

George L. Faull's Surprise Appreciation 50th Anniversary of Preaching



Well, we pulled it off!

The Church of Christ at Grissom successfully surprised Brother George L. Faull in appreciating his 50 years of faithful preaching, held Sunday night after the evening services on October 25th, 2009.

We thought the secret was out a couple of times. Mr. Faull returned from the National Prayer Clinic and said "I must be getting ready to die – everyone keeps giving me compliments". Then when he arrived at Church, some of his family was standing in the parking lot (which he did not actually see) and when he saw his son, Kendall and family inside he still did not suspect anything at that point. It wasn't until he came into the main auditorium and saw all of his children together along with his grandchildren and many visitors, that he said, "Something's up".

We had a full house in attendance from friends and many sister congregations to be part of that evening's extra program. Some of which consisted of a great sermon by Brother Jerry Paul on, "God's Man for God's Mission, special songs from the Torkelson Family and George's daughter, Melody Belcher, and presentations of recorded messages from gentlemen who could not attend, but desired to be part of that evening's event.

George's son, Jeff Faull, gave a brief message to his dad on behalf of his siblings who also attended (Todd Faull and family, Melody Belcher and family, Laurel Dill and

family, Kendall Faull and family.) Jeff Faull's family included George's great-grandson. Brother Ray Maggard presented congratulations on behalf of the Elders of Grissom at which time they also presented Mr. Faull with a special plaque, which reads:

George L. Faull

**In Honor of 50 Years of Faithful Ministry
To a Preacher of Preachers, a Minister to Ministers,
a Teacher of Teachers, a Counselor to Counselors,
a Giver to Givers, a Leader of Leaders, a Shepherd to
Shepherds, a Friend to his enemies.**

Yet, a humble servant who says, "I am just an unworthy slave. I have only done that which He has commanded me to do."

Rest assured, God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.

Neither shall we forget!

Congratulations, George

**Presented by the Church of Christ at Grissom
October 25th, 2009**

Following this program we were served a great meal of Lasagna, Spaghetti, Salads, Bread sticks, and Desserts of all kinds. Fellowship with brothers and sisters in Christ was an added treat to all. **The Church also provided George with a weeks trip vacation to wherever he wishes to go** – he just didn't know it was a one way ticket!! (Ha ha..)

I know George appreciates everyone who kept this a secret, sent in cards/messages, attended the services from various areas/churches, or worked to help make this possible. Also to Ed & Naomi Bousman for assisting with a mass email notice to the brotherhood especially during Ed's own trials of health at this time.

May George have many more years of service to our King and pray the same to all other faithful servants in the Kingdom of God.

We appreciate you, Brother George!

--Submitted by Brenda Barker – Secretary at Summit
On behalf of the Church of Christ at Grissom



The Divine Importance of Baptism

--By Harold Buckles

We are witnessing a very strange set of religious beliefs now. Professing Christians are perfectly willing to accept what Christ taught, and what the apostles practiced, concerning faith and repentance.

Many balk, however, and even rebel on baptism. The following analysis will help you to understand the problem, and what should be done.

CHRIST SAID:

"Ye believe in God, believe also in Me." **John 14:1**

THE APOSTLES PRACTICED:

Faith is essential for salvation – **Hebrews 11:6**

CHRIST SAID:

"Except ye repent, ye shall all likewise perish" **Luke 13:3**

THE APOSTLES PRACTICED:

Repentance is essential for salvation – **Acts 17:30**

CHRIST SAID:

"He that believeth and is baptized shall be saved" **Mark 16:16**

THE APOSTLES PRACTICED:

Baptism is essential for salvation – **Acts 22:16, Colossians 2:12**

Christ spoke with the same authority and emphasis on baptism as He did on faith and repentance. God has said for us to "hear Him" – **Matthew 17:5**.

Therefore, everything Christ taught is both important and **essential**.

The following analysis should help.

Which is the Most Important Leg of a 3-Legged Stool?

Silly question? No! Read on.

Over and over I have taught "the whole counsel of God" on the plan of salvation. I found that these people would usually accept faith and repentance as essential to salvation, but question baptism.

So, I would prop three fingers of one hand on my Bible and ask the above question. I was trying to get the person to say, "All three are of equal importance."

