

How Very Rich, How Very Ignorant

Today, the [New York Times ran an article about one Michael Bloomberg](#), former mayor of New York City and a very wealthy man. Unfortunately, Mr. Bloomberg has decided that he can play nanny to everyone and decide for them what is best for them. To that end, Mr. Bloomberg opposes firearms ownership, the use of tobacco, and the consumption of certain foods, holding that all are bad for the rest of us.

In the final paragraph of this puff piece, Mr. Bloomberg had this to say about the end of his efforts:

But if he senses that he may not have as much time left as he would like, he has little doubt about what would await him at a Judgment Day. Pointing to his work on gun safety, obesity and smoking cessation, he said with a grin: "I am telling you if there is a God, when I get to heaven I'm not stopping to be interviewed. I am heading straight in. I have earned my place in heaven. It's not even close."

Let it never be said that Michael Bloomberg runs short on pride. However that may be, Mr. Bloomberg missed the standard by which one gains entrance into heaven:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (*John 14:6*)

The reason it is by the Lord Jesus Christ and Him alone, is because He, and He alone meets the standard of righteousness the Father demands. Hence, through the Lord Jesus Christ and His work of redemption, salvation is, always has been, and ever will be by grace, and grace alone:

For by grace are ye saved through faith; and that not of

yourselves: it is the gift of God: Not of works, lest any man should boast. (*Ephesians 2:8-9*)

And again:

Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. (*Romans 11:5-6*)

Thus, the Scripture is quite plain that you will do it by grace and grace alone, as works and grace are mutually exclusive. But, it is quite evident Mr. Bloomberg has chosen works for his justification before the LORD God, which is to his condemnation:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (*Revelation 20:11-15*)

Moreover, poor Michael misses the boat altogether in that he thinks being wealthy and powerful are what might qualify him in the first place. However, had he read the following, he would have known the LORD God has no use for him in his present state:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. (*I Corinthians 1:26-29*)

And he compounds his error in that he stated "I am telling you if there is a God,..." which is a blatant insult to the LORD God, and shows how very far away Mr. Bloomberg is from ever pleasing the LORD:

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. (*Jeremiah 9:23-24*)

Pray for the poor man. He needs all the help he can get. He is wretched, naked, poor and blind, and doesn't even realize it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (*Mark 8:36*)

When We Reference Verses. . .

One of the problems I see among those who decide to adopt Statements of Faith, or write articles in which Scripture is referenced and quoted, is a decided lack of care about who said what in Scripture. What I mean by this, is when a verse is needed to support a point, frequently little care is taken

about which verse is used, so long as it supports the point the author or church wants supported.

For instance, my personal Statement of Faith, and consequently Ebenezer Baptist's Statement of Faith were adopted, corrected (duplicate and obviously incorrect verse references) and then modified to accurately reflect what is believed. However, at the time this was done, there was not extensive study done about what certain books of the Bible were about (specifically Job and Ecclesiastics) other than what was immediately obvious.

Hence, verse references were retained from those two books in the Statements of Faith, and not properly vetted as to applicability. The verses seemed to make the point that was desired to make, and that was the "end" of it, so to speak.

But, it is not the end of it. Rather, it is entirely unsuitable to reference someone in Scripture who said something that was correct, but nonetheless had wrong doctrine, to support a point of right doctrine. You are, or will be, shooting yourself in the proverbial foot.

For instance, in making the point about Justification in Christ, the very first passage referenced came from the book of Job and stated this:

Then answered Bildad the Shuhite, and said, Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise? How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm? (*Job 25:1-6*)

Because the passage speaks of man's justification (or lack thereof) before the LORD God, it was used in the original Statement of Faith to support the point that man cannot

justify himself before the LORD by his own power. Seems fair enough, and was retained as scriptural support. However, as we read further on in Job, perhaps that is not the wisest position to take:

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, **My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right**, as my servant Job hath. (*Job 42:7*)

As the LORD God makes clear here, Bildad the Shuhite did not speak the things that were proper doctrine concerning the LORD, as Job had. Specifically, the LORD is here referring to the salvation that is in Christ. Job argued for justification by faith in the Redeemer to come – which is Jesus Christ. Eliphaz and his friends, one of which is Bildad the Shuhite, did not. Rather, they argued for *quid pro quo* with the LORD, or what is better known as the “Prosperity Gospel.”

Not exactly a sterling reference. Also, not someone I would want to lean on to prove my point about a doctrine that he, Bildad, obviously rejected.

