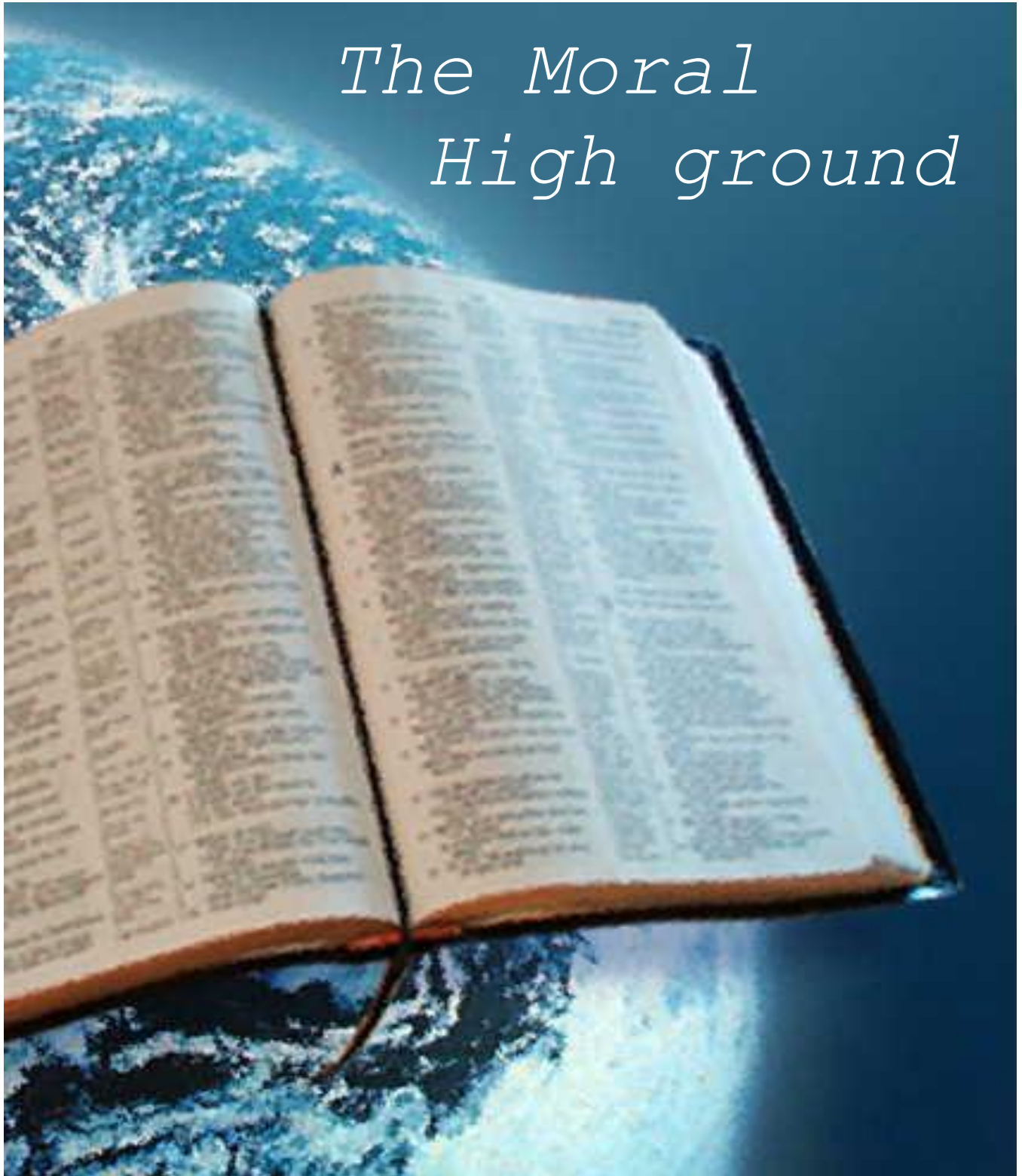


# The Bible Guys

of Yesterday and Today

July 2007

*The Moral  
High ground*



## PUBLISHER

C. Elden McNabb

## MANAGING EDITOR

David M. McNabb

## WEBSITE EDITOR

Larry G. Danko

## ILLUSTRATOR

Christopher Hwalek

## CIRCULATION DEPARTMENT

Phil Carr (*No. Manchester, IN*)  
Gary Bryant (*Bessemer City, NC*)  
Randy Ketcherside (*Tulsa, OK*)  
Arturo Linaldi (*Orlando, FL*)

