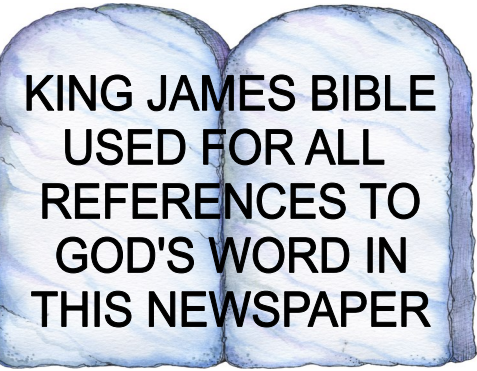


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# JESUS IS COMING SOON

**Text: John 14:1-3**

In this day there cannot be a more important subject on our minds. We can see the Scriptures literally being fulfilled. There are many different ideas concerning the LORD'S coming, but there is one fact that cannot be denied. That is, that He will come. He said, "I will come", and He cannot lie. The second coming is a fact and this fact will become a reality very soon. However, the exact time of His coming we cannot know because Jesus said, "no man knoweth the day nor the hour," not even the angels of heaven, but His Father only. (Matt. 24:36) He went on to describe the signs of the times and as we see these Scriptures being fulfilled before our very eyes, we know that His coming cannot be far off.

Christ's second coming is in two stages, but "let not your heart be troubled".

- A. He comes for His people.
  - 1. His coming is personal. 1 Thess. 4:16 and 1 John 3:1-2
  - 2. His coming is to be unexpected by the world. (Matt. 24:36) Noah was in the ark 7 days before the flood. God's people will be in Heaven for 7 years before the wicked will see Christ come.
  - 3. His servants are commanded to watch. (Matt. 25:13)
  - 4. His coming is secret, as a thief. (Matt. 24:42-44)
  - 5. None but believers will see Him, chosen witnesses. (Acts 1:9-11)
  - 6. At this time, the dead in Christ arise. (1 Thess. 4:16)
  - 7. Living saved are changed. (1 Thess. 4:17; 1 Cor. 15:51)
  - 8. A mysterious separation will take place on earth. The saved are taken, but the unsaved are left. (Luke 17: 34-36)
  - 9. After the rapture of the saved, the

antichrist will be made known. (2 Thess. 2:6 -10) He makes a peace pact, or covenant, with the Jews. Dan. 9:27 and Rev. 6:2 bear this out. Peace is short lived. (Rev 6: 12-17)

- B. He comes with His saints.
  - 1. At the end of the tribulation, Christ comes in person, in power, and great glory with His people. (Matt. 24:30)
  - 2. He comes publicly. (Rev 1:7)
  - 3. He comes as a King. (Matt. 25:34)



*"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" iCorinthians 14:8*

# The Original BAPTIST OBSERVER



*"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..." Jeremiah 6:16*

## Sounding Out The Faith

February 2011 Issue

# THE WORST SIN MAN CAN COMMIT

What is the worst sin that man can commit? This is a question that has been talked about many times over the ages by various people and religions. Most often we are influenced by some specific sin that has affected us, or our society. It is far more important to find out how God views this subject and not man's opinion.

Before we answer this question, let us take a look at the very nature of God. God is the only Holy One. (Revelation 15:4 "for thou only art holy") God is righteous. (Jeremiah 12:1 "righteous art thou, O LORD") God judges in truth and righteousness. (Revelation 16:7 "true and righteous are thy judgments") God uses His Word to judge in truth. (Romans 2:2 & John 17:17 "we are sure that the judgment of God is according to truth" and "thy word is truth") God is the holy, righteous God that uses His Word to judge after truth and righteousness. So when we look at how God views things, we know that He does so without our limitations or prejudices.

We must stop and consider that when I see a sin that I really hate or think is really bad, God may not see that same sin the way I do. (Isaiah 55:8-9 "my thoughts are not your thoughts") This verse in Isaiah is often very hard for us, especially when we are trying to serve God. It is hard for us to consider that God views things differently than my worldly view.