Suffice to say, when the article on Justification was updated, that verse reference was removed.

Stupidity – Writ Large

Of late, my time is consumed by many things which have prevented me from posting and writing the way I would like. However, the time is spent preparing lessons, conducting those lessons, and preaching. Between those things and working full-time, and trying to fix my house, my time to write is non-

existent. Nonetheless, in researching and attempting to write, one of the subjects I am studying is the issue of righteousness: what constitutes it, what destroys it, et cetera, et cetera. In my apologetics research on righteousness I came across the following:

Fundamentally, there are two opposite errors regarding original sin. One is an error of deficiency, in which original sin is treated as less damaging to human nature than it actually is. That is the error of Pelagius. The other is the error of exaggeration, in which original sin is treated as more damaging to human nature than it actually is. (([Protestant Objections to the Catholic Doctrines of Original Justice and Original Sin, Bryan Cross, Oct. 16, 2011; NOTE: It is unclear here whether Mr. Cross is quoting Professor Lawrence Feingold or simply building off his material.](#)))

So the Catholics mean to say that the effect of Adam's fall was/is a nuanced thing in which we have to understand precisely the effect it had, else we will either:

- A.) Not go far enough in assigning the effects of the fall.*
- or*
- B.) Go too far in assigning the effects of the fall.*

I am sorry, but this sounds like something I would shovel out of my neighbor's barn.

Why?

Because the Scripture could not be more plain:

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: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of

him that was to come. (*Romans 5:12-14*)

And again:

For since by man *came* death, by man *came* also the resurrection of the dead. **For as in Adam all die**, even so in Christ shall all be made alive. (*I Corinthians 15:21-22*)

And yet again:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. (*Hebrews 2:14-15*)

I really do not know how you can “go too far in assigning the effects of the fall” as it were. After all, this death includes the following:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And **whosoever was not found written in the book of life was cast into the lake of fire.** (*Rev 20:12-15*)

I suppose there is something out there worse than eternity in the Lake of Fire, but nothing ever describes it or even alludes to it.

So then, how is it that one can “go too far” in holding that the effect of the fall upon man was utterly devastating, warping man’s perception and distorting man’s ability to

understand?

I suppose it could be that most Baptists and Protestants hold that man is utterly depraved and incapable of righteousness at all.

Well, not quite:

Here we find the opposite error with respect to original sin, namely, an exaggeration of original sin.

Martin Luther

Luther's two principal errors with respect to original sin are as follows:

(1) Treating original sin as the complete corruption of human nature, rather than as the loss of the preternatural and supernatural gifts.

(2) Treating concupiscence (i.e. the involuntary disorder in the lower appetites) as original sin. ([Protestant Objections to the Catholic Doctrines of Original Justice and Original Sin, Bryan Cross, Oct. 16, 2011](#))

Without going into all the convoluted arguments, let us examine what the Scripture declares about man's fallen state:

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; **and were by nature the children of wrath,** even as others. (*Ephesians 2:1-3*)

The fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.* The LORD looked down from heaven upon the children

of men, to see if there were any that did understand, *and* seek God. They are *all* gone aside, they are all together become filthy: **there is none that doeth good, no, not one.** (*Psalms 14:1-3*)

Behold, I was shapen in iniquity; and in sin did my mother conceive me. (*Psalms 51:5*)

Well now, if we are all the children of wrath by nature, dead in trespasses and sins, and exist in iniquity prior to coming to Christ, and there in nothing we can do about it outside of coming to Christ for salvation... How do you exaggerate that?

I find it hard to believe that anyone could think, especially after the evidence of Scripture, that the depravity of man could be worse.

No, if you are borne with a nature to do wickedness, and the LORD God accounts you as dead in trespasses and sins, bound to do every evil work, it is kind of hard to top that. No, there is no exaggeration when it is stated that man is utterly depraved and incapable of any righteousness. That is, if you evaluate what the LORD God evaluates – the soul.

If, on the other hand, you ignore the soul and concentrate on the flesh, and concentrate on sin, rather than iniquity, then you could claim that declaring the soul utterly corrupt is in error and excessive. However, since it is the LORD God who is the sole determiner of who righteous and who is not, it really matters little what the Catholic Church believes and teaches.

The sad part is, the Catholic Church has had over 1500 years to get this teaching right – and they have not. Instead, they cling to a doctrine that is provably wrong.

That is the very definition of Stupidity – writ large.

