and I know she feels the same about me, but somewhere along the way the bright lights and the glisten of that love may have dulled some, maybe because of selfishness or the same routine of each and every day. But there is a difference; maybe we now see all the faults in each other that we never saw before. I do not know, other than there is a change from that first love.

I believe it is the same thing that happens when we see how churches really act and some of the things we see her members do, or do not do. Maybe it is when we go through our first argumentative business meeting and sit there in awe. Or maybe it is when we get into our first disagreement with an Arminian or lost person. But somewhere along the way we falter, Jesus never fails us, but we do Him. The next verse sums up the problem, **"Remember therefore from whence thou art fallen, and**

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Forum #2

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repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). The first love again is our love for Jesus, and all that we once did for Him (John 14:15) "If ye love me, keep my commandments." Do you keep His commandments as you once did? Do you know why Christ saved you? Do you know what you should be doing everyday for Him? Do you have the same fire today as when you were first saved? Have you told someone about Him today? If your answer to any of these questions is NO, then maybe you have lost your first love and need to pray as David did, "**Restore unto me the joy of thy salvation; and uphold me with thy free spirit**" (Ps. 51:12). True and pure love, whether in our marriage or serving the Lord, takes a lot of hard dedicated work, but the rewards are well worth the effort. Are you up to the challenge? God Bless!

ROGER REED



The White Horse

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must be hereafter." The last section is chapters 4-22, which means that the greater part of the Book of Revelation is a book of "**prophecy**" (Rev. 1:3). The last section primarily concerns the 7 year tribulation period on earth after the churches and the saints are caught up to Heaven (John 14:1-3; I Thess. 4:13-18).

In chapters 4 and 5 John is permitted to see the throne of God (Rev. 4:2-3), the four cherubs which stand before the Father's throne (Rev. 4:6-9), and the twenty-four elders who represent the redeemed host crowned in Heaven after the rapture (Rev. 4:4-5). Chapter 4 ends with the worship of the Father because of creation (Rev. 4:9-11).

Chapter 5 presents the Father holding a book of seven seals in His right hand (Rev. 5:1). This is doubtless the book of the Prophet Daniel sealed centuries before (Dan. 12:4). This is the book which gives the foreordained manner in which the Messianic Kingdom of Christ shall be established, by Divine judgments and the return of Christ. No one is found qualified to open the book in all Heaven (Rev. 5:2-4). Then Jesus Christ, the Lamb of God, comes forth "**to open the book, and to loose the seven seals thereof**" (Rev. 5:5-7). All Heaven rejoices over this

accomplishment. The chapter concludes with the worship of Christ because of redemption (Rev. 5:8-14).

In chapter 6 of the Book of Revelation we see the Lamb as He opens the seals. John is favored to see in advance what is to transpire under these seals in the tribulation period. The first four are usually called "the four horsemen of the Apocalypse." These four horsemen are introduced to John by the four cherubs around God's throne. The four horsemen form themselves into a compact history of events to transpire in the Seventieth Week of Daniel.

In Revelation 6 literal facts are presented under the form of striking imagery. It is a great error to assume all the Book of Revelation is symbolic as a-millennialists do, yet it is equally wrong to deny that it contains some symbols. Verse 1, chapter 1, indicates there are some symbols in this book: "**He sent and signified it by his angel unto his servant John.**" The meaning of the symbols are found in the Bible and are not left to human speculation.

The four horses of the Apocalypse are symbolic. They are interpreted for us in Revelation 6:8 which says: "**And power was given unto them over the fourth part of earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.**" The horsemen in many ways resemble the fourfold judgment of Ezekiel 14:21.

One "**kills with the sword.**" Verse 4 shows this to be the red horse. Another kills "**with hunger.**" Verses 5 and 6 indicate this is the black horse. Still another kills "**with death.**" Verse 8 reveals the rider of the pale horse is "**Death.**" This leaves only the killing "**with the beasts of the earth**" to be the white horse.

"A WHITE HORSE"

Why does the Scripture employ the term horse rather than an eagle or a lion? What did the horse suggest to the Oriental mind? It indicated power and conquest. Job 39:19-25 is a magnificent tribute to the strength and power of the horse. Proverbs 21:31 says: "**The horse is prepared against the day of battle.**" The Prophet Zechariah said that God made the house of Judah "**as a goodly horse in the battle.**" (Zech. 10:3). Usually, in the Bible a horseman and a warrior are synonymous terms: ". . . **they ride upon horses, set in array as men for war against thee, O daughter of Zion**" (Jer. 6:23). The white horse in Revelation 6:2 is a war horse, for he carries his rider "**to conquer.**"

But before I can go further I must identify the white horse and his rider. Theologians cannot agree on who he is.

A-millennialists point to Psalm 45 and Revelation 19:11 and allege the rider is Christ. Other of the a-millennial school hold the horseman to be the setting up of the Redeemer's kingdom, with the glorious success of the gospel when preached by Christ's apostles and others with the Holy Spirit sent down from Heaven. Methodius so understood the first seal, and he was followed by many early writers. Tertullian made the rider to be the Messiah as a warrior.

There are four reasons for rejecting the a-millennial view. First, the rider of Revelation 6:2 cannot be Christ for He is still in Heaven holding the book of seven seals. It is confusing to have Christ suddenly cease to be the slain Lamb before the Father's throne and to instantly change into a soldier on a white horse.

Second, it is difficult to reconcile the progress of the gospel and the setting up of the Messiah's kingdom with the war, famine, and death which follows in this chapter. There is a connection between the horse as one follows another. If the first is Christ, then He is associated with great woes upon the earth. It is extremely hard for me to believe that the Prince of Peace is going to work hand in hand with men like Ahab, Herod the Great, and Adolph Hitler.

Third, while there are some similarities between the rider in Revelation 19 and the one in Revelation 6, there is a much greater contrast. In chapter 6 the rider has a bow, in chapter 19:15 the rider has "**a sharp sword.**" In chapter 6 no name is given to the rider, yet in chapter 19:13, 16 a name is mentioned. In Revelation 6:2 the rider is given a crown (Greek--Stephanos---victor's crown in a race); in Revelation 19:12 the rider has "**many crowns**" (Greek--Diadema---crown of a sovereign monarch). The armies of Heaven follow the rider in Revelation 19:14, but the rider in Revelation 6:2 is followed by the red, the black, and the pale horse.

Fourth, a-millennialists ignore the interpretation given of the horses in Revelation 6:8. They reject the Divine revelation and replace it with their conjectures.

JOHN'S INTERPRETATION

In Revelation 6:8 John appears to make the white horse "**the beasts of the earth.**" Some would make this to mean the wild beasts of the earth will roam the countryside in search of food, eating the lame and sick who cannot help themselves (Ezek. 5:17; 14:15; 29:5). But if this is the true meaning why is there no reference to the man-eating beasts elsewhere in the Book of Revelation?

There are a number of later references to war, famine, and death in chapters 6-18, but not one to literal beasts eating people.