So how does God view sin? Romans 6: 23, "For the wages of sin is death." You will notice that the word "sin" is singular; every



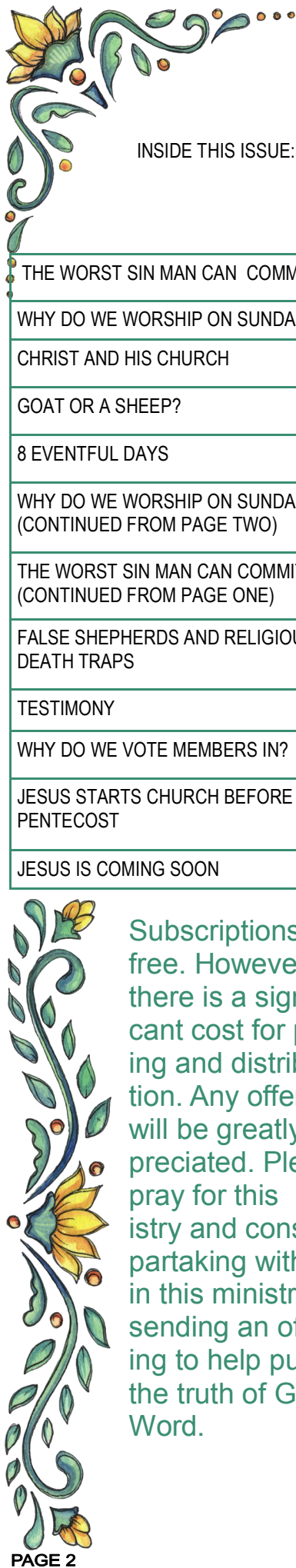
sin that man can fathom is worthy of death. Every sin is worthy of eternal separation from God in an everlasting fire, knowing only terror, pain, suffering, hopelessness, fear, anguish, destruction, fire, darkness... and the list goes on. This applies to every sin. When your small child lies, when someone cuts you off in traffic and you wish them ill (for only a moment), when you hear about someone getting a new car and you think, "They don't need or deserve that car," it applies. God views any one of these sins worthy of death. (Hell) 1 John 3:4, "For sin is the transgression of the law. . ." Anytime we break the law of God, we are worthy of death. The apostle Paul articulates this truth very clearly. (1 Timothy 1:15, "Christ Jesus came into the world to save sinners; of whom I am chief.") You will notice that he didn't say, "I was," he said, "I am," as in

now. Paul knew and accepted the fact that while we live in this flesh, we are revolting sinners and worthy of death. Thank the Lord Jesus Christ, my Messiah, that He loved me enough to save my wretched soul.

Does God treat one sin greater than another? To further illustrate how God sees sin, let's look at Romans 1:22-32. Please read these verses and you will find God puts all of these sins in the same category. These sins include homosexuality, fornication, murder, and haters of God. But God also puts covetousness, envy, backbiters, proud, and disobedient to parents in the same category. God sees them all the same. It is important to note that God does tell His church to treat some sins differently than others. (treating a sin differently is not the same as being worse than) We see in Titus 3:10, Romans 16:17, and 1 Corinthians 5:11 that the church, (not you or I), is to put certain individuals out of the church if they commit certain sins. The sin that the church treats the hardest is an individual that is an heretic.

Let's stop here and take a very strong look at how we see certain sins and how God sees those same sins. We can look at murder as arguably the "worst" sin. Moses, David, and Paul all committed murder. God does not condone these actions, but look at how He used each of these men after they killed. (Continued on page five)





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# WHY DO WE WORSHIP ON SUNDAY?

Acts 20:7

**Why do we worship on Sunday?** Because Christ rose on the first day of the week.

It is apparent many consider one day to be as good as another as a day of worship. They feel the important matter is to set it aside for one day, regardless of what day it is. For example, some churches now provide Saturday services to accommodate people leaving Sunday for travel, recreation, or any other personal activities.

At the same time, there are those who insist on a special day for worship, but they insist it is the Sabbath, or Saturday. Some of them insist anyone who doesn't observe the Sabbath must consign them self to the category of false practice. It is evident they know little about the Sabbath, especially Paul's warning against allowing people to judge according to one's observance "of the Sabbath days", Colossians 2:16.

God's people should be able to worship the Lord any day of the week. However, Sunday, the first day of the week, needs always to be a special day of worship for the followers of Christ under the New Covenant. This is the day the Lord arose from the grave, Mark 16:9. In so doing, we recognize that the Lord made the first day of the week a special day of joy and gladness, Psalm 118:24.