## Other Contributors:

David Allen, Paula Allen, Melissa Danko, Virginia Danko,  
Jacob Garcia, Joshua Garcia, Yolanda Garcia, Letha  
Ketcherside, Joel McNabb, Lyudmila McNabb, Richard  
McNabb, Zena McNabb, Thomas Smith, and Traci Smith

*Unless otherwise noted, all Scripture references  
have been taken from the King James Version.*

Copyright © 2007  
THE PEOPLE OF TRUTH

All copyright privileges are reserved. However, anyone wishing to reproduce this publication may do so *only if it is done in its entirety*. Likewise, any individual article may be reproduced *only if it is done in its entirety*, but must include the following acknowledgement: "Copyright © 2007 by The People of Truth. Used by Permission."

No written permission is required from the Publisher if the reproduced material meets the above criteria.

Additional copies of this publication may be obtained from The People of Truth. (Postage fees may apply.)

*The Bible Guys* is a complimentary, monthly publication of



**The People of Truth**  
*A Holy Nation*

## Totally committed

By David M. McNabb

231 years ago, on July 4<sup>th</sup>, 1776, 56 men signed their names on the bottom of a document declaring the independence of the thirteen American colonies from the tyranny of the king of Great Britain. Doing so was an act of treason, punishable by death.

Each of them knew the consequences. It is one thing to gather at the pub and complain about the failures of government to serve the people. Such rhetoric gets lost amidst the clang of the mugs, and the rest of the scuttlebutt heard between ales, and is done so with virtual anonymity.

Having read the Declaration of Independence, however, the signers were no longer satisfied with the anonymous gossip about the Crown, and, beginning with the well-known, easily seen and identified signature of John Hancock, each put his name plainly on the document for all to see.

The last sentence truly best describes the intention and commitment of the signers of the Declaration, "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." They were willing to dedicate everything for the cause of liberty – *everything*.

How much more should we, having been promised liberty through the grace of God, dedicate all our mind, body, soul, and strength to the cause of Christ. Jesus "said to them all, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?'" (Luke 9:23-25).

Too many professing Christians are ashamed of their faith: too ashamed, or too afraid, to publicly affirm what they believe. If men of social standing could be willing to lose all that they had to create a country, should we not be the more willing to risk family, career, friends, opportunities, houses and lands, and declare the name of the Lord to this generation?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). Hallelujah!

*The Feast of Ingathering* (Tabernacles) is just around the corner. We will be celebrating the Feast September 27-30. Just before the Lord showed His love to us by dying for us on the cross, He wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jesus' desire to gather His children from the four corners of the Earth unto Himself shall be fulfilled in these latter days! For 2,000 years we have been sowing the seed of the word of God in the field of the world. This Feast serves as a reminder of the great harvest before us: the gathering the ripe harvest of the true worshippers of Almighty God: fruit-bearing disciples of our Lord.

We know that that harvest is great, and we are praying the Lord of the Harvest, that He would send forth laborers into His harvest. We ask you to add your voices to ours in this prayer, and also that you be willing to work in His field. Join us for the Feast, as we remember the commandments of the Lord, looking for and hasting unto the coming of the day of God.



# God's 6,000-year to-do list

By C. Elden McNabb

God is very busy. He has, at the very least, a universe to take care of and keep running properly. Our galaxy, and planet Earth, are a relatively small percentage of the things which are on His agenda. Yet, the residency of mankind on Earth from the creation of Adam, and forward, is of utmost importance to Him.