You will observe the word "**beast**" is plural in Revelation 6:8. Revelation 13 mentions in detail two beasts: the Antichrist and the False Prophet. Revelation 6:8 says "**the beasts of the earth,**" and Revelation 13:1-10 describes a beast rising out of a sea on earth and "**another beast coming up out of the earth**" (Rev. 13:11). In chapters 6-8 the beasts of the earth are said to "**kill.**" The Antichrist is seen in Revelation 11:7 as a killer beast and so is the False Prophet in Revelation 13:15. The Bible often employs the term "**beast**" to describe evil earthly rulers (Prov. 28:15; Dan. 7:17; Tit. 1:12). Thus I conclude that John identifies the white horse and his rider as the Antichrist and False Prophet.

Some will object saying that the rider of the white horse is called "he" not "them." But remember the horse and his rider are symbols. A literal horseman is not meant. This objection is overthrown by noting that the rider of the pale horse is called Death and Hell, even though the rider is spoken of in the singular (Rev. 6:8).

CHRIST'S DEFINITION

The parallel between the Olivet Discourse, recorded in Matthew chapters 24-25, and Revelation chapters 6-19 is well known to students of the Holy Scriptures. It is my firm belief that Jesus Christ identifies these horses in Matthew 24:4-7. The first thing he mentioned was false Christs. "**Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many**" (Matt. 24:4-5).

The entire period between the first and second advents of Christ is to be characterized by false Christs. In the days of the Apostle John there existed "**many antichrists**" (I John 2:18). The Man of Sin will come at the beginning of the tribulation and say to the Jews: "**I am Christ.**"

It is worth observing that both John and Christ mention the Antichrist and False Prophet in their writings (Matt. 24:23-25; Rev. 19:20). Both start the tribulation with the appearance of the False Christ.

PAUL'S IDENTIFICATION

In II Thessalonians 2:3-4 Paul describes a person who claims to be God: "**Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of**"

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The White Horse

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perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

According to the Apostle Paul, the first event to follow the departure of the saints is the revelation of the Man of Sin. When the Holy Spirit, the churches, and the saints are taken out of the way by the rapture, **"then shall that Wicked be revealed"** (II Thess. 2:8). Is it accidental that Jesus Christ, the Apostle Paul, and the the Apostle John begin the tribulation with the appearance of the Antichrist?

WHY IS IT WHITE?

Among the Romans it was customary for a mighty conqueror to ride into a city in triumph on a white horse. John pictures the Antichrist's rise and reign by this symbol. The Man of Sin rides upon a white horse, the emblem of innocence, purity, and prosperity. He rides on this color of horse to imitate Christ, who rides from Heaven on a white horse in Revelation 19:11. In the Antichrist on a white horse we are to see Satan's imitation of the second Coming of Jesus Christ and His Millennial Kingdom on earth.

"HE THAT SAT ON HIM HAD A BOW"

What is the meaning of the white horse having a rider with a bow? The bow was a common instrument of defense or attack found in all rude nations (Gen. 27:3; 48:22; 49:24; Josh. 24:12; I Sam. 18:4; Ps. 37:15; Isa. 7:24). It must tell us something about the political power of Antichrist which effects political changes upon earth. This hieroglyphic painting of a man on horseback represents the sovereignty gained by the conquest of the kingdom of the Man of Sin. Antichrist has a bow, but no arrows. This suggests bloodless conquest. This royal warrior of world wide fame is to have a brilliant career of almost bloodless victories. Here are all the triumphs and conquest of Alexander the Great without a tremendous amount of bloodshed and slaughter.

The Jews who returned from Babylon in Nehemiah's time were armed with **"swords, their spears, and their bows"** (Neh. 4:13). In Bible days hand to hand combat required a sword. A battle at a short distance required a spear, while in a more distant warfare a bow was used. The idea in Revelation 6:2 seems to be wars and rumors of wars afar off, yet not of a deadly nature at the home of

Antichrist.

The Antichrist will engage in some wars at the beginning of his career (Dan. 7:24); however, his main approach will be to go around crying **"peace and safety"** (I Thess. 5:3). The world dictator will be skilled in diplomacy and a master of negotiation (Dan. 11:21). To him Satan is to give **"a mouth speaking great things"** (Rev. 13:5) by which the non-elect world is deceived (II Thess. 2:9).

The United Nations today have many problems facing them which seem to defy solution. We live in a time when the leaders of the nations of earth have failing hearts because of **"those things which are coming on the earth"** (Luke 21:26). Nations in the United Nations war among themselves. There is the problem of pollution, the lack of needed energy, overpopulation, and the demand for food to feed earth's starving millions. Human reasoning maintains that all these problems can be solved by a one world government which is controlled by a strong man. Any man who could solve these problems with limited war and bloodshed would be welcomed by all nations on earth.

The Man of Sin will come on the world scene backed by world Communism, a system which already controls over half of the world and influences the rest. Antichrist goes forth with the power of the one world church behind him, an organization which at present has swallowed up all major Protestant denominations and is now ready to devour the Catholics and apostate Baptists. This noble strategist comes with a solution to the Middle East mess. The bionic man promises to solve all the economic and social problems of the whole world. The whole non-elect world is destined to wonder and worship the Beast of Revelation 13, the Devil's false Christ, who will be given the rule of the world.

"A CROWN WAS GIVEN UNTO HIM"

The **"crown"** mentioned here is Stephanos in the Greek, which means a chaplet of laurel leaves which was bestowed upon the victor at the Grecian games. John tells us the crown was **"given"** to the rider, signifying the rider had been victorious and would continue to be victorious. He had conquered and would conquer. John does not inform us here who the giver of this crown was. He merely reveals that a crown is given to him by another.

By looking to other chapters we discover the grantor of this victor's crown. Revelation 13:2 discloses: **"And the dragon gave him his power, and his**

throne, and great authority" (ASV). The dragon in this verse is identified as **"the Devil, and Satan"** in Revelation 12:9. A crown is the symbol of sovereign power. Thus Antichrist is to receive **"all the kingdoms of the world"** from the Devil, an offer Jesus Christ refused (Matt. 4:8-9); Luke 4:5-6).

At the beginning of the tribulation period Satan will bring the Antichrist to power by a confederacy of ten nations in the Land of Europe (Dan. 7:24-25; Rev. 17:12-13). The Antichrist, having conquered three of the ten nations (Dan. 7:24) in Europe, will go forth to conquer more. His conquest will culminate when power is **"given him over all kindreds, and tongues, and nations"** (Rev. 13:7). The Devil's Masterpiece, Antichrist, is to become the Master of the united nations of earth.

The hour is late in the history of the

earth. The stage is set for the appearance of this world dictator. The only reason he has not appeared is because the saints have not been taken out of the world. His identity can only be known after the departure of the saints. The next great event in God's program for His people is their rapture to glory. This will be immediately followed by the rise and reign of Antichrist.

Unsaved friend, if the rapture occurs today you will be left behind to endure the rule of Antichrist. It would be far better to know Christ and be ready to go in the first stage of the first resurrection. At any moment Christ may come secretly and suddenly to catch away His elect to glory. Paul tells us the Lord is coming to gather out only those who **"believe that Jesus died and rose again"** (I Thess. 4:14).



THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read.

Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

CDC: U.S ABORTION RATE HAS FALLEN

(WNS)--U.S. abortions fell 5 percent in 2009, the biggest one-year decrease in at least a decade, according to a report from Centers for Disease Control and Prevention (CDC) on Nov. 21. While the exact reasons for the decline are difficult to pinpoint, an Associated Press report attributed the falling numbers to more people using contraceptives like intrauterine devices, condoms, and the "morning-after" pill. It also said the economic recession may have led more women to be more careful because they cannot afford to get pregnant.

SAN FRANCISCO BANS PUBLIC NUDITY, WITH EXCEPTIONS FOR LGBT EVENTS

(WNS)--After Feb. 1, San Franciscans will have to get dressed before leaving home. On Nov. 20, in a 6-to-5 vote, the San Francisco Board of Supervisors approved a ban on public nudity, *The New York Times* reported, but some wonder if it's enough. Randy Thomasson, president of SaveCalifornia.com, said the ordinance is a start but that it still allows open nudity, demonstrations of sadomasochism, and other such practices at city events such as the annual lesbian, gay, bisexual, and transgender (LGBT) pride

parade and the Folsom Street Fair. The ban also doesn't include women who choose to go topless. "Female public nudity is dangerous to women and girls because it portrays them as sex objects and stimulates potential rapists," said Thomasson. As for male nudists in San Francisco, Thomasson said they behave "like animals, dehumanizing themselves. They see themselves only as flesh, not spirit." City Supervisor Scott Wiener, who represents the Castro district, introduced the public nudity ban after the number of habitual nudists increased, as did complaints from residents and business owners, the *Times* reported.

JUDGE RULES HOBBY LOBBY MUST PROVIDE ABORTIFACIENTS TO EMPLOYEES

(WNS)--A federal judge in Oklahoma ruled Nov. 19 that the craft chain Hobby Lobby must comply with the Obama administration's contraceptive mandate. The company, which sued the federal government over the mandate in September, does cover contraceptives through its employees' health insurance plan. But the company does not cover abortifacients Plan B (the "morning after" pill) and Ella (the "week after" pill),

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based on the convictions of the Green family, the company's evangelical founders and owners. "It is by God's grace and provision that Hobby Lobby has endured," said David Green, Hobby Lobby's founder and chief executive officer, in a statement. "Therefore we seek to honor God by operating the company in a manner consistent with Biblical principles." The company isn't quiet about its commitments: It runs ads in newspapers nationwide during Christmas and Easter proclaiming the gospel, closes its stores on Sundays, and has chaplains on staff.

BIRTH CONTROL PILLS COULD BECOME OTC

(WNS)--Birth control pills are one step closer to being as easy to purchase as aspirin -- and according to a statement issued Nov. 20 by the nation's largest group of obstetricians and gynecologists, that's how it should be. But others, like Threesa Sadler, executive director of Raffa Clinic, a pro-life pregnancy resource center in Greenville, Texas, aren't so sure. Sadler, a licensed vocational nurse, said she saw this coming the moment "morning-after" pills became available over-the-counter, as the emergency contraceptive has a higher dose of estrogen and progestin than normal birth control pills, but that doesn't eliminate her concern. From a medical stance, Sadler is against the pill becoming so readily available because of the numerous health risks involved. The Federal Drug Administration said it was willing to meet with any company interested in making the pill nonprescription, to discuss what, if any, studies would be needed.

LIBERTY UNIVERSITY GETS ANOTHER CHANCE AT OBAMACARE

(WNS)--The U.S. Supreme Court on Nov. 26 gave Liberty University another chance to challenge the individual and employer health insurance mandates that serve as the foundation for Obamacare. Earlier this year, the justices declined to hear all pending challenges to the healthcare reform law after they upheld its constitutionality in June. But lawyers from Liberty Counsel, the legal group representing the school, refiled their appeal, insisting their case deserved a second look in light of the court's ruling. Liberty, one of the largest Christian colleges in the country, filed the first private lawsuit against Obamacare in 2010. The school argued Congress lacked the authority to pass the healthcare reforms and insisted constitutional protections for freedom of religion should exempt employers from requirements to provide access to abortions or abortifacient drugs. The case

now goes back to the 4th Circuit for a full hearing.

TEMPORARY REPEAL IN CONTRACEPTIVE MANDATE CASE

(WNS)--The first ruling from a circuit court on the healthcare law's contraceptive mandate went against the Obama administration on Nov. 28. The 8th U.S. Circuit Court of Appeals issued a temporary injunction against the mandate on behalf of O'Brien Industrial Holdings, a Catholic-run mining company in St. Louis. On its website the business says its mission is "to make our labor a pleasing offering to the Lord." The Catholic owner, Frank O'Brien, objected to covering contraceptives for his 87 employees. A federal judge dismissed O'Brien's lawsuit in October, saying that because the owner was only indirectly paying for contraceptives, the mandate was not a burden on his religious freedom. But now the Catholic company is exempt from the mandate while the circuit court considers the merits of its case.

CHOOSING LIFE PLATES VIOLATE CONSTITUTION, COURT RULES

(WNS)--A federal court ruled last Friday (Dec. 7) that North Carolina's "Choose Life" license plates violate the Constitution because the state does not offer a pro-abortion alternative. The American Civil Liberties Union filed a lawsuit against the North Carolina Department of Transportation in 2011. Mark Creech is executive director of the Christian Action League, one of the groups that worked for nine years to get the pro-life plate. "Prior courts have ruled that the encouragement of child birth is a legitimate government objective," Creech told CitizenLink. The ruling, if it stands, could throw into chaos similar programs in other states. Choose Life plates are available in 28 states and pro-abortion plates are selling in only four, Creech said. The State of North Carolina has not said if it will appeal the ruling.

NEW MEXICO'S "DIRTY LITTLE SECRET"

(WNS)--The New Mexico Medical Board held a disciplinary hearing in early December for an abortionist who botched a procedure at 35 weeks. The hearing highlighted New Mexico's lax abortion laws, which allow for abortions up to the day of birth and often are paid for with taxpayer dollars. Shelley Sella of Southwest Women's Options in Albuquerque is accused of performing an induction abortion in May 2011 on a woman who previously had a Caesarian Section, which should have disqualified her from the procedure. Sella also overused uterine stimulants to increase the severity of the woman's contractions until the uterus ruptured and she was rushed to a hospital.

Induction abortions skirt the federal ban of partial-birth abortions by killing the baby in the womb through injections that cause cardiac arrest. The abortionist then gives the mother drugs to induce early labor. The baby is delivered whole or dismembered. New Mexico's policy of having Medicaid cover late-term abortions, even without a medical reason, only makes the situation worse, said Troy Newman, Operation Rescue president. "It's their dirty little secret," he said. In 2011, tax money paid for 1,786 abortions. The New Mexico Medical Board will decide Sella's case in three months.

MIXED RULINGS ON LAWSUITS AGAINST CALIFORNIA'S GAY THERAPY BAN

(WNS)--Two California federal judges issued opposing rulings this week in separate lawsuits filed against California's law banning minors from receiving counseling to change their sexual orientation. On Dec. 3, federal Judge William Shubb granted a preliminary injunction for three plaintiffs represented by Pacific Justice Institute (PJI), ruling that the law violates the First Amendment rights of therapists who oppose same-sex attraction. But a day later, Judge Kimberly J. Mueller refused to block the law in a separate case, with plaintiffs represented by Liberty Counsel. Mueller said the Legislature and governor had enough grounds to enact the law, since multiple health groups have discredited the therapy. California became the first state in the nation to pass this type of bill in September. The bill, introduced by state Sen. Ted Lieu, D-Torrance, banned sexual orientation change therapy for all minors and required adults to sign a release form stating that the counseling is ineffective and possibly dangerous.