Some Bible students see more than a passing remark in Matthew 28:1 and Mark 16:1. The latter refers to "when the Sabbath was past". In view of the fact the Sabbath was for a particular time, in a particular location, with a particular climate, for a particular nation, Missionary Baptists should always reserve the first day of the week as a special time to worship. "Sabbath" by definition and Old Testament practice means "rest", not "worship".

By example, Christ appeared on the first day of the week. Most of the recorded appearances of Christ during the "forty days" after His resurrection, were on the first day of the week, Acts 1:3.

He made a number of appearances on the very day of His resurrection, the first day of the week. First, He appeared to Mary Magdalene early in the morning. (Mark 16:9; John 20:11-18) Second, He appeared to the other women who came to the tomb early that morning. (Matthew 28:9-10) They went to tell the disciples about His appearance. Christ instructed them regarding another appearance in Galilee. Third, He ap-

peared individually to two disciples. One of whom seems to be Simon Peter. (Mark 16:12-13; Luke 24:13-34; 1 Corinthians 15:5) As soon as they recognized the Lord, He disappeared. Fourth, He appeared to the assembled disciples on the evening of His resurrection. (Luke 24:36-43; John 20:19-24) The apostle Thomas was absent from the assembly. One week later, again the first day of the week, the Lord appeared to the apostles with Thomas present. (John 20:26) Although Thomas had doubted the Lord's resurrection, he accepted the evidence of this appearance. (John 20:28) Is there any doubt whether the Lord was displeased with the absence of Thomas that first Lord's Day evening? Anyone who fails to assemble for worship on the Lord's Day casts some doubt on the doctrine of His resurrection. On the other hand, anyone who worships the Lord on Sunday, in truth, acknowledges His resurrection.

The fact Christ met again and again with His disciples on the first day of the week, impresses many people with the belief it is an example to follow. This is another reason Missionary Baptist's worship on Sunday.

Acts 2:1

**Why do we worship on Sunday?** Because of the Day of Pentecost.

Some do not realize the first day of the week was sometimes significant in the Old Testament in the law given by Moses. The offering of firstfruits was "On the morrow after the Sabbath" (Leviticus 23:10-11) This was the first day of the week. The offering of firstfruits foretold of Christ's resurrection, thus the new day of worship. (1 Corinthians 15:20)

Also, that same day was important in computing the day of Pentecost, one of the most important annual observances of the Jews. (Leviticus 23:15-16) The word "Pentecost" is derived from the "fifty days", in computing the day of its observance. The counting to determine the day of Pentecost was "from the morrow after the Sabbath". It was on the first day of the week, also.

In other words, God chose the first day of the week to empower Jerusalem church to carry out the commission. He had promised Divine power, and He provided power on the seventh Sunday after the Lord's resurrection. (Luke 24:49; Acts 1:8; 2:1-4) One could also recognize (Continued on page 4)

# JESUS STARTS CHURCH BEFORE PENTECOST

I The word "church" defined:

**A** The meaning of the word translated "church" in the New testament is vital to this study. (1) It was translated from the Greek term "ekklesia", and simply means "a called out assembly". (2) It refers to a congregation of people who worship in a particular locality. (3) It is used over one hundred times in the New Testament, and that is the meaning every time. Acts 19:21-41 employs the term in its ordinary use in those days. Notice that it was a congregation, or assembly of people. In fact, it is translated "assembly" in verses 32, 39 and 41. (4) If there is no congregation to assemble, there is no church.

**B** An ekklesia is more than just an assembly. (1) It is a "called out" assembly. (2) This passage in Acts refers to two kinds of assemblies, but they were both "called out". (3) The difference between the two was the source of their call. One was legal, while the other was illegal. (4) Christ was the One Who "called out" disciples to formulate His first church, (text). There was a definite "calling out" by the LORD, and there was a definite "assembly" with the LORD.

**C** An "ekklesia" assembled to transact certain business. (1) The assembly in Acts 19 was not legally constituted; therefore, the business they transacted was illegal. (2) The LORD's churches assemble to transact His business as specified in His Word.

**D** Another matter of vital importance is the fact an ekklesia was not composed of every resident of a particular city. (1) A person had to qualify specifically to serve in an ekklesia. One who is a believer may qualify for membership in a church, but not every believer automatically qualifies, Matthew 11:11; John 10:16. (2) There was a called out assembly by the LORD before Pentecost.