Thank You for Your Service? – An Open Letter to Laurence Vance

The following is in response to a column by Laurence Vance, dated 19 July 2011, and titled "[Thank You for Your Service?](#)" in which Mr. Vance excoriates the U.S. Military and those who support them and thank them for their service to America. This response is written and published publicly because of one outstanding feature of the column: overt and blatant bitterness.

And four, what is a Vietnamese man – who most certainly has relatives, or friends or neighbors of relatives, that were killed or injured by U.S. bombs and bullets during the Vietnam War – doing joining the U.S. military where he can be sent to shoot and bomb foreigners like the U.S. military did to his people?

And aside from these four things, I'm afraid I must also say: Sorry, soldiers, I don't thank you for your service.

- *I don't thank you for your service in fighting foreign wars.*
- *I don't thank you for your service in fighting without a congressional declaration of war.*
- *I don't thank you for your service in bombing and destroying Iraq and Afghanistan.*
- *I don't thank you for your service in killing hundreds of thousands of Iraqis and Afghans.*
- *I don't thank you for your service in expanding the war on terror to Pakistan and Yemen.*

- *I don't thank you for your service in occupying over 150 countries around the world.*
- *I don't thank you for your service in garrisoning the planet with over 1,000 military bases.*
- *I don't thank you for your service in defending our freedoms when you do nothing of the kind.*
- *I don't thank you for your service as part of the president's personal attack force to bomb, invade, occupy, and otherwise bring death and destruction to any country he deems necessary.*

*Thank you for your service? I don't think so.
((<http://lewrockwell.com/vance/vance250.html>))*

Everyone needs to know: *This is not a Christian spirit and attitude. It is not a Scriptural spirit and attitude.*

Mr. Vance,

Have we just a bit of bitterness? I see NO justification for your attitude and spirit anywhere in the New Testament.

I don't find it in John the Baptist:

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.
(*Luke 3:14*)

I don't find it in the Lord Jesus Christ:

And when Jesus was entered into Capernaum, there came unto him a centurion, ((An officer in the Roman military.)) beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak

the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. (*Matthew 8:5-13*)

I don't find it in the apostle Peter:

And as Peter was coming in, Cornelius ((Cornelius was a Centurion in the Roman Army.)) met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to

hear all things that are commanded thee of God.

Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I* say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (Acts 10:25-48)

I don't find it in the apostle Paul:

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and

not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat. Then were they all of good cheer, and they also took *some* meat. (Acts 27:21-36)

In fact, I do not find your attitude and spirit among any of the apostles, or in Christ, or in John the Baptist. Your spirit is bitter and hateful and not conducive to ministry or presenting the gospel to anyone, let alone a member of the military. What? Are members of the military not worthy to be presented the gospel? Instead of trying to reach them, you

preach hate. Are you kin to Fred Phelps? You must be spiritually, because you share [a common spirit](#). ((Note: Phelps use of the passage is out of context. However much he would like it to be so, America is not ancient Babylon.))

Wouldn't it be so much better to have the spirit and attitude presented in the following passage?

I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (*I Timothy 2:1-6*)

Next time you see a member of the military, present them with the gospel. I guarantee you – they need it. Unless of course, you hate them so much that you want to keep them on the road to Hell. But what kind of person would that make you?

In Christ,
Paul W. Davis

Leaving the Amish

If you at all viewed the BBC documentary “Trouble in Amish Paradise” then you know that the “simple, pastoral lifestyle” of the Amish masks an egregious doctrine and the active suppression of the truth of the Scripture to maintain the doctrine the Amish hold. The BBC also produced a follow-up documentary that traces the journey of the families who were

cast out of the Amish community and church for daring to read the Bible in English and witness to those around them of the grace that is in Christ.

The follow-up documentary also highlights the dangers of learning that you are involved in a system that teaches and promotes a lie, and upon leaving that system, having no one to actually teach you the whole counsel of God and explain the Scripture to you. It is frequently the case that individuals who leave such systems, end up being snared by other belief systems that are also wrong, just in a different way. Though there is a church in that community which ministers to those leaving the Amish doctrine, it also has errors which lead astray those involved in it.

If the Devil can't get you one way, he will surely have another way to prevent you from having the truth.

There is something of note here: Believing in Jesus Christ as your personal Savior is not, as the commentator states that born-again Christian's teach, a way to avoid going to Hell nor should any true child of God teach that. ((It is unfortunate that most all "evangelical" Christians believe and teach this as it is egregious error.)) Rather, if that is the reason why you have believed in Christ for your "salvation," then I will submit to you that you have believed out of an improper motivation. Salvation IS NOT "fire insurance." Neither should it be viewed as such.