ATHEISTS STRIKE TIMES SQUARE

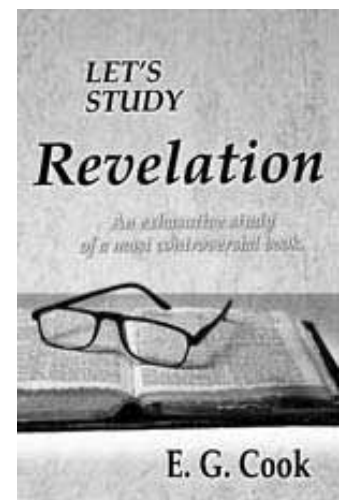
(WNS)--The group American Atheists has put up a billboard in Times Square with an anti-Christian message. The billboards feature a picture of Santa Claus and the caption, "Keep The Merry!" Below Santa is a picture of Jesus with the caption, "Dump the Myth!" American Atheists' David Silverman told Fox News, "Most Christians are really atheists who feel trapped in their family's religion. They need not be Christian to enjoy the holiday season." Silverman said a private donor paid more than \$25,000 to have the billboard posted above a nightclub in the crossroads of the world for one month, ending Jan. 10, 2013. "We chose Times Square because it is a place where people go to shop and be festive, which has nothing to do with religion," Silverman said. Lamar Outdoor, the advertising giant that leased the space to Silverman's group, said it wasn't the company's place to censor the message.

INTERNATIONAL BRIEFS BRITISH BOY SCOUTS DISTANCE THEMSELVES FROM GOD

(WNS)--Prospective Boy Scouts in Britain could soon be allowed to join the organization without pledging to uphold their "duty to God." A group of atheists, joined by TV adventurer and self-proclaimed Christian Bear Grylls, has asked the Scouts of Britain to consider providing an alternative Scout Promise for children who don't believe in God. No one involved with the organization seems to question how much value a pledge can have if it can be modified to fit any circumstance. In fact, many British Scout leaders see removing God as a step forward for the organization.

NUMBER OF CHRISTIANS IN U.K. DOWN

(WNS)--United Kingdom census data show the U.K. now has 33.2 million people who claim to be Christian. That number is down from 37.3 million in 2001 -- a drop of four million, or almost 7 percent. More than 25 per cent of people (about 15 million people) said they had no faith, up from 14.8 per cent a decade earlier, while the proportion of Muslims rose from 3.0 per cent to 4.8 per cent (about 3 million people). The third most popular religion was Hinduism, with 1.5 per cent of the population, while 0.8 per cent were Sikhs and 0.5 per cent Jewish. The weirdest finding from the survey: about 180,000 people claimed to be followers of the Jedi religion featured in the movie "Star Wars." But even that number's down. In the 2001 survey, 400,000 Brits aspired to the Force.



This book was originally published in 1970. It has been out of print for many years.

The book is paper back and consists of 197 pages. Also, included in this reprint is a short biography of Bro. Cook by Elder Milburn Cockrell.

The retail price of the book is \$11. Please add \$2.50 for postage.

Discouragement

By Arthur W. Pink
(1886 - 1952)



To become discouraged is natural, yet it is neither glorifying to God, useful to ourselves, nor helpful to our brethren. It was not so in the above instance. The im-

mediate sequel is most solemn, for the very next thing recorded is "They spoke against God and against Moses, and said: Why have you brought us up out of Egypt to die in the desert? There is no bread! There is no water! And we detest this miserable food!" (Num. 21:5). And that, my reader, is written for our instruction and warning, for us to take heart and recognize the dangers attending a spirit of discouragement! It is but a very short step from discouragement to open murmuring against God! That one consideration should be sufficient to convince us that so far from a state of discouragement being an innocent infirmity which we may fairly excuse, it is an insidious sin of which we need to make conscience and against which we should pray earnestly. The Lord at once manifested His displeasure against Israel by sending fiery serpents among the people—so that many of them died.

It is not a weakness to be excused—but a fault to be confessed. While it is true on the one hand that circumstances alter cases, and therefore sweeping generalizations and condemnations are to be avoided; yet on the other hand, we must never condone anything which is wrong in the sight of God; and if we are guided by the light of His Word thereon, then it is clear that a state of discouragement is sinful.

When David was dejected, he did not resort to self-pity or regard it as something which was inevitable—but betook himself to task for the same: "**Why are thou cast down, O my soul?**" (Ps. 42:5). Why this faithless fainting, this childish fretfulness? He chided himself for the same, and it is striking to note that twice more (Ps. 43:5; 42:5,11) he refused to yield to this spirit of gloom, and inquired into the cause of it. If at first he succeeded not in casting it off, he tried and tried again.

Some are likely to object, "It is natural to become discouraged: there are occasions when the strongest cannot prevent their hearts from being cast down. There is much in this world which

has a depressing influence upon the Christian. There is not a little in his own experience which depresses him; while the response he meets with from others in return for his best-meant efforts often throws a dampener upon him." But the very fact that such a spirit is "natural" at once exposes its evil character—it is not spiritual! It is a thing of the flesh, and not a product of the workings of grace within us; and therefore, it is to be reprobated and not palliated. However melancholy may be our temperament, low our natural spirits, poor our health, or distressing our circumstances—it is wrong to yield to spirit of defeat, for the soul to become cast down, and unfitted for the cheerful discharge of our duties and the enjoyment of our privileges.

Of our sinless Savior, it was prophesied that, despite all the opposition and trials He would encounter, "**He shall not fail nor be discouraged**" (Isa. 42:4). It is because we fail, that we become discouraged—a further proof that it is a sin to be mortified and not excused.

What are the more immediate causes of faint-heartedness?

1. Distrust of God. Is not that plainly intimated by the words of David when he was chiding himself for his soul being cast down: "Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God" (Ps. 42:11). It was because he had allowed the difficulties of the way to take his eyes off the Lord that he had become dispirited.

Was it not also the case with Israel in the above incident? When the Lord turned their course from a direct approach unto Canaan and led them back into the borders of the desert, they were "**much discouraged**." They doubted God's goodness unto them—and questioned the wisdom of His guidance. And do not the subtle operations of unbelief lie behind our discouragements? Are they not due to a lack of faith that the very objects which dismay us are among the "all things" God has promised He will work together for good? If we concentrate our attention on the seen things, rather than on the unseen—we soon weaken and pine.

2. Discontent with God's provision. When faith in God's goodness and wisdom ceases to operate, then dissatisfaction takes possession of the heart. Unbelief breeds fretfulness with our lot and circumstances, and prevents our enjoying the portion God has given us. Discouragement, when analyzed, is being displeased with the place or portion God has assigned us. It was so with Israel. They did not relish the fare

which He had so graciously given them. "**Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water**" was the language of peevishness. The real reason for their disaffection was expressed in "We detest this miserable food!" (Num. 21:5). Sad condition of soul was that! They were "much discouraged because of the way," because the day and fare of the wilderness ministered not unto their carnal lusts.