II The Ordinances:

**A** There are two pictorial ordinances, baptism and the LORD's Supper. (1) Both ordinances were in the first church



before the day of Pentecost. Baptism-Matthew 28:19; John 4:1-2. The LORD's Supper-Matthew 26:26-29. (2) There is strong evidence of the existence of the LORD's church before Pentecost, and these ordinances are seen at least a month and a half before Pentecost. The authority to administer these ordinances resides in true churches today.

III The Commission:

**A** The Great Commission has already been mentioned, but let's consider some of the other occurrences (it occurs in each of the first five books of the New Testament), Mark 16:15-16; Luke 24:46-48; John 17:18; 20:20; Acts 1:8.

**B** Even before that, earlier in His public ministry, the LORD gave a limited commission to the apostles, Luke 9: 1-6. (1) Later, He also sent the seventy with a limited commission, Luke 10:1-17.

IV The Scriptural record:

**A** A church was taught how to discipline its members when personal differences get out of hand, Matthew 18:20. (1) Why give such instructions without the existence of a church?

**B** The simple life of a church constitutes two or three assembled with Christ in their midst, Matthew 18:20.

**C** The LORD spoke of building His church personally, Matthew 16:18. (1) This first use of the term "church" here, indicates something already in existence.

**D** The LORD left His house on earth when He left, Mark 13:34. (1) The LORD's house is the "church of the living God", 1 Timothy 3:15. (2) Since our LORD left before Pentecost, He left a church on earth before Pentecost.

**E** The disciples continued to assemble even after Christ's departure, Acts 1:13-14. (1) They were unified in fellowship and prayer.

**F** They had at least one business meeting before the day of Pentecost, Acts 1:15-26. (1) They elected an apostle to fill the vacancy of Judas Iscariot, fulfilling the prophecies of Psalm 69:25 and 109:8.

**G** Three thousand "were added unto" the other assembled disciples on the day of Pentecost, Acts 2:41. (1) Something had to be there to add unto it.

**H** The apostles were set in a church that had existence, 1 Corinthians 12:28. (1) This setting of the apostles was long before Pentecost, Mark 3:13-19.

If one had no other source but the Bible, one would easily come to the conclusion that the first church started during Christ's public ministry. No Scripture implies otherwise. In fact, there is not the slightest hint, other than man's reasoning and justifying a later date and Protestantism, that suggests otherwise.





# WHY DO WE VOTE MEMBERS IN?

Matthew 16:19; 18:18-20; Acts 9:26-29

**WHY DO WE VOTE MEMBERS IN?** Because voting individuals into the church is one proper use of the keys to the kingdom of Heaven

Some have said: "The LORD adds to the church. No one has the right to vote people into the membership. That is why we don't vote on members coming in."

Church membership involves privileges and responsibilities. When a person becomes a member of a church, someone decides on his being received. That involves a vote of some kind.

**Preachers vote?** Many who take the position stated above are in churches which practice the "preacher vote" method of receiving or rejecting membership applicants. This is a common practice among many non-Baptist churches. They allow the pastor to determine who becomes a member and who does not. Consequently, the preacher votes for the entire church in whatever he decides, 3 John 9-10.

**Presbytery vote?** This is the practice of allowing a committee of a church to approve or disapprove of those seeking membership. Since a committee decides the matter, it is voting for the entire congregation. This is another common practice among non-Baptists.

**Congregational vote?** All true Baptist churches vote as a congregation in receiving or rejecting those who seek membership. As the development of this lesson indicates, this practice has Biblical precedent. It is the only method of receiving members which recognizes a true church as an autonomous, self-governing body. Someone has to decide who becomes a member. The congregational vote is the only Scriptural method.

**WHY DO WE VOTE MEMBERS IN?** Because a church has a congregational form of government.

This is the principle of membership equality, which the LORD made clear. When the disciples asked for special position with Him, He made it clear no single person or a committee should rule a church, Matthew 20:25. Their request smacked of heathen-

ism. Christ did not want that element in His churches, Matthew 20:26-27. Therefore, the LORD commanded His people to practice the principle of membership equality. He gave Himself as the example for it, Matthew 20:28.

A congregational form of Government recognizes three things. First, the authority to govern a church is in the hands of the congregation, with God as the Leader. It avoids the practice of having "lords" over God's heritage, 1Peter 5:3. Second, the right of the majority to govern a church agrees with the principle Christ commanded. When a majority expresses its will, the minority should submit to it, if at all possible within Scriptural principle. Third, a church cannot transfer its authority. It does not have that power. By the same token, its action should be final, in accord with the Scriptures. There is no higher authority under God. To maintain the principle of congregational government, a church should vote on each person applying for membership.