However, one summer afternoon as I was teaching in a home, their young daughter was going in and out of the

house. She was back in just as I made the "tripod" of my three fingers on my Bible and asked, "Which is the most important leg of a 3-legged stool?"

The girl's mother sat with a puzzled look and groped for an answer. Suddenly, the child spoke up and said, "Oh mother, I know—the one that is missing!"

How true. No one could sit on a 3-legged stool if one leg was gone. Incidentally, I thought that child's answer was a good one, and I have used it since that time.

THREE IMPORTANT QUESTIONS:

1 – What good is faith and baptism if **REPENTANCE** is missing?

Absolutely worthless! This we see everywhere, "Baptized HELLIANS" who indulge in the same sins as they did before their "conversion". The problem? There has been such a small amount of preaching on repentance that many church folks hardly know that it is one of Christ's **COMMANDS**.

2 – What good is repentance and baptism if **FAITH** is missing?

This would reduce Christianity to an empty formalism. This would eliminate all the joy of obedience, and make **ROBOTS** of the professed followers of Christ.

3 – What good is faith and repentance if **BAPTISM** is left out?

This is the popular form of religion now. Preachers **LEAVE OUT** part of the Bible plan of salvation find themselves in a dilemma.

"How does one know he is really saved?"

Sermons are preached, letters are written, and entire books have been published, trying to convince each other that they **REALLY** believed and were saved. But always there is that doubt, that question, and that definite **LACK** of assurance.

CHRIST'S WAY – THE ONLY WAY

You could come as near deciding which was the most important leg of a 3-legged stool as you could deciding which was the most important of Faith, Repentance, or Baptism.

But **WHY** would anyone even try to decide which one was the most important?

Why would anyone try to eliminate **ANYTHING** that Christ required? The answer should be evident – The devil does everything he can do to keep people from a right relationship to the Blood of Christ!

“...Let us reason together...” Isaiah 1:18b

There is always a REASON behind everything Christ commanded. If you can name one case otherwise please let me know at once!

1 – Through FAITH in Christ, we lose our love for sin.

Oh yes, we may be tricked into sin in some way, but we get no “kick” out of it. Believe in Christ wholeheartedly, and sin loses its glitter and glamour. **I John 3:9**

2 – Through REPENTANCE towards sin, we quit practicing sin.

The lost soul plans his drinking, his weekend adultery (shack-ups) etc. The Christian plans NOT to sin, and stays as far away from it as possible. **II Corinthians 7:9-11**

3 – Through BAPTISM into Christ, we enter a new relationship with our Lord.

Our sins are now washed away - **Acts 22:16, Hebrews 10:22**

We receive the Holy Spirit - **Acts 2:38, 5:32**

This is the beginning of true sanctification.

Those who are Scripturally baptized realize great JOY. **Acts 8:39, 16:34**

THE NEXT MOVE IS UP TO YOU!

We have represented the evidence in the very best way we know how.

Where do YOU fit in? At what point did you stop? (or did you?)

Have you put your FAITH in Christ, REPENTED of all sin, and admitted (CONFESSED) it?

Were you Scripturally BAPTIZED – the right way for the right purpose?

If not, begin where you left off and OBEY CHRIST (**Hebrews 5:7**) for salvation.

TOMORROW MAY BE TOO LATE!

Have you done this? Good.

And are you living faithfully for Christ, led of the Spirit (**Romans 8:12-14**), according to God’s Word? Yes?

Then remain faithful, so you may be kept by God’s power. **I Peter 1:5-7**

Social Drinking



These are some things you should know before you start your social drinking.

There are a lot of things being said out there that are emboldening Christian people to defend social drinking. They are making many assumptions from the Bible that does not lead to the dogmatic conclusions that it is perfectly acceptable to be a social drinker.

FIRST

They assume that all wine in the Bible is intoxicating wine. Listen to this jewel of ignorance from a fellow named Peck, *“Two terms for wine are used throughout the Bible. In the Hebrew Scriptures (OT) the Hebrew word is “yayin”, while the Christian New Testament, written in Greek, used the word “oinos”, from which we get our word “wine”. Both mean the same thing, “fermented wine”. There is no word for “unfermented wine” in Scripture. Wine is wine. It was always “fermented”.*”

This man did not give a studied conclusion. His bold assertion is as false as it can be.