3. Self-will. That is the root both of our distrust of God and our discontent with His provision. Discouragement is nothing less than a rebelling against the sovereign dispensations of God! It was so with Israel. They were chagrined because things were not going as they wanted. They desired to press forward in a direct course unto Canaan; and since the Lord determined otherwise, they were cast down—much like spoilt children who are allowed to have their own way, and murmur and sulk if they be denied anything.

And is it not thus, at times, with many of God's children? Most of our discouragements are due to the dashing of our hopes, disappointments in either things or persons from whom we looked for something better. But disappointment is really a quarreling with God's appointment. It is lack of submission unto God. Discouragements issue from our longings remaining unrealized—from our plans being thwarted, our wills being crossed: it is nothing but vexation of spirit and insubordination to the divine will.

4. Impatience. That also appears plainly in the above incident. Israel chafed at the delay. They wanted to reach their objective by the short-cut, and when a roundabout course was appointed them, their spirits fell, and they gave way to complaining. Unless we prayerfully heed that exhortation, "**let patience have her perfect work**" (James 1:4), we shall often become faint through discouragement.

The work which God has appointed patience to do—is to wait His time. Patience is a contented endurance of trials which enables a Christian to bear up under them; whereas impatience is an ill-humored resentment against anything which checks the attainment of our desires—and a sinking of spirit which saps our energies when the hindrance persists. Like Israel, only too often we are "**discouraged because of the way**." But we ought not to be so, for God has not promised us a smooth and easy passage through this world—but has told us that

◊ (Continued on page 17)

Discouragement

(Continued from page 16) ♦

“we must through much tribulation enter into the kingdom of God” (Acts 14:22).

We turn now to consider the correctives of discouragement; and obviously, these must be a diligent and resolute opposition to those evils which work in us faint-heartedness. As we have previously intimated, most of our discouragements result from disappointments; and they, in turn, issue from unrealized expectations—the dashing of our hopes. Whether it be persons or things, when they yield not that which we look for—our souls are cast down. And the stronger our expectation, the keener our disappointment when it be not fulfilled.

1. Learn then, dear reader, to hold all temporal things with a light hand. Discipline yourself to do so. **“Set your affection upon things above not on things on the earth”** (Col. 3:2). There is nothing whatever under the sun—which can satisfy the heart; and if we seek our gratification therein, then **“vexation of spirit”** (Eccl. 1:14) will be our certain portion! God is a jealous God—and will brook no rival; and if we make an idol of any object—He will break it to pieces or give us to discover it is made of clay! Be careful then, not to make too much of the creature. The less we expect from others, even from fellow saints, the less shall we be disappointed and discouraged.

2. Cultivate a life of faith. A being unduly occupied with the creature—is an evidence that faith is not in operation, for faith is ever engaged with unseen things. Israel’s despondency in the wilderness, was due to their eyes being removed from the Lord. When the disciples became so faint-hearted and affrighted in face of their storm-tossed boat, Christ put His finger upon the seat of their trouble by saying, **“Why are ye fearful, O ye of little faith”** (Matt. 8:26)?

And how is a life of faith to be cultivated? By daily meditating on God’s Word, for that is its appointed food: **“Nourished up in the words of faith”** (I Tim. 4:6). If that spiritual food is neglected, then faith will weaken and languish—more specifically, by laying hold of and making the divine promises your own. If you rest upon the promises of men—they will prove but a broken reed; but if we count upon God’s fulfilling His covenant engagements—we shall not be disappointed, for **“faithful is he that calleth you, who also will do it”**

(I Thess. 5:24). **“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee”** (Isa. 26:3).

3. Cultivate a spirit of contentment. That was where Israel failed: their discouragement sprang from dissatisfaction with the provision God made for them—lusting after the fleshpots of Egypt, they wearied of the manna. There can be no peace of mind or rest of soul, while we are displeased with the portion God has allotted us. But how is our proneness unto such sinful dissatisfaction to be overcome? By diligently and daily seeking grace to heed that precept, **“Keep your lives free from the love of money—and be content with what you have, because God has said: Never will I leave you; never will I forsake you”** (Heb. 13:5).

It is the spirit of covetousness which makes real contentment impossible. They who are greedy, cannot enjoy what God has already given them. O how we punish ourselves by our inordinate desires!

It is not the possession of things which brings satisfaction—but the use we make of them and the pleasure we get out of them. Be thankful for God’s present mercies, and trustfully leave the morrow with Him. Count your many blessings—and develop the habit of gratitude.

4. Let your surrender to God’s sovereignty be more complete and constant. Israel were peeved and dejected because they could not have their own way; and much of our discouragement springs from the same evil root. The corrective lies in yielding ourselves to the good pleasure of God. He apportions His favors as He pleases; and it is not for us to murmur at the same—but rather to say from the heart, May **“the will of the Lord be done”** (Acts 21:14).

Shall the creature quarrel with the Creator, because He has bestowed this and that upon his fellows—and withheld the same from him? To do so is horrible arrogance and presumption. But how am I to learn the holy art of meekly acquiescing unto divine providence? By living under an habitual sense of your own unworthiness in the sight of God; realizing daily that **“It is of the LORD’S mercies—that we are not consumed”** (Lam. 3:22). Nothing will so much render us submissive to God’s dispensations, than the remembrance that He is dealing far better with us—than we deserve!

5. **“In your patience possess ye your souls”** (Luke 21:19). Israel’s discouragement sprang from their failure at this very point. They became disheartened at the prospect of a

circuitous course—rather than a direct approach unto Canaan. Much of our discouragement is really a chafing over God’s delays. What is the corrective?

Self-discipline, the mortification of the spirit of restlessness and fretfulness. Cultivate **“a meek and quiet spirit”** (I Peter 3:4). But how is that to be achieved? By faith’s recognition that God has charge of our affairs, for that enables us to calmly endure whatever He appoints. **“He that believeth shall not make haste”** (Isa. 28:16). Israel failed, as we often do, because **“they waited not for his counsel”** (Ps. 106:13).

Daily beg the Lord to place His cooling hand upon your fevered flesh. Only by waiting on God and for Him—shall we maintain peace of mind, cheerfulness of heart, and steadfastness in the performance of duty.

The cure of discouragement. **“And David was greatly distressed...but David encouraged himself in the LORD his God”** (I Sam. 30:6). The context is very solemn, showing that the best of men—are but men at the best. Seeking help from the ungodly, David had placed himself under obligation to the king of Gath. He had pretended to be a friend of the Philistines, and the enemy of his own people. Accordingly, Achish determined to make use of David and his men, in the attack he had planned upon Israel. But the Lord turned the hearts of the other **“lords of the Philistines”** against David (I Sam. 29:2-7), and Achish was obliged to dispense with their service, so that they were allowed to depart. Unconscious of the sad disappointment awaiting them, David and his men made for Ziklag, where he had left his wives and children.

Arriving there on the third day, **“When David and his men came to Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive. So David and his men wept aloud until they had no strength left to weep”** (I Sam. 30:3-4). That was an experience calculated to overwhelm the stoutest soul. Arriving at the place where he had left his family and possessions, the city was a mass of smoking ruins, and those whom he loved were not there to welcome him.