**WHY DO WE VOTE MEMBERS IN?** Because there are New Testament Precepts to follow.

The Bible authorizes New Testament churches to receive members, Romans 14:1. In order for that to be true and in keeping with the principle of membership equality, a church must allow each member to vote on all issues.

John the Baptist set the tone for this when he refused to baptize some Pharisees and Sadducees, Matthew 3:6-9. It is clear he accepted some people, and others he rejected. Since John's authority was similar to that of a New Testament church, he set the tone for receiving members. After all, he was preparing the material from which the LORD began His first church, Luke 1:17.

Even stronger than that, is the case of Paul, as he joined the Jerusalem church, Acts 9:26-29. At first the church rejected this person into their company. Barnabas served somewhat the same purpose as a church letter in recommending Saul. Then, when the church was comfortable with his own profession and the recommendation, they accepted Saul. There were at least two votes of some kind taken. First, they

rejected him. Then, they accepted him. He did not join the Jerusalem church until the membership agreed to receive him. They did not receive him until they believed he was a disciple and was not a threat to them.

**WHY DO WE VOTE MEMBERS IN?** Because the church can vote them out.

Similar to the objection concerning voting members in, is the objection concerning voting people out, particularly in matters of church discipline. Even some Baptists have expressed displeasure with this practice. Displeasure or not, a church can vote to dismiss members from privileges and equal participation.

Christ set down the procedure whereby a brother who refuses to resolve a personal difference with another brother is to be excluded, Matthew 18:17. An "heathen and a publican" would be one outside the fellowship of the church. Moreover, such a person would be censured and disciplined by the vote of the church.

Paul followed a similar procedure regarding the expulsion of an immoral person in the church at Corinth. He told the church it had the authority and responsibility to judge its members, 1Corinthians 5:12. He told them to exclude the immoral party, 1Corinthians 5:13.

Paul instructed the Thessalonian church to withdraw fellowship "from every brother that walketh disorderly...", 2Thessalonians 3:6. Such action requires and authorizes a vote.

Paul instructed Titus regarding the procedure in dealing with heretics, Titus 3:10. To reject such a person in New Testament fellowshiping capacity requires and authorizes a church to vote them out.

If a church has authority to vote people out in discipline, it has authority to vote them in when they are received.



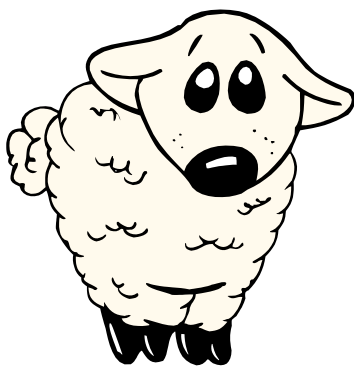
# GOAT OR A SHEEP?



How can you tell if you are a sheep and not a goat? The characteristics of an unsaved but religious person.

The sad fact of today is that "people are religious but lost". The judgment day will prove who is lost. (Matthew 7:22-23) Paul's preacher brother even forsook the work of the Lord, acting like a goat. (2 Timothy 4:10-11) Goats need to improve the "foundation" once in a while. They feel of their billfold to see if it's still there. Ask yourself, "Am I really God's sheep, or a goat running with the flock?"

The characteristic of a goat is to be wild natured. (Psalm 104:18; 1Samuel24:2) The wicked, evil crowd refused to submit to the Master. This is a day of "rebellion", (2Peter 2:10-19) and of being self-willed. (Titus 1:7;



2Peter 2:10) Goats are persecutors. (Matthew 25:31-46) These are in all nations. (Matthew 25:40) Are you a persecutor? (Colossians 3:25; Matthew 7:1) The goat nature describes the antichrist and his followers. (Daniel 8:5) ) The antichrist's followers are goats, too. (John 5:43; Revelation 13:6-8) The separation is now taking place by the Word. (Acts 15:14-21; Matthew 7:15-20)

The characteristics of a sheep come from the Lord. (Luke 15:3-7) The sheep has an experience of being lost. (2Corinthians 4:3-5) A sheep is sought. (Luke 19:10; Psalm 23:1-4) A sheep has met the Shepherd personally. (John 10:14) Sheep repent. (Psalm 51) Do you have the marks of a child of God?(1John 3:14,15,17,20-21)