Before God created Adam, He spent ages repairing the mess which had been made in Heaven and on Earth. One of His highest government officials – Lucifer, Son of the Morning – had led a rebellion against God and his Son. Lucifer, now Satan, with about one third of all the angels, fell from Heaven; being “cut down to the ground,” he “made the world as a wilderness” (Isaiah 14:12-17).

God could simply have made some more angels to replace those which had fallen, but He had a P.R. problem with the angels who had not been involved in the rebellion. Satan had been dearly loved. Those who did not rebel with him could not understand what had happened, but God understood their concerns.

Sometime after the fall of Lucifer [Satan], and before He created Adam, God devised a plan which would justify Him in the eyes of the faithful. He would create mankind, and give them four thousand years to manifest the evil which Satan's influence has on all those with which he is allowed to associate. God gave mankind a free will and the opportunity to choose God instead of Satan in the face of great temptation and all deceivableness of unrighteousness. The Apostle Paul referred to God's plan saying, “I think that God hath set forth us the apostles last, as it were appointed to death: for *we are made a spectacle* unto the world, and *to angels*, and to men” (1 Cor. 4:9).

God's plan required that His only begotten Son should come to Earth twice; once to redeem all of mankind out of the bondage of sin, and again to receive His Elect unto Himself with all of the redeemed. The only thing that God requires of us is that we believe in Him, and believe His words, and repent of our trespasses which we have trespassed against Him. Those who accept God's offer will replace the angels that fell (Matt. 19:27-29; Rev. 2:26-28).

During his first four thousand years, mankind was allowed to function under a

bare minimum of God's input into their lives. At first, He only specified their diet, and gave them *one* commandment: “Do not eat of that one, particular fruit.” *They ate of it anyway*, and their descendants from both Seth and Cain continued to rebel until the flood came. Therefore, to save some of His people from all of that corruption, God did “[brought] in the flood upon the world of the ungodly” (2 Peter 2:5).

When Noah and those with him left the ark, God changed their diet, and gave them *two* commandments: 1) “Flesh with the life thereof, which is the blood thereof, shall ye not eat,” and 2) “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man” (Genesis 9:4-6). Man's defiance of God is expressed to this day in the fact that much of the world refuses to execute the murderer; and many people, Christians and pagans alike, eat and drink blood.

In about 2,008 years from the creation of Adam, Abram was born, whom God chose to beget a lineage which He could depend on to receive and preserve the law that God would give them some 500 years later by Moses. That Old Testament law “is holy, and the commandment holy, and just, and good.” It put sin in its proper light, “that sin by the commandment might become exceeding sinful” (Romans 7:7-13). Another reason was that God might prophesy thereby of the events which He would cause to come to pass in the fifth thru the eighth millennia of carnal man's allotted time here.

In about 2,509 years from the creation of Adam, God gave Moses the Law and the Covenant: which is the Ten Commandments (Exodus 34:28). Israel was given the life-giving word of God in the form of that law, and except for a small remnant, *they rejected God's word, as all of those before Moses had done*.

All of the events which are mentioned in the Old Testament are written in such a manner that they prophecy of the coming events of the Grace Age, which began just less than 2,000 years ago when Jesus arose victorious from the grave. Jesus clearly said, “All the prophets and the law prophesied until John [the Baptist]” (Matt. 11:13). The giver of life had come, and was despised and rejected.

The fulfillment of the prophecies in the Old Testament began with the birth of Jesus. However, John the Baptist was the first prophet to go forth *in the fulfillment of prophecy*. Wherefore, Jesus spoke of Him as “More than a prophet. For this is he, of whom it is written, Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee” (Matthew

11:13). *The fulfillment of the prophecy of the “Messenger” is of very high priority on God's To-do List, and He will soon do it the second time.*

From the beginning of John's ministry, every person who was mentioned in the New Testament was mentioned because of their prophetic role, whether they are good or bad, great or small. It includes Jesus, and Judas Iscariot (Acts 1:15-26). It included Jesus' followers, and such men as are mentioned in Acts 4:25-28: Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, which were gathered together, for to do *whatsoever God's hand and counsel determined before to be done*.