- A. “Yayin” is only one of eleven words translated “wine” in the Old Testament.
- B. “Oinos” is only one of three words translated “wine” in the New Testament.
- C. There are words in the Old Testament that usually refer to “unfermented wine” and other words that usually mean “fermented wine”.
- D. Sometimes even the word “yayin” refers to the grape juice. **Isaiah 16:10, Jeremiah 40:10,12, Nehemiah 13:15**. These all refer to harvesting grape juice before it is fermented.
- E. The word “oinos” is used to translate both the words that usually mean “fermented” and “unfermented” wine in the Old Testament.

In other words, “oinos” is a generic word and all eleven Hebrew words for “wine” in the Old Testament are translated into Greek by using the word “oinos”. Only the context of the use of the word can determine if the word refers to “fermented” or “unfermented” wine. (*Oinos* being a generic word is like several of our words in English that are generic. When one is offered a toast, some punch, some eggnog, or some cider, he does not know if it is alcoholic or not. One must ask, or else know the person who offers it very well, to determine if he wants to drink it.

So it is an absurd assumption to believe that every time the word “wine” is used, it refers to intoxicating wine.

SECOND

If one is going to okay his drinking because drinking wine is sometimes approved of in the Bible, we need to make sure we're talking of the same drink and not comparing apples with oranges.

It cannot be denied that a Jewish home in Bible times had both unfermented and fermented wine. However, there are several questions we should ask. It's plain ludicrous to affirm that they had to have either one or the other in their home.

1. What about the fermented wine? How was it processed? They usually boiled the wine and most of the liquid evaporated. This left a honey or jelly-like substance. They then would add water to it and it was a common drink in every man's house.
2. What was the amount of pure alcohol in it? It varied. The difference between natural wine and our wine, which adds ethyl alcohol, differs in content anywhere from 15% to 65%.
3. Did they add water to their fermented drinks? Yes, they added three parts water. (Homer says that he found a black wine that needed to be diluted with 20 parts water). If it was three parts diluted with water, it meant that their daily drinking wine would have been up to 2.5% alcoholic. Our beverages today have to be 3.2% to be considered an alcoholic beverage.
4. Was there a wine they were specifically to avoid? Yes, he describes the wine to be avoided. It is described in **Proverbs 23:31**, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright."
5. Did they add additional ingredients that made it a narcotic when added to ethyl alcohol as we do our beverages? No. However, if they diluted natural wine with water, it would make it much less a potent drink.

What would these variables mean? It means that our alcoholic beverages are not the same beverages that they drank. It meant that you would have to drink a lot of wine to get drunk. This is why they were told not to tarry long at the wine, or not to be given too much wine.

To compare one drinking a glass of their weak wine and diluting it even further with one drinking the beverages of today, is comparing a mother lioness with her cub.

However, even the cub can grow up and be a mother lioness just as their weak watered down beverage could eventually get them drunk. One can drink one beer today and get drunk because of the alcohol content.

To not take the above questions into consideration when weighing this subject is not a common sense use of Scripture. Acting like the wine of the Bible and the liquor of today are the same is not worthy of those who want to know and do the mind of God.

THIRD

Fermented wine, being in the homes of the Jews, is no defense for social drinking. Of course, fermented wine was present.

- A. Wine was used for medicine for the stomach and other infirmities.
I Timothy 5:23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."
- B. Wine was used for cleansing wounds as an antiseptic.
Luke 10:34, "And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."
- C. Wine was used for a painkiller for men ready to perish.
Proverbs 31:6a, "Give strong drink unto him that is ready to perish..." (Like they tried to give Jesus.)
- D. Wine was used for a sedative for those who were bitter spirited or anxious.
Proverbs 31:6, "Give strong drink unto him that is ready to perish, **and wine unto those that be of heavy hearts.**"
- E. Wine was used for seasoning in cooking or basting.
- F. Wine was used for the drink offering and poured out on the altar.
Numbers 28:7, "And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* **shalt thou cause the strong wine to be poured unto the LORD for a drink offering.**"
- G. Wine was used for festivities and holidays to celebrate. Review the Second point to see it was watered down and not to be taken in much quantity, and certain wines were to be avoided.

As I have shown in other writings, they had processes to keep wine from fermenting for years and all Bible wines are not fermented!