EXODUS 25:22 And there I will meet with thee, and I will "commune" with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

COMMUNE: (1989 Strong's Exhaustive Concordance of The Bible) Hebrew word #1696 a primitive root; perhaps probably to arrange; but used figuratively (of words) to speak; rarely (in a destructive sense) to subdue;-answer, appoint, bid command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think. Use [entreaties], utter, x well, x work. (1981 Webster's Dictionary) to hold converse or intercommunication especially with great mental or spiritual depth or intensity, to attain to an earnest or deep feeling of unity, appreciation, and receptivity. (Reader's Digest Dictionary ) to converse intimately.

# Christ & His Church

**Ephesians 5:1-33**

Key verses 19-20 - Key word: worship  
Relationship of Christ and His church  
Things He has done, is doing, or will do.

**He loved it**

\* (verse. 25) or Acts 20:28 "purchased with His own blood" \* He still loves. \* Comforter sent. John 14:16. \* Will continue to love. Matthew 28:20 (always)

**He gave Himself for it**

(verse. 25) Verse 24 "As the church is subject unto Christ"

**He sanctified it**

(verse 26) Separated it from the world and worldly ways. Titus 2:14; 1 Peter 2:9

**He cleanses it**

(verse 26) By washing of water by the word. John 15:3 "Now ye are clean through the word which I have spoken unto you." John 16:8-11. Take away the filth - reprove sin, unrighteousness and judgment. Trim our wicks. Law of lamps in the tabernacle. Exodus 30:7-8; Leviticus 24:1-4

**He washes it**

(verse 26) By the word - study. Revelation 19:7-8. Bride made herself ready to be arrayed in fine linen clean and white.

**He preserves it**

(verse 27) Matthew 16:18 "... Upon this rock I will build my church and the gates of Hell shall not prevail against it."

**Presents it to Himself**

(verse 27) A glorious church: no spot, or wrinkle, or any such thing, but Holy and without blemish.

1 Corinthians 15:58 "Be steadfast, unmoveable, always abounding in the work of the LORD, . . . your labour is not in vain in the LORD."





# 8 EVENTFUL DAYS

What day did Jesus die on? When was He resurrected? Is there enough information in the Biblical record, or do we rely on Protestant tradition and Catholic theology to answer these questions?

The Gospels give a day by day account of the last week of Jesus' life, beginning with the day before His entrance into Jerusalem, spoken of as being "six days before the Passover". John 12:1. This account is followed by Jesus entering Jerusalem on the next day. John 12:12. Comparing this account with the other records of the Gospel. In Mark, it tells us that "on the next day", Jesus cursed the fig tree and cleansed the temple. (Mark 11:6-19) The day following, Jesus and His disciples pass this same fig tree on their way back into Jerusalem and to the temple. (Mark 11:20) This is also the day the Olivet Discourse is given by our LORD, recorded in Mark 13, Matthew 24, and Luke 21. The following day, Jesus has the disciples prepare for the Jewish Passover, to be observed according to Jewish law, when the evening comes, or at sunset of this day. (Mark 14:12-16) Let us remember the law of the Jewish Passover was that the Passover Lamb was to be killed in the evening of the 14th day of the Jewish month, and that this began the observance of the Passover. As we will see, the Jewish law of Unleavened Bread followed directly, and is connected indiscriminately with the observance of the Passover in many historical and Jewish references. When Jesus observed the Passover with His disciples, they are found in the upper room that evening, the beginning of the Jewish day. (Mark 14:17) This begins the events of the Passover, the LORD's Supper, Jesus going to the Garden of Gethsemane with His disciples, His agonizing prayer, His arrest, His escort back to Jerusalem where His trials begin before the high priest, His trials before Pilate and Herod, and His crucifixion and burial. The burial takes place, as does the crucifixion, on the day of the preparation for the High Sabbath. (John 19:31,42) This is the day after the Passover was observed in the evening, but all in preparation for the Jewish feast of Unleavened Bread, a High Sabbath feast day of special observance. The day following is given silence in the Biblical record, except for these undeniable

references of its coming quickly after such a day filled with all the activity of the crucifixion and burial. Then the Bible tells us with different language in the different accounts of the Gospel the same occurrence happening early on the first day of the week. (Matthew 28:1; Mark 16:1-2; Luke 24:1; John 20:1) This records for us eight eventful days in succession of the last week of the Gospel record.