God ordained that there should be two seasons of great prophetic fulfillment during the Grace Age; one at its beginning and the other at its end. We have been in the second season since the 1890s A.D. when God marked the last 120 years (Genesis 6:3) of the sixth millennium with the great outpouring of the Holy Ghost in the hills of North Carolina in 1896. Another very important event was the successful manufacturing and marketing of automobiles in Springfield, Massachusetts by Charles E. Duryea in 1893.

In Revelation 2:26-28, John prophesied of the man who God would have in charge of His prophetic work at the time of “the end.” He said, “He that overcometh, and keepeth My works to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; *as the vessels of a potter shall they be broken to shivers*: even as I received of My father, and I will give him the morning star” (Matt. 24:45-47).

Apparently Jesus is speaking here about the man who shall sit at His right hand during the time when He shall sit upon the throne of His Glory. Nahum prophesied of this man in Nahum 2:1-4. He said, “*He that dasheth in pieces* is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. ... The chariots shall be with flaming torches in the day of his preparation.” When this man “comes up before our face,” we must watch “the way” of salvation, and to have our “loins gird about with truth,” and to seek God until the power of the Holy Ghost is working in us mightily.

Nahum is telling us that a man of God will prepare the way for the second coming of Jesus. He is telling us that he will do so in the day of automobiles, and that when we see him for what he is, we must quickly prepare ourselves according to our instructions in Joel 3:9-13. We must change our emphasis on the gospel from “Jesus saves” to “prepare ourselves

for the war in Revelation 12:17 and 17:12-14, and Isaiah 59:19.”

Peter spoke of that man in 2 Peter 1:19, calling him the “Day Star,” just as John did in Rev. 2:26-28. Peter said, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” You probably have been told that Peter is speaking here about Jesus. I will ask you, Were the people who Peter was admonishing Christians or not? If they were, and the Day Star is Jesus, then they must already have had the “Day Star” arisen in their hearts. This Day Star – this man who Dashes in pieces – this man who makes a preparation during the day of the automobile should command our attention.

Why are we so ready to believe that God sent John the Baptist to prepare the way before the Lamb of God which takes away the sins of the world, but we insist that God will do it differently now, and send Jesus back as King of kings and Lord of lords, and send no one to prepare His throne and herald His coming.

In Matthew 11:7-10, Jesus quoted Malachi 3:1, and said it is a prophecy of John the Baptist. However, Malachi 3:1 does not stand alone. It is just part of the passage which continues through verse 6, and speaks of *two messengers, and one Lord, and tells us of their works*. Jesus spoke of only one messenger, because He was speaking only of that first of His two comings.

Think about it. That messenger of the covenant “is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Jesus will not do those things when He returns, neither will He be the Messenger of the Covenant. All of those things must be done by that prophet who prepares the way for Jesus to come for the marriage supper. In Revelation 19:7-9, John shows clearly that all of the purifying must be already done when Jesus comes.

Malachi 3:1-6 has the full support of Zechariah, who is bold to say, “Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: *and he shall bring forth the headstone [Jesus] thereof with shoutings, crying, Grace, grace unto it. ... For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel*” (Zech. 4:6-7).

This is clearly a prophecy of the man who shall prepare the way for Jesus when

He comes. He shall rise up with the plummet in his hand, and “Build again the Tabernacle of David which is fallen down, and will build again the ruins thereof, and set it up” (Zech. 4:6-10; Acts 15:16-17). This is the man who shall, in the time of mercy, establish the Throne of David that He [Jesus] may sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hastening righteousness” (Isaiah 16:1-5).