FOURTHLY

The **Deuteronomy 14:26** passage, the most difficult passage used by the social drinkers to defend their drinking, does not give the haven of rest they imagine.

Deuteronomy 14:22-27, "22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. 24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: 25 Then shalt thou turn *it* into

money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or **for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,** 27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.”

Question – Would this permission allow them pork?

No, it has to be taken in light of all that God said on that subject. The same is true of wine and strong drink.

Admittedly, all kind of arguments are given to prove that this okays drinking hard liquor and all kinds of objections are given to show those arguments are false. So what is the answer?

The answer is that the word strong drink (*Shekar*) like *yayin* and *oinos* is a generic word. It is a mistranslated word in this text. It should be translated “sweet drink”.

In fact, it is where we get our word " sugar". To satisfy your mind on this, read page 232 of “*Wine in the Bible*” by Samuel Bacchiocchi.

He quotes **Kittos’ Cyclopedia of Biblical Literature,** Jerome, Young’s Concordance, **THE POPULAR AND CRITICAL BIBLE ENCYCLOPEDIA.** He also points out that all major older English dictionaries derive our English word “sugar” from this Hebrew word in question.

It is hard to believe that one can drink strong in the fear of God, before God's tent of meeting house in Holiness. He had told the priests right after telling them not to come into his tabernacle drunk, to make a distinction between the Holy and the unholy. **Leviticus 10:9**

It is also obvious that since the wine mentioned is the usual word for “unfermented wine” (*Tiyrowsh*, not *yayin*) that the *shekar* would not be fermented or strong drink. How much more sense it makes to translate it “sweet drinks”. It was made from fruits, but usually the palm trees.

Would He insist that those who lived nearby bring a tithe of their fields, vineyards, trees, flocks, and herds, and eat their harvest before the Lord's house but those from a distance could sell their tithes and bring the money to buy whatever they wanted to eat and drink, including strong drink that He so often condemns?

Was God really saying, “If you’re from around here, eat and drink your new harvest of fresh wine, but if you’re from afar off then you can buy some fermented liquor?”

I think that **Isaiah 24:9** will help us see the meaning of *Shekar*. He is describing judgment upon the land of Israel

and He was telling them they would be cursed rather than blessed. He was using contrastive language and saying instead of music with your festivity there would not be a song with your wine and instead of *Shekar* (**sweet drinks**) there would be **bitterness** to those that drink it.

Look of the entire chapter for the contrasts he is making. It is obvious to an unprejudiced mind that *Shekar* has the idea of sweetness rather than strong drink. This text is no harbor for social drinkers.

Since both *yayin* and *oinos* are generic words, as is *shekar*. One cannot be dogmatic that it always refers to either fermented or unfermented wine. It must be obvious from this study that fermented wine existed for the above reasons in Jewish home. It is true yet today.

The question is not, “Did they have fermented wine as well as unfermented wine”, the question is, “What was their ordinarily drinking wine, how was it processed, how was it used and is our wine today the same kind of a product”?

I am not concerned with those who study this issue. I am concerned about those who buffalo people who have not studied the subject into believing that social drinking today is justified by the Bible accounts. To come to that conclusion requires a lack of knowledge of the customs and awareness of all these facts.

FIFTH

Wine is said to gladden the heart of man. **Psalms 104:14-15.** It is claimed that this cannot be said of grape juice.

I think that maybe the reader should read the whole context.

It is a psalm about the majesty and providence of God. It is a psalm of thanksgiving for all God does for man and beast and their well being and happiness. He speaks of angels, springs of water for the beasts, thirst to be quenched, for grass to grow for cattle, and herbs for the service of man.

He continues about food out of the earth and wine that maketh glad the heart of man and oil for his face to shine and bread which strengthens his heart.

He continues that he is thankful for trees, and cedars and high hills, the moon and the sun, and even for a chance for man to work and labor. On and on the Psalmist gives thanks for his provision.

Wine to a Jew was synonymous with drink at festivities, holidays, and God's abundant supply. This psalm is commemorating life, happiness, joy, and the supply and provision of God for his people.

The verse is merely saying man has bread to eat and oil to anoint and wine to drink. Compare **Deuteronomy 7:13, 11:14**

We have already shown their wine was a mixture of wine diluted with water and that one would have to tarry all day to get drunk from it.