**DAY 1 (SUNDAY) Jesus coming to Bethany and eating with Lazarus and his sisters. John 12:1**

**DAY 2 (MONDAY) The triumphal entry of Jesus into Jerusalem with fanfare of the crowds. John 12:12-19; Mark 11:1-11**

**DAY 3 (TUESDAY) The fig tree cursed and the temple cleansed. Mark 11:12-19**

**DAY 4 (WEDNESDAY) Jesus returns to Jerusalem and gives the Olivet Discourse. Matthew 24; Mark 13; Luke 21**

**DAY 5 (THURSDAY) The Passover was made ready. Mark 14:12-16**

**DAY 6 (FRIDAY) The Passover observed, the trials, crucifixion, and burial of Jesus. John 13 - 19**

**DAY 7 (SATURDAY) The observance of the Feast of Unleavened bread.**

**DAY 8 (SUNDAY) The resurrection of Jesus, the first day of the week.**

This account of events fulfills the laws of the feasts according to the Jewish calendar, as well as displaying how Jesus perfectly accomplished all things according to God's pattern.

The Jewish calendar recognizes that in the Month of Abib (Nisan after the Babylonian captivity), on the 10th day of the month (Exodus 12:3), the Passover lamb was to be separated and observed. Jesus is spoken of numerous times as our Passover Lamb and as "the Lamb of God, which taketh away the sin of the world". The 10th day of Abib happened on Monday on the above schedule of days, the day Jesus as presented for all Jerusalem to observe and examine.

On the 14th day of Abib (Exodus 12:6), the Passover was to be observed by all Israel. This happened on Friday, the day Jesus was killed.

The 15th day of Abib was the first day of the feast of Unleavened Bread, the High Sabbath of Jewish ordinance, and was the seventh day of the week, or Saturday.

On the 16th day of Abib, the Jews recognized and observed the Feast of Firstfruits, to be observed by God's law on the day following the Sabbath, (Leviticus 23:10-11), or Sunday, here recognized as the day of the resurrection. Jesus is spoken of in the New Testament as the "Firstfruits" of the resurrection, 1Corinthians 15:19-21.

## WHY DO WE WORSHIP ON SUNDAY? (continued from page 2)

Sunday worship as acknowledging the LORD'S churches have the Spirit's power to carry out the Great Commission.

*Why do we worship on Sunday?* Because of the Scriptural example.

At least one account of the commission to the Lord's churches was given on the first day of the week. (John 20:19-21) Perhaps more of them were also, but John clearly gives an account of this on Sunday. Also, some insist Sunday is wrong because Christ observed the Sabbath. Christ did observe the Sabbath while He was alive, because He was "made under the law". (Galatians 4:4) Further, He came to fulfill the law. (Matthew 5:17-18) However, at the cross He "took it out of the way, nailing it to His cross". (Colossians 2:14) Consequently, the Bible does not record a single time the Lord observed the Sabbath after His resurrection. It does record how He honored the first day of the week.

Our text (Acts 20:7) indicates there was an assembly on Sunday in Troas. We've already seen evidence that the first day of the week was already the special day of worship for the LORD'S churches at that time.

The churches of Galatia and the church of Corinth were instructed to do their giving on the first day of the week. (1 Corinthians 16:1-2) This was apparently the commonly practiced time, by these examples, for the LORD'S churches to meet for the worship of our resurrected Savior.

# THE WORST SIN MAN CAN COMMIT

## Continued From Page One

How about adultery or fornication? In John 8:1-11, we see a woman taken in the act of adultery. The people that brought her wanted to tempt Jesus and have Him condemn her to death. How did Jesus respond? He did not condemn her because He does not view sin like you or me. This concept is so hard for us to grasp. GOD DOES NOT VIEW SIN LIKE WE DO. God sees and treats a lie the same as He treats rape. Both are transgressions, and they both separate us from God, no "ifs", no "ands", no "buts".

We should understand that consequences of sin are different. In this flesh, we are subject to the laws of the land and our actions affect others, but before God, sin is sin. To further illustrate this, we see Jesus very angry at those that alter, through action, the worship place of God. (Matthew 21:12-13; Romans 16:17 "those that cause divisions and offences contrary to the doctrine") Jesus also called a certain group of

people serpents and vipers. (Matthew 23:14-33) These people were false prophets. (heretics) God used Moses, David, and Paul after they committed murder, but will he use someone that is an heretic? NO! What we see as really bad is not what God sees as really bad.