In Acts 3:20-21, Peter told us “He [God] shall send Jesus Christ, which before was preached unto you: *whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*” God’s to-do list was finalized before Jesus came “in the dispensation of the fullness of time” and sacrificed Himself on the cross for us. Jesus will surely come again at the appointed time, but His coming must be preceded by the fulfillment of all the prophecies that are relevant to that final 120 years of the Grace Age.

God mentioned the 120 years directly concerning the flood in the days of Noah. Jesus showed us that one of the two most important things in the Old Testament which foreshadowed Jesus’ return was the Noah story. He said, in Luke 17:26, “As it was in the days of Noe, so shall it be also in *the days* of the Son of Man.” He did not say “*the day* of the Son of Man.” It will take several days to make all of the preparations.

In the days of the fulfillment of the Noah allegory, Peter’s words in 2 Peter 2:5 must be fulfilled, where he pointed out the fact that God will raise up “a preacher of righteousness” to prepare God’s people for the flood which shall proceed out of the mouth of the dragon.


There are many Christian ministers today who will vehemently proclaim that these things are not true. In so doing, they stand in the face of God, and deny His word and His way. When God raised up Moses, Korah, Dathan, Abiram, and On, with 250 princes of the assembly gathered themselves together against Moses and Aaron. They challenged Moses’ right to lead God’s people, saying, “Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?” (Num. 16:1-50). Doesn’t that sound familiar?

God was very angry against those insurgents, and “the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that

appertained unto Korah.” *Then God commanded them to make a memorial so that their offence, and its punishment, would never be forgotten.* But God was not through. Because many of the congregation had stood in sympathy with Korah, God sent a plague among them and fourteen thousand and seven hundred of the congregation died before the priests could atone for them.

Yet, in the New Testament Church, ministers of the Gospel of Jesus Christ have forgotten, and Jude testified that “There are certain men crept in unawares, who were before of old ordained [prophe-sied of] to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. *Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core [Korah]. These are spots in your feasts of charity*” (Jude 1:4-12).

The only way in which these words of Jude can be justified, is that there was a man, ordained of God, sitting in “Moses Seat” leading the Church in the days of Jude.

Let us not perish in the error of Adam and Eve. Let us not perish in the error of the multitude of Seth’s descents that died in the flood. Let us not perish in the errors of those under the Law of Moses. And let us not perish in the errors of the New Testament ministers who today would try to convince us that God has changed. 



**Bro. and Sis. Mike Lavery**

*Congratulations to Virginia Danko and Mike Lavery who were married on June 9<sup>th</sup>!*



# The moral high ground

By David M. McNabb

Everyday, as I read the paper (or otherwise inform myself concerning current events), I find myself yearning for better days. I try to think of a time when life in America was at its moral best: America's "golden age."

As I look back, each of the recent decades show a steady decline in values in the United States. The 90s were the "Clinton years," when whether one had sex or not was determined by their definition of the word "is." During the 90s we were introduced to the concept of "political correctness," which effectively outlaws any behavior or speech that someone could find offensive.

During the 80s, financial prosperity rode into town on the back of credit cards. At every level – federal, state and municipal governments, corporations, and individuals – we found that the banks were all too happy to enable us to obtain today what previous generations had worked for their entire lives. Whatever moral high ground seemed to be gained during this decade was lost to rampant materialism.

Scandalous, unelected and wishy-washy presidents led the American people through the very bleak 1970s. It began with us fighting an unpopular war in Vietnam; was marked by high inflation; fuel shortages and decadence, and ended with a crisis in the Middle East. There are few (if any) bright spots that would lend one to wish for a return to those "good old days."

While the 60s brought some advances in civil rights and technology, this decade began with the expulsion of God from the schoolhouse, making more room for rock 'n roll and paving the way for the sexual revolution. This decade is a far cry from what I would call "ideal."