This verse proves nothing about justifying a cup of today's wine that is 6% pure alcohol. The burden of proof is on the social drinker to show that his brew had the same content of alcohol as their brew. This we know is not true because it took so much to drink before getting drunk. One beer contains 6% pure alcohol.

You might also remember that alcohol is a depressant, not a stimulant, and drinking even one drink can cause depression and drunkenness in many people. Their diluted wine caused cheerfulness, not depression (unless he drank much of it, and then it brought woe).

Proverbs 23:29-35, "29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? Who hath wounds without cause? who hath redness of eyes? 30 **They that tarry long at the wine; they that go to seek mixed wine.** 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. 32 At the last it biteth like a serpent, and stingeth like an adder. 33 Thine eyes shall behold strange women, and thine heart shall utter perverse things. 34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. 35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

A big issue is made because **Psalms 104:14-15** says the word *yayin*, which usually means, "fermented wine". I would remind you that **Judges 9:13** says that wine (*thros*, the word usually meaning, "unfermented wine") is used. That says, "The vine said unto them, Should I leave my wine which cheereth God and man, and go be promoted over the trees?"

So to be technical, according to the Scriptures, both words that usually mean, "fermented" and "unfermented" are said to cheer the heart of man.

Do you want proof that wine in the New Testament is generic? Jesus said, "No man puts new (*oinos*) in old bottles..." Why? The fresh wine put in the goatskin bottles would expand upon fermentation and burst the skins already expanded by the former wine.

This is proof positive that fresh juice is called "oinos".

This article will be added to my booklet, "*Drinking and the Bible*".

Is it a Sin....?

By Nathan Boldt

Sometimes in Christian circles we get ourselves in a mess, not because we don't know the answer, but because we ask the wrong question. In high school, I would often come home to my parents with the question, "is it a sin to _____?" (You can fill in the blank with all the imaginable things a teenager is confronted with for the first time.)

My questions were answered in a memorable and Biblical lesson. My parents finally explained, "Nathan, you're asking the wrong question. The question should not be "Is it a sin to _____" but rather, it should be "Would it be beneficial to _____?" What was meant by that answer?

Here are four things it taught me:

1. By me asking the question "Is it a sin to _____," what I was really saying was "What can I get away with doing and still be a Christian?" That question was showing my spiritual immaturity at that time in my life. In the New Testament, we are told to "*love the Lord your God with all your heart, mind, and soul.*" I must have not have been looking for ways to get closer to God, rather, I was looking to see how much like the world I could be and still be saved. I must have missed **Romans 12:1** "*Do not be conformed to this world...*".
2. Notice the New Testament is not filled with "Thou shalt Nots", like the Old Testament is. We are under a different mindset. We must understand what Paul said in 1 Corinthians 10 "*not all things edify*", or in another area "*not all things are beneficial.*" If I was truly asking, "How is this going to benefit others or how is this going to edify others," then it matters not whether it's so-called "sin". The fault comes when the Christian partakes in things without thinking whether it benefits others.
3. It taught me that the New Testament had no way of mentioning each and every new tool of the devil. There are products from the devil today that weren't even around 100 years ago. Rather, God covered many of the weapons of Satan when He lets us know "*our body is the temple of the Holy Spirit.*" Does that not cover a lot of the questions from teenagers today?
4. Finally, it taught me that my witness is more important than any freedom I may think I have. To put it mildly, there are simply some places a Christian should not hang around, words we should not say, or things we should not let inside our bodies; for our witness sake.

What a change in my approach to all these questions I had! Now, it's just common sense. Sometimes it as simple as asking, "Would God want me to do this?"

Really, it's easier than we make it sometimes.





WHY THE FIRE?

--By Steve Finnell

There once was a man whose children played with matches. First the children, then the house - all were ashes. Why the fire?

children, then the house - all were ashes. Why the fire?

To what can we attribute the acceptance of the denominational doctrines that are creeping into many of the congregations of the Restoration Movement? The permissive attitudes and actions expressed by various church leaders certainly warrant our consideration.

THE LOCAL CHURCH:

(A) We fill our bulletin boards with advertisements promoting denominational and inter-denominational events.

(B) We extend invitations to various denominational singing groups to lead us in worship, in song or entertainment.