And still none of these sins are the worst sin; none of these will send you to Hell!

So what is the worst sin that man can commit? John 3:18, "...he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." If you have never allowed Jesus to save your soul, you are doomed to Hell. (condemnation) If you have accepted the Messiah, Jesus' righteousness is upon you and you are covered by His payment, His blood. We can talk about how this sin, or that sin is really bad, but at the end of the day, there is still only one sin that will send any individual to Hell. That is the sin of unbelief. Unbelief in Jesus Christ is the worst sin of all.

## FALSE SHEPHERDS AND RELIGIOUS DEATH TRAPS

Psalms 23:1 "SHEPHERD" (vo-ah)  
The Devil's plan is to make the world religious without Christ. Many think they are saved. (Matthew 7:21-22) The "Hollywood-Imitation Christianity" is false. (Matthew 23:25-27; 1Samuel 16:7)

### The False Shepherds

A Shepherd was an official in Israel which led and taught the people. (Jeremiah 50:6; 25:34-36) Who is leading, teaching, protecting you?

### The False Shepherd of Pleasure

Epicurus 342-270BC. This country is pleasure "mad". (2Timothy 3:4) There is pleasure in sin. (Hebrews 11:25) It bankrupts the home and country. (Proverbs 21:17) It is the mark of a sinful woman. (1Timothy 5:6) Teen-age suicide will cause weeping. The home and what its condition is will cause weeping. It is better to weep over sins. (James 5:9-10)

### The False Shepherd of Popular Opinion

Go with the crowd - follow the gang. Don't

follow the crowd! (Exodus 23:2) The multitude is wrong. (Matthew 7:13-14; Psalm 74:19) Where was the world or popular opinion at Noah's time? (Genesis 7:1) How about the Tower of Babel? (Genesis 11:5-8) Crucifixion of Christ? (Matthew 27:15-22)

**The False Shepherd of Human Wisdom**  
Human wisdom in the old hour of death is foolishness. (1Corinthians 1:20-31)

### The Coming of The False Shepherd-Antichrist

He will be the Devil's offspring. (2Thesalonians 2:1-3; 7:12; Zechariah 11:15-16) He will be a miracle worker. (Revelation 13:14) He seeks to damn souls in Hell. (Revelation 13:16-17) Will you sell out to him?



# "TESTIMONY"

I'm not a sinner, and never will be  
I don't need salvation, or Him to set me free

These were my thoughts as  
I heard the pastor preach!  
About the salvation that Jesus  
brought within our reach

He spoke about God's love  
against which I did rebel  
And about not accepting the LORD,  
and my going to Hell

He preached all about the power of God's love  
And how he sent His Son  
from the Heavens above

He preached about how  
God made man to suffice  
For the perfect, and sinless blood sacrifice

He spoke about how against  
Jesus the crowd did mutter  
And about how in His own defense,  
not a word did He utter

He told about the tears that Jesus had cried  
And about the spear that had pierced His side

Yes, he told about the Crown of  
Thorns put upon His head  
And about how He was beaten 'till  
He was almost dead

It was because of my sins He was  
nailed to the cross  
He died for me, so that I wouldn't  
be eternally lost

As the pastor preached, I began to see  
That it was me who nailed Jesus to the tree

I was the one who swung the  
hammer that drove in the nail  
I was the sinner that deserved the fires of Hell

On my knees, with a broken heart,  
I bowed to repent  
Then into my life the Holy Spirit was sent

A peace, a calm, upon me fell  
About my salvation I wanted to yell

Now God has saved me by sending His Son  
My new life through Jesus has just begun

Now I know that when I stand before  
the judgment throne  
Jesus will hold out His hands and  
welcome me home

Yes I thank God for setting my soul free  
Now I'll dwell up in Heaven with  
God forever to be!

This poem is dedicated in the loving memory of  
Jesus Christ who died that I might live. Praise  
God!

Romans 5:1 Therefore being justified by faith,  
we have peace with God through our LORD  
Jesus Christ.

Romans 5:8 But God commendeth His love  
toward us, in that, while we were yet sinners,  
Christ died for us.