This brings us to the 1950s. America had just emerged victorious from a war that, at least in the eyes of its people, it had fought for all the right, moral reasons. The Cold War was just beginning, with battle lines being drawn between the world's two acknowledged super powers: "We the People of the United States .. relying on Divine Providence" and the godless communists of the evil Soviet Union. It was during this decade that acts of Congress added the words "under God" to the Pledge of Allegiance (1954), required that the unofficial motto "In God We Trust," long used on American coinage, be

printed on American paper currency as well (1955), and adopted those same words "In God We Trust" as the *official* motto of the United States (1956). By these acts, federal lawmakers defined America's official position in the 1950s, and secured her eventual victory over Soviet atheism some forty years later.

Most importantly, the American family (with its working father, loving, stay-at-home mom, and respectful children) was still intact. If a molecule is the smallest particle of a substance that retains the chemical and physical properties of the substance, the smallest unit of society that reflects the values of that society is the family. In the 1950s, the vicious war on the "nuclear family" was not yet waged, and the entire American society still held that institution sacred. It was normal to see the family sitting down to eat a meal together, or entertaining themselves by playing a board game together on Friday night.

To be sure, married folks had to make it work then, just as much as they do now. The difference, however, is that society frowned on divorce then. Conversely, today's society encourages (or, at best, does not *discourage*) individuals to pursue happiness at all costs: even if it costs their marriage and all the time invested in the relationship.

Still, the decade of the Baby Boom characterized the family as a virtuous unit, containing a mom and a dad which were determined to raise respectful, moral children who would be productive members of society.

One of the most enduring images of family in the fifties was the made-for-TV Cleaver family. If Ward, June, Wally and the Beaver did not accurately represent the average fifties family, it certainly represented the family everyone wanted to have (and, whether they want to admit it, the family still most people wish they had). Dad went off each day to work. When he returned, mom met him at the door, dinner was ready and the house was immaculate. The boys had gotten into some kind of dilemma, about which dad found out while they were sharing good conversation over a fine meal. At this point, dad offered his sound, moral, fatherly advice.

As is evidenced by the "typical" fifties family portrayed on the Leave it to Beaver show, it was not necessary to mention God or the Bible to instill morality in the children, and, therefore, into society. Right is right and wrong is wrong. There is no need to refer to some religious ideology or divine guidance because good

people naturally know what is morally correct.

While this sounds great, it is also the thought process that caused the steady decline in morality in America. At a time when morality in America was arguably at its peak, Americans began to look to the goodness in the heart of man, and not to God's goodness, for its moral compass. Herein lies the problem, for the Word of God declares "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. ...The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:7,9).

If we are going to "follow our heart" alone, it will certainly get us into trouble. For this reason, our Lord said, "Follow me." The problem with allowing morality to be defined by society is found in Proverbs 21:2, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." God said, "I am the Lord, I change not" (Mal. 3:6). Without the unchangeable God, and His immutable Word, as the foundation of morality, there is nothing preventing society from accepting a warped set of ethics. For instance, in certain heathen societies, cannibalism is socially acceptable and morally right, while it is repugnant in our culture. Why the discrepancy? What accounts for the fact that the very same activity that is ethical in one culture is anathema to another?

The book of Judges records a time in Israel when there was no king, and every man did that which was right in his own eyes. This approach resulted in numerous problems for Israel. But Israel did have a king – a ruler – who had set the moral tone of the country. As the Lord said to Samuel when the children of Israel demanded a king, "They have not rejected thee, but they have rejected me, that I should not reign over them."

This same rejection has occurred in the United States of America. While chanting "God Bless America," Americans determined that God was not necessary to establish high morals. Ward Cleaver neither invoked the name of the Lord, nor did He use Scripture to reinforce societal values in his children. Wally and the Beaver turned out alright, did they not?

By rejecting the moral compass of God's Word, the American ship has lost all of her bearings, and is now hurtling toward the waterfall of moral bankruptcy. Just recently, I was a bumper sticker which read, "Morality existed before religion." If that is true, then why is it that the longer God is kept out of the moral debate, the more morality is watered down?