If you have not come to know the Lord Jesus Christ personally to the point that you have learned of Him enough to TOTALLY trust Him with your life, then you have not reached salvation. Contrary to popular belief, salvation is not "letting Christ into your heart." Rather, it is placing your life, your destiny into Christ's hands without reservation. One does not do this out of a base desire to avoid suffering in Hell, but does so because they have come to know the LORD and have found

that He is "altogether lovely" as the Scripture states. Hence, belief and trust in Christ for salvation comes from a overwhelming desire to spend the rest of your existence with Him. To reach this point, repentance (and it must be the repentance the LORD God grants) is utterly necessary.

There is simply no way to address every error presented here. However, things like tearing a house down because the Old Testament law states that is what must be done for a "fretting leprosy" indicates a lack of understanding about the reason for the Old Testament law given to ancient Israel. This problem is not limited to Charity Church or any particular denomination, but is found throughout every group that claims to be "Bible-believing." I have had Independent Baptist brethren try to tell me the Ten Commandments are still in effect as commandments we, as Christians, must abide by today, when the reality is that the Ten Commandments were the covenant the LORD God made with ancient Israel. ((The following are the passages from the Old Testament that state plainly that the Ten Commandments are the Covenant the Lord had with Israel. This does not change the fact that the Ten Commandments are a reflection of the nature and character of God, and thus are always in effect. Nonetheless, they are not part of anyone's covenant today, but are fully encompassed by the first two commandments of the law.

And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. (Exodus 34:27-28)

And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote

them upon two tables of stone. (Deuteronomy 4:13)

Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. (Deuteronomy 9:8-15)))

The Election of Grace: The

must also be addressed. This lesson focuses on Saul and what the LORD God did with Saul as pertaining to the statement:

And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. (*1 Samuel 10:6*)

Which gives rise to the question:

Was Saul saved?

I pray it is profitable for you.

For those who cannot use the embedded player, wish to use a different player, or want to save the file, the following link is provided:

[Was Saul Saved?](#)

In Christ,

Paul W. Davis

What's Wrong With the Amish

The following story illustrates plainly what is wrong with the Amish religion. Please, watch it all.

You will find that they will persecute their own for STUDYING THE BIBLE IN ENGLISH AND PREACHING THE GOSPEL.

Opposing Views

A Wednesday night lesson (preaching?) on the kingdom of Heaven centering on the ministry of John the Baptist. There is an incredible difference between the way the LORD God sees things and the way man sees things. This is highlighted by the passage which states:

And he said unto them, 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*)

Even so, there is an incredible difference between the way man views John the Baptist and the way the LORD knows him to be.

Additionally, I have included a picture of the board notes below in case it might be helpful in understanding the lesson.

I pray it is profitable for you.

For those who cannot use the embedded player, wish to use a different player, or want to save the file, the following link is provided:

[Opposing Views](#)

Matthew 11:7-15 → Luke 7:24-30 (Kingdom of Heaven = Kingdom of God → All of Creation)

- V.10 - My Messenger Before thy face - (Luke 7:27, ISAIAH 40:3-5, Malachi 3:1, Mark 1:1-3, LUKE 3:1-6)

- V.11 - None Greater Born of Woman (Luke 7:28)

- V.11 - NOTWITHSTANDING - (He that is LEAST in the Kingdom of God (Heaven) is GREATER than he.)

WHY?

Luke 1:39-44
Luke 1:57-80
ESP.V. 76-80

John 3:27-36 (Anyone who is LEAST) > (John the Baptist) → Matthew 20:20-28

V.12 - (From) the days of John the Baptist (Active Ministry) Matthew 3:1-6
Mark 1:1-8
LUKE 3:1-18

V.12 - The Kingdom of Heaven Suffereth Violence (by the Violent who take it by force) John 1:19-37
(Luke 16:15-16) Presseth

V.13 - For ALL the LAW & Prophets prophesied until John (Luke 1:76-77)

Genesis 19:9, 40:11; Judges 16:16; Psalm 38:2; Amos 2:12; Luke 5:1

In Christ,

Paul W. Davis

The Unforgivable Sin

This lesson can be found on Ebenezer Baptist Church's [Messages and Lessons](#) page, or by direct link here: [The Unforgivable Sin](#)