(C) The pulpit is used as a platform to praise denominational personalities and encourage participation in denominational workshops and seminars.

(D) The errors of denominational doctrine are not exposed or exposed in weak "mopping up" exercises after the fact.

(E) Denominational literature abounds in our churches.

(F) We involve ourselves with denominationally influenced ministerial associations, interfaith prayer groups, and denominational evangelistic crusades. Then we cry, "Why the fire?"

RESTORATIONAL PERIODICALS:

(A) We allow articles advocating denominational doctrines and philosophies to be printed. (All in the name of liberty of opinion, of course).

(B) Refuse to publish articles that openly oppose particular denominations, even if their teachings are contrary to the Word of God.

(C) Publish articles written by denominational writers. (If they are credible enough to publish, they are credible enough to follow, many suppose.) Then we cry, "Why the fire?"

CHRISTIAN EDUCATION CENTERS:

(A) Teach limited basic Bible doctrine.

(B) Support denominational lecturers on campus.

(C) Tolerate instructors who openly advocate denominational doctrines.

Then we cry, "Why the fire"?

Why?

Because God's children are playing with matches!!



Dear Brother Faull,

In our small group study on your book of "Joshua" in Chapter 23, we had a question arise. You state that we are not to mention the names of other gods and not to do as the

heathen does regarding worship and what they were supposed to do when they came across their groves.

They were told to destroy their groves, idols, altars and pictures. They were to rename the place but not to name it after God.

Where does it explain to rename the place and not name it after God as **Deuteronomy 7:5** does not mention renaming the place? Are there other places in the Bible that talks about this?

Answer:

Thou shalt not do so unto the Lord thy God. **Deuteronomy 12:3-4**, "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and **destroy the names of them out of that place. 4 Ye shall not do so unto the LORD your God.**"

God would have His Name in the place that He alone should choose.

See also:

Leviticus 17:3-9, "What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, **4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD;** blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: **5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation,** unto the priest, and offer them *for* peace offerings unto the LORD. **6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation,** and burn the fat for a sweet savour unto the LORD. **7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. 8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, **9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.**"**

Deuteronomy 26:2, "That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt **go unto the place which the LORD thy God shall choose to place his name there.**"

Joshua 9:27, "And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, **even unto this day, in the place which he should choose.**"

I Kings 8:29, "That thine eyes may be open toward this house night and day, **even toward the place of which thou hast said, My name shall be there:** that thou mayest hearken unto the prayer which thy servant shall make toward this place."

II Chronicles 7:12, "And the LORD appeared to Solomon by night, and said unto him, **I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.**"

Because Israel disobeyed these commands is why Israel stumbled into Idolatry. They sacrificed on every high hill and in the groves. IF there were not groves, they planted some. God forbade trees by His altars.

There was only one place where God put His name and nowhere else could be used for sacrificing. If you do a parallel check of **Deuteronomy 12**, you will find other places, which made this pretty obvious.

Why did God insist on this? It would look like they just changed the name of God and contained the same evil practices (adultery, homosexuality, lesbianism, and bestiality) that occurred there in the name of the Lord.

That is what people have done today.

They try to Christianize the pagan holidays. They have stolen Santa, evergreen trees, Easter bunnies, lilies, hams, eggs, and hot cross buns from the worship of the heathen gods and goddesses.

Christians have kept the same practices but just changed the name to Christ. This causes unbelievers to say that Christianity is nothing but baptized paganism. It is a fair accusation.

Our holiday customs, their dates, and the means of celebrating them are the same used for the pagan gods and goddesses. This causes unbelief. See "This Believing World" by Browne, or "The Golden Bough" by Frazer as examples of this.

It is a shame that Easter, the goddess of fornication had her name stuck on the celebration of Christ's Resurrection. Her emblem of eggs, lilies, and bunnies that symbolized fertility are mixed with the truth of the

Gospel. God cannot be pleased with the violation of the principle that His truth must not be mixed with other gods.

See what God says....

Amos 5:21-27, "21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. 22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. 23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. 24 But let judgment run down as waters, and righteousness as a mighty stream. 25 **Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.** 27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts."

Remember **II Corinthians 6:14-18**, "14 Be ye not unequally yoked together with unbelievers: for what **fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols?** for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people."

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