The word "morality" is defined as "conformity to the rules of right conduct."

But whose rules? Even some modern translations substitute the vague term

emerged. "We must all be tolerant of one another. We all believe in God in our own



"sexual immorality" for the well-defined words "adultery" and "fornication." Reading Bibles such as the NIV®, depending on what is "moral" at the time your reading them, one could easily miss the crux of the commandment of God.

It was once thought immoral to have sex out of wedlock, now it is considered immoral to have "unprotected" sex. Not long ago, honesty was a virtue, now it is virtuous to lie to keep someone from getting into trouble. It used to be unthinkable that people from the same sex would engage in romantic relationships, now it is unthinkable that social conservatives would seek to inhibit activities between consenting adults.

Today, driving vehicles that get low mileage, smoking cigarettes, and sharing your religious beliefs are all frowned upon by society. This is the new morality. Where will this all end?

President Ronald Reagan said, "Without God, democracy cannot long endure." This truth does not bode well for the country he loved.

In the decade after Reagan left office, the idea of "political correctness" settled in as the new moral compass. Every man should do what is right in his own eyes, and no one should say a word. Doing so will get the "Who made you a judge over us?" From here, the "tolerance" ideology

way. We must respect each other's beliefs." This poses a problem for every true, God-fearing Christian (as the politically correct crowd is well aware).

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Our Lord "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). This approach flies in the face of political correctness. Tolerance, as defined by Americans today, prohibits such rhetoric and labels all who obey the commandment of our Lord and Savior Jesus Christ as bigots.


In calling upon the disciples of Jesus Christ to end their "controversial" rhetoric, the enemies of the gospel claim they are taking the moral high ground. True believers are seen as non-conformists and troublemakers. God addressed their claim to the moral high ground in Isaiah 55:9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Which is better: to obey the commandments of God or to comply with the society's demands that we stop teaching in the name of Jesus? You be the judge.

Paul said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: ... And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:14-16).

Jesus said, "If you love me, keep my commandments." Doing so will inevitably cause us to come under fire by those who believe not the gospel. As our Lord reminded us, "If the world hate you, ye know that it hated me before it hated you" (John 15:18).

Again He said, "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" (Luke 6:46-48).

So, I say, let the storm come, and let the waves beat violently against my house, for my hope is built on nothing less than Jesus' blood and righteousness. I shall not be shaken, neither shall I be moved. I say with King David, "But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!" (Psalm 71:14-19). AMEN. 

## A Better Clean

By Paul Higgins

Who are we to judge? This question makes me cringe every time I hear someone say it. (Perhaps this is due to my abundance of opinion on almost any subject, usually willing to render commentary, especially if I do not agree.) If no one ever judged anyone else's behavior, our society would turn into a complete moral relativistic nightmare. The fear of shame or rejection

tion is a major part of what keeps people in line. But how do we make sure we don't go too far in judging of others?

In Matthew 7:1, Jesus tells us "Judge not, that ye be not judged." Most people quote this verse as if it were a commandment from Jesus against the judging of others. They have missed the heart of the lesson. Continuing on in verses 2-4 we read, "For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?" I can see why most Christians would like for this to be a blanket commandment against judging of others – fear of the same judgement upon themselves. However, Jesus goes on to say in verse 5, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." And there is the point to this lesson!

Jesus is not giving a lesson against the judging of others, he is teaching against being a hypocrite. Jesus says here to correct yourself first, then you will be able to **better correct** your brother. Reading "judge not", and stopping there, gives you the warm fuzzy feeling of safety from ridicule; it allows you the luxury of being able to say "Who are you to judge?" Reading the entire passage, however, shows you that Jesus is not trying to prevent you from correcting your brother. In fact, he is actually instructing you on the **proper method**. Jesus says to correct yourself before attempting to correct your brother, just as the priests had to sanctify themselves before offering the sacrifices of the people (atoning for their sins). He tells us to make ourselves worthy of the task, free of hypocrisy. But how is this achieved? The priesthood under the old covenant had to purify themselves from transgression of the law, but our covenant is based in grace. How is our requirement for purification different than for the priesthood?