Broken-hearted over this calamity, further trouble now came upon David, for his men murmured and mutinied, **“for the people spake of stoning him!”** (I Sam. 30:6). They blamed their leader for having journeyed to Achish and leaving Ziklag defenseless, and for provoking the Amalekites (I Sam. 27:8-9), who had thus avenged themselves. To add to his grief, David knew that his

own folly had brought down upon him this sore chastisement of the Lord. **“And David was greatly distressed.”** He had cause to be so! Never before had he been called upon to drink so bitter a cup.

What, then, was his reaction? Did he yield to his sorrow and sink into abject despair? No! He **“encouraged himself in the LORD his God.”** That was where he found relief: that is the grand remedy for faint-heartedness! David had sinned grievously—but conviction and contrition were now wrought in him.

First, then, he took heart from the mercy of the Lord. God had promised His people that **“if they shall confess their iniquity”** and **“be humbled”** and **“accept of the punishment of their iniquity,”** He would **“remember”** His covenant with their fathers (Lev. 26:40-42). It was on that ground he now acted: **“David encouraged himself in the LORD his God”—that is, his covenant God.** “I acknowledge my sin unto you...I said, I will confess my transgressions unto the LORD; and you forgave the iniquity of my sin” (Ps. 32:5). However low the saint may fall, if he humbles himself before God, and confesses his sins, he may encourage himself in the divine mercy, for **“the mercy of the LORD is from everlasting to everlasting”** (Ps. 103:17).

Second, he encouraged himself in God’s righteousness: **“I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me”** (Ps. 119:75)—and that took the sting out of it.

Third, David encouraged himself in God’s goodness. He reviewed God’s favors to him in the past, and recalled how often He had delivered him from trying situations.

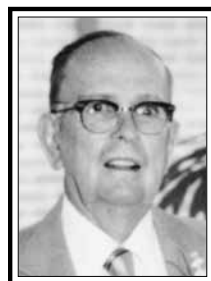
Fourth, he encouraged himself in God’s omnipotence, realizing that nothing is too hard for Him, no situation hopeless unto His almighty power; assured that He was able to overrule evil unto good, and to bring a clean thing out of an unclean.

Fifth, he encouraged himself in God’s promises: he **“hoped in God”** (Ps. 119:74), counting upon Him to undertake for him. When we are at our wit’s end—we should not be at faith’s end—but trust in God’s sufficiency. David had sadly departed from God—but now he turned unto Him in penitence and faith. Nor did the Lord fail him: read the sequel (I Sam. 30:7-8) and behold how God enabled him to overtake the Amalekites and recover **“all”** (I Sam. 30:18-19)! When discouraged, encourage yourself in the Lord your God!



What Made the Lord's Church A Baptist Church

By E. G. Cook
(1898 - 1986)



prepare the way before Him. Here in John 1:6 we see Him doing just that. And in Luke 1:17 we are told that he was sent **"to make ready a people prepared for the Lord."** Our Lord was

planning to organize His first church. He did not want just any and everybody in His church. He was not interested in numbers too much. He wanted people who had been prepared for membership in that church. So in Malachi 3:1 He said He would send His messengers to prepare the way for Him. In John 1:6 we see Him sending that messenger. And in Luke 1:17 we learn that this messenger was sent to prepare a people for the Lord.

Then the next thing we see in John 1:6 is that his name was John. I have heard people say that his name was John the Baptist, but God's Word says his name was John. Then in Luke 1:60 his mother, Elizabeth, said, **"He shall be called John."** In verse 63 his father, Zacharias, said, **"His name is John."** That gives us all the proof we need for us to know that his name was John. I have heard others say he was called John the Baptist because he baptized. The old devil never sleeps, not even a short nap. He is always looking for some way to cover up the truth of God's Word. And the pathetic thing about it is, he always finds a lot of people who love his cover ups. But if you notice in Matthew 3:1 we read, **"In those days came John the Baptist, preaching in the wilderness of Judaea."** So here we see that he was John the Baptist before he ever preached a sermon, much less baptized anyone. Please remember, his name was John, but before he started preaching his first sermon he was John the Baptist. Brother Wayne Cox very ably put it when he said, "When God got ready for a man He made Adam, and when He got ready for a Baptist He made John." John was a God-sent Baptist preacher who was sent on before our Lord for the purpose of preparing the material He was to use in bringing His first church into existence.

Now that we see that John was a God-sent Baptist preacher, and that he prepared the material out of which our Lord formed his first church, let us consider what kind of church,

He formed. In Ephesians 1:2 and in Colossians 1:18 we are told plainly that Christ is the head over the church. And in Matthew 3:13-17, we see Him who is head over His church, coming a long way in order to be baptized by a God-sent Baptist preacher. Surely you will agree with me that His being baptized by a Baptist preacher made Him a Baptist. And since this Baptist preacher prepared the material out of which He formed His first church, it goes without saying that this material was Baptist material.

In I Corinthians 12:28 we are told that Christ put the apostles in the church first. That made them the charter members in that first church. Then in Acts 1:21-22 Peter tells us that the one who was to take the place of Judas Iscariot must be one who had been with them all the way from John's baptism. This certainly means that all the apostles had been baptized by John the Baptist. So, since the head of the church was a Baptist, and since all the charter members were Baptists, who can deny that the first church ever brought into the world was a Baptist church?

Someone may say, "Why did our Lord not call it a Baptist church?" To make a long story short, if the great imitator had not started his church-building activities there never would have been any need to designate His church. Our Lord never had any intention of starting more than just one kind of church. And may I add, He has never started but that one.

Now that our Lord had brought His church into being he began to give her the instructions He wanted her to have. In Matthew 18:15-17, I Corinthians 5:1-7, II Thessalonians 3:6 and other references He commanded His churches to discipline those who failed to live up to the instructions He had given. We want to notice that these instructions were given to His church that was already in existence, and that He did not give His churches any command to pass these instructions on to other kinds of churches that might come on the scene hundreds of years later. It was left up to Martin Luther to give instructions for his church. The same was true for John Calvin and all the other church builders. In I Corinthians 14:34 Paul says, or rather the Holy Spirit says through Paul, **"Let your women keep silence in the churches."** In I Timothy 2:11-15 we are told why the women are to keep silence in the churches. There we are told that it is because Eve was deceived. Most certainly these instructions are given to the women only in the Lord's churches. If Martin Luther, John Calvin and other church builders did not object to it, I see

nothing wrong for the women in those churches to get in the pulpit and preach, jump over pews and chatter like a drove of frustrated jay birds. If the head of those churches did not object to all this kind of thing we certainly have no right to do so.

In Matthew 28:19-20 our Lord gave His churches their marching orders. Here He told them to make disciples among all nations, baptize them, and then, and only then, to teach them all things He had commanded them. Part of the great gulf that has been fixed between His churches and others is what is called the mode of baptism. It seems that John Calvin's church had a desire to go back to the Lord's mode of baptism. A committee of twenty-five men were chosen to determine what mode their church would practice. Twelve of them voted to go back to immersion. But our Lord did not want John Calvin's church to have even one reason for contending that she was the Lord's church. In Proverbs 21:1 we find that the Lord turns even the king's heart any way He wants that king to go. So He just put it in the hearts of thirteen of the men on that committee to vote to practice their mama's mode of baptism. Our Lord runs the show, even in the other men's churches. It is so pathetic to see people trying to justify sprinkling as a mode of baptism. When they do that they allow their gross ignorance of the Greek word BAPTIZO which our Lord and His disciples used. This word means immersion, and for anyone to try to justify sprinkling as a mode of baptism is like trying to prove that a round ball is square.