In Matthew 5:21-24 we read, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever shall be angry with his brother without a cause shall be in danger of the judgment... Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and


then come and offer thy gift." Jesus is not eliminating the requirements of the law; He is taking them to a higher level. He is telling us that our new covenant with God will involve something greater than fleshly/natural cleanliness. The old covenant required sacrifice for **acts** against the law, however Jesus' concern went much deeper than this. Jesus' command to us is not only to be pure of flesh, but pure of mind as well. As the song says, "You search much deeper within, than the way things appear. You're looking into my heart."

The priesthood of old would offer sacrifices (physical penance) for the sins of the people on a continual basis, but our sacrifice was offered once for all time. The process we must go through to have our sins remitted is not a **physical ceremony**; it is a **spiritual process**. This spiritual process for remission of sins, however, **must** involve more than just momentary regret. As Paul says in Romans 12:2 "And be ye not conformed to this world: but be ye **transformed by the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God." This is the key! It is only through sanctification that we can experience this renewing of our minds, and only through this renewal that we can become worthy to be called God's Chosen People. We, as Gentiles, may not be under the law, but this is only because our concern is not simply with physical cleanliness. Our goal is to move on unto perfection, which can only be achieved through the cleaning up of our **whole** selves – body **and** mind.

As Paul says in Hebrews 9:9 concerning the law of old, "...that could not make him that did the service perfect." He is showing that the old covenant, concerned with physical cleansing, was imperfect and thereby incomplete. Paul shows, by contrast, the perfect/complete plan of the new covenant in Romans 8:2-4. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**" Paul said again in Hebrews 7:19, "For the law made **nothing** perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

We are commanded in Matthew 5:48 to "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is not merely for our own sakes, but for the sake of those around us. Christ, in prayer, asks the Father to "Sanctify

them through thy truth: thy word is truth" (John 17:17), going on to say that He sanctifies Himself for our sakes, so that we ourselves can be sanctified. How do we sanctify ourselves? By studying of God's word, renewing of our minds, and seeking of His will for our lives. In 1 Timothy 4:15-16 Paul tells us to "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Continual meditation on and study of God's word (giving yourself "wholly" to it) is the path to the perfecting of our minds and our lives. It is only through our walk with Christ that we can be a beacon of light to those around us, showing them the way to our Father.

Who are we to judge? We are commanded to make ourselves worthy to answer this question. We must "...cleanse ourselves from all filthiness of the flesh **and** spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) As followers of Christ, we are tasked with the duty of being the beacon of light, the guiding force, the moral compass to the world around us. If we do not show those around us how to live a more perfect/sanctified life, who will? Paul says in Romans 10:4, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" 



**ONE NATION.. WITHOUT GOD?** Happy is the nation whose God is the Lord, whose people He has chosen for his own. **Ps 33:12**

THE PEOPLE OF TRUTH  
16 HARTFORD ST  
S HADLEY MA 01075-2830

**Return Service Requested**

07/07

NONPROFIT  
ORGANIZATION  
U.S. POSTAGE  
PAID  
S HADLEY, MA  
PERMIT NO. 31

# Join The People of Truth in fellow- ship!

We invite you to worship God with us in the power of  
His Word and the presence of the Holy Ghost!

*Visit our Worship Center at*  
**12 Britton Street**  
**Chicopee, Massachusetts**

**Sunday School** at 9:45 am  
**Worship Services** Sunday at 10:30 am  
& Thursday at 7:30 pm  
**Prayer & Bible Study** Monday & Saturday  
at 7 pm

*For more info, contact us by phone, mail or  
e-mail at:*

**The People of Truth**  
16 Hartford Street  
South Hadley, MA 01075

(413) 532-9636  
info@tpot.org