In Acts 20:28 we learn that Christ purchased His church with His own blood. In Ephesians 5:25 we learn that He loved His church and gave Himself for it. Please remember, when this took place there was no other church in the world for Him to pay that price for. And there is no other church in the world that He would pay such a price for. So is it not wistful thinking for us to try to think our Lord would purchase Martin Luther's church that would not come on the scene for some fifteen hundred years with His own precious blood? He has put that great gulf between His churches and all other churches. So why would He give Himself for something called a church when that something differs from His churches as much as day differs from night?

Part of the great gulf that Christ has put between His churches and others is the way by which one enters the Lord's Church. There is only one way by which

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What Made the

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a person can get into one of His churches and that is by profession of faith in Jesus Christ and Scriptural baptism. A person may transfer from one of the Lord's churches to another by means of a letter, or under certain conditions by a statement, but there is just one way to get into one of His churches. Scriptural baptism is immersion of a born-again believer by the authority of one of our Lord's churches. The Catholic Church and all of her offspring baptize by means of sprinkling or pouring. Some of her offspring really believe that Jesus Christ was sprinkled. But the Catholic Church knows better, and readily admits that He was immersed. In the Catholic dictionary that can be found in large libraries the word "immersion" is defined as the ancient mode of baptism by which our Lord was baptized. She boasts of the assumed fact that she has the right, and the authority, to change anything she wants to change. The practice of sprinkling started long before the council of Ravenna in 1311 A.D., but it was not made official until that time.



GLEANINGS



A Better Hope

By Chad Johnson
of Auburn, Kentucky

"For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God" (Heb. 7:19).

The law of God had a very distinct purpose and design. It was to show the absolute holiness of God and the absolute depravity of fallen man.

The Apostle Paul tells us in Romans chapter 7 that the law was holy and good. The law shows us our total inability to keep it perfectly and therefore our breaking of the whole law. If it were possible to fulfill all the law except one point, we would still be guilty of breaking the whole law of God.

Just as the moral law showed Israel the need for the ceremonial sacrifices to

atone God each year, it also shows us now the need of the sacrifice of Jesus Christ to atone for our sins forever.

Our text verse says that the law, that is the keeping of it, cannot make us perfect. The word perfect here does not mean sinless. It does, however, mean to be complete. The law could not, and does not take away sin. If the ceremonial law made mankind complete then they would not have had to offer sacrifices each year.

Secondly, our text tells us that the bringing in of a better hope did. This better hope is Jesus Christ. His death on the cross made all those for whom He died for perfect or complete.

We are complete in Him. There is nothing we can add to Christ and the finished work of the cross. It is completed in Jesus Christ.

Lastly, it is by this hope that we draw nigh unto God. The only way we have peace with God and can approach God is through our High Priest Christ Jesus, whereby we have access to the Holy of Holies.

(Editor's Note: Bro. Johnson is the missionary pastor of the Russellville Baptist Mission located at 223 North Main Street in Russellville, KY 42276. Services are conducted each Sunday at 2:00 p.m. For more information contact him at (270) 772-1966).



ANNOUNCEMENTS

The Faith Missionary Baptist Church of Cobbitty, South Wales, Australia is in need of a pastor. For more information please contact David Jackson at 4 Station Street, Thirlmere, NSW 2572, Australia or Email: shellie45@bigpond.com.au.

Elder Deryl Merritt would like to announce his willingness to come and speak to any of our churches on the importance of the local assembly. He can be contacted by phone at 315-371-6935, or by mail at 801 53rd Ave. W, Lot 3-D, Bradenton, FL 34207-3428.

The Amazing Grace Baptist Church of Stockdale, Texas is in need of a pastor. The church believes in preaching and teaching the doctrines of grace and the Lord's church. Any interested brother my contact Bro. Charles Reddin at (830) 401-0310, if there is no answer please leave a message.

The Landmark Baptist Church of Collinsville, IL is in need of a pastor. Any interested Elders may call (618) 288-4236 for more information.

The Victory Baptist Church of

Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

The Liverpool Independent Baptist Church of Liverpool, New York (north of Syracuse) is searching for a sovereign grace pastor. The church believes in the doctrines of grace, the local church, and is pre-trib and pre-mil. Interested brethren should contact Bro. Greg Sigworth at (315) 677-3819.

The Sovereign Grace Baptist Church of Galena, OH is in need of a pastor. Any interested candidates possessing the qualifications and traits concerning the office as found in I Timothy 3:1-7 and Titus 1:5-9 are asked to contact either of the following: Bro. Randy Coffey at (614) 871-2406 or email recoffeypot@aol.com, or Bro. Joe Vass at (614) 846-8699 or email jamijoe@wowway.com.

The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor. Any interested Elder should call Connie McMellon at 318-872-1647.

The Glade Creek Baptist Church, Summersville, WV, is in need of a pastor. This church believes and preaches the doctrines of grace and church truth. Any interested Elder should call Bro. Rodney Perkins at (304) 742-3050 or Bro. Allen Frame at (304) 742-5775.

The Grace Missionary Baptist Church of Marion, IL is in need of a replacement pastor. Elder Raymond T. Ellis is the current pastor, but due to his age, is needing to resign. The church believes and preaches the doctrines of grace and the local church. Any interested Elder may contact Elder Ellis at (618) 983-8697 or Bro. Gary Ratley at (618) 841-0228.

The Twinbrook Hills Baptist Church of Hamilton, OH is prayerfully seeking a pastor. Organized in 1938, the church holds to historic Baptist truths, including the Doctrines of Grace. Please visit the church's website at <http://twinbrook.net> to view the Church Constitution and other items that describe our beliefs and show what the church is doing today. Please contact Bro. Chris Willis at Elohimfirst@gmail.com or more information.

Any church that is without a pastor, please feel free to send your information in regards to the pastoral position for publication in these announcements.

BEREA BAPTIST BROADCAST Financial Report 11-1-2012 to 11-30-2012

Beginning Balance\$5,405.62

RECEIPTS:

Berea B. C., Mantachie, MS225.00
Grace B. C., Corbin, KY 100.00
Briar Creek B. C., Williamsburg, KY 100.00
Anonymous 1,000.00
..... 1,425.00
TOTAL6,830.62

EXPENDITURES:

Radio Time 360.00
Postage 84.15
TOTAL EXPENDITURES \$444.15
..... \$6,386.47
Interest +.04
..... 6,386.51
Less Corbin, KY des.-1,683.72
ENDING BALANCE\$4,702.79

CORBIN, KENTUCKY REPORT

Beginning Balance\$843.72

RECEIPTS:

..... 1,000.00
TOTAL 1,843.72

EXPENDITURES:

WCTT160.00
ENDING BALANCE\$1,683.72

BEREA BAPTIST BANNER Financial Report 11-1-2012 to 11-30-2012

Beginning Balance\$2,218.22

RECEIPTS:

Amazing Grace B. C., Stockdale, TX50.00
B. C. of Brimfield, Brimfield, IL 50.00
Berea B. C., Mantachie, MS300.00
Berea B. C., Stonington, IL 60.00
Bethel B. C., Pasadena, TX 50.00
Big Creek B. C., Wayne, WV313.45
Briar Creek B. C., Williamsburg, KY 150.00
Citrus M. B. C., Inverness, FL 25.00
Eve Knowles, Scarborough, ME 100.00
Faith B. C., Lynn, AR 37.50
Grace B. C., Corbin, KY 100.00
Grace B. C., Winston-Salem, NC 50.00
Grace M. B. C., Marion, IL 50.00
Grace M. B. C., Tulsa, OK 35.00
Indore B. C., Indore, WV 100.00
Leonard Meador, Madison Heights, VA . 150.00
Leroy Bullard, Albuquerque, NM100.00
The Lord's Church, Goose Creek, SC 50.00
Michael Sherman, Ashland, KY 20.00
Mt. Pleasant B. C., Chesapeake, OH500.00
New Testament B. C., Goshen, IN 50.00
Philadelphia B. C., Decatur, AL100.00
Portland B. C., Plumerville, AR 50.00
Southside B. C., Fulton, MS 50.00
Sovereign Grace B. C., Northport, AL100.00
Sovereign Grace B. C., Silsbee, TX 30.00
Victory B. C., Courtland, VA 25.00
Subscriptions200.00
Anonymous 200.00
Dividing checks 203.32
Sub Total\$3,299.27
TOTAL\$5,517.49

EXPENDITURES:

Printing 550.00
Postage 690.31
Wages 2,300.00
FICA 175.96
Dividing checks 150.00
Supplies 40.66
Total Expenditures \$3,906.93
ENDING BALANCE \$1,610.56

Stay Away from Jeremiah Chapter One

By Curtis Pugh
of Poteau, Oklahoma

Our present title comes from a statement which was made to this writer several years ago by a Baptist preacher. His words were, "You gotta stay away from the first chapter of Jeremiah. That will make a hyper-Calvinist out of you," if I remember rightly. (I doubt the man knew what Calvinism is, let alone what hyper-Calvinism is!) These are strange words to issue forth from a man claiming to be a preacher of the Word of God. Is Jeremiah chapter one a part of the Bible? Is not all the Bible God's Word? Did not Paul write the truth when he wrote, **"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works"** (II Tim. 3:16, 17)? If "all scripture... is profitable..." then why must I stay away from parts of it? "Something is rotten in the state of Denmark!" Just what is it that is found in the first of Jeremiah that is so dangerous that it must be avoided? There are certain prophecies given in this chapter which clearly demonstrate that God knows what He is going to do before He does it, and that He is able to do what He pleases. This concept is clearly in harmony with the rest of the Bible for that Book presents to the reader a God who is Almighty and absolutely sovereign in that **"...all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"** (Daniel 4:35). In this matter all the Scriptures agree. God is able to do as He pleases and indeed says, **"...My counsel shall stand, and I will do all my pleasure"** (Isaiah 46:10). The Bible is also clear that God knows what He is going to do well before He does it, for Acts 15:8 records the words of James, pastor of the first Baptist congregation in Jerusalem who said: **"Known unto God are all his works from the beginning of the world."** So we return to our question: Just what is it that is found in the first of Jeremiah that is so dangerous that it must be avoided? Of course it is the two little verses replete with that awful hated sovereign grace doctrine. The fourth and fifth verses of this chapter state: **"Then the word of the LORD came unto me, saying, Before**

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| WCTT, Corbin, KY | Sunday 9:00 - 9:30 a.m..... | 680..... | 5,000 AM |
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I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." What that Baptist preacher found objectionable in these two short verses is the fact that it is made clear here that God knows His elect people before they exist. Notice this verse does not say that God knew about Jeremiah, but rather that He knew him. It teaches that God had set Jeremiah apart for a special purpose (sanctified) him before he was born. Not only that, but God had ordained him as His prophet – all this without Jeremiah's consent, agreement or knowledge. God not only has the ability to do as He pleases, he actually does as He pleases! He has a purpose and is bringing that purpose to pass down to the very last detail. His purpose involves all men whether elect or reprobate. God is not playing "catch up" nor is He reacting to the works of either men or the devil.

Now these teachings are to be found throughout the Bible, but they are stated here so simply and so personally that they are upsetting to the advocates of the free-will system of doctrine prevalent in most churches today. Jeremiah chapter one agrees with Romans 8:28-30 where we are taught that God has some people that are **"called according to his purpose."** Here we also learn that God did **"foreknow"** them – not just knew about them, but actually knew them in an intimate, personal way. These with whom God established an intimate relationship **"he**

also did predestinate to be conformed to the image of his Son." And we learn that those whom **"he did predestinate, them he also called... and ...justified and ...glorified."** The hearts of God's children cry out with Paul: **"What shall we then say to these things? If God be for us, who can be against us?"** (Romans 8:31). So then, the teaching in Jeremiah chapter one is no different than that in Romans chapter eight. It would seem, then, that those who adore free-will doctrine would have us avoid not only Jeremiah chapter one, but also Romans chapter eight – and what about Romans chapter nine where we read in verses 10-13, **"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."** Farther along in this same chapter nine of Romans, verses 15-18, we find: **"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared**

throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Just as free-will preachers never expound these passages, they want you to keep away from them! Jeremiah chapter one is not dangerous because it will make a hyper-Calvinist out of you. It is dangerous because it shows clearly that the free-will system of doctrine is completely false. In 1 John 2:18, 19 the aged John, an apostle of Jesus Christ, tells us: **"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."** In John's day and in our day there are "many antichrists" or as someone said these are little antichrists. Antichrist will oppose Christ by imitating Him and claiming to be Him. These free-will preachers who persist in changing the gospel of Christ into a system of works for salvation seem to fit that description perfectly. Galatia suffered from Judaizers in the first century and it seems the whole world has been flooded with free-will-ism in our day. Essentially they are the same. The Judaizers taught that it was fine to repent and believe in Christ, but that such believers must obey the Old Testament law and become practicing Jews in order to go to Heaven. Today, free-will preachers teach that it is needful to believe and "pray through," or "invite Jesus into your heart," or "make a decision for Christ, etc. ad nauseum, but that you must continue in good works as defined by them in order to go to Heaven.

While they may claim to believe the Bible, the advocates of free-will-ism really want you to avoid certain parts of it because their doctrine does not agree with the entire Bible. They have chosen to believe and preach only those parts which they can twist so that they seem to agree with their doctrine. We urge you to read, study and believe all the Bible – from Genesis to Revelation. Taking all God's Word at face value, the Bible teaches that God (1) does as He pleases, (2) when He pleases and that (3) He saves whom He chose to save from before the foundation of the world, and (4) does so at the moment He pre-determined to save them, and (5) that no man is able to stop Him from doing all He pleases. The verses quoted above clearly prove this to be true. With Jonah we exclaim: **"Salvation is of the LORD"** (Jonah 2:9).



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