

Hear The Shepherd's Voice

JULY 2013

FREE



Volume 17 Issue 7 "A Christian Newspaper"

"I Will Heal Thy Land"

Message by: Leroy Surface

IF I shut up heaven that there be no rain, or IF I command the locusts to devour the land, or IF I send pestilence among my people; If MY PEOPLE, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN WILL I hear from heaven, and will forgive their sin, and will HEAL THEIR LAND.

II Chronicles 7:13-14

There are four hypothetical situations given in this text, beginning with "If I shut up heaven that there be no rain." There are very few people in the world today who will believe that God has any hand in the everyday affairs of this life. Most will refuse to believe that God would "command the locusts," or "send pestilence" among the people. I personally do not believe that every tragedy is caused by the direct hand of God. It is true that bad things sometimes happen to good people. The greatest of saints sometimes face times of great sorrow, and great men and women of God have sometimes died of horrible diseases. There are times, however, when God stretches forth His hand against a nation, a group of nations, or a culture because of their rejection of Christ. That is certainly true of America and the western nations of the world at this present time. In such a time as this, God has promised to "heal the land" of those who will "humble themselves and pray" and "turn from their wicked ways" to seek the Lord. This was God's promise to the children of Israel in Solomon's day; if they would humble themselves and seek His face, they would be blessed even while the nation would be "cursed" for its sins. When drought would be upon the nation, they would have "rain in due season." When the locusts would "devour the land," they would not touch the fields of the righteous man (Revelation 9:5). When pestilence would come and thousands would die of the plague, it would not come to the house of those set their love upon the Lord. (Psalms 91:10).

Woe, Woe, Woe

SEE PAGE 2

HOMECOMING CAMPMEETING

JULY 29-AUGUST 4TH

Colmesneil First Assembly of God

404 North Wheeler, Colmesneil, TX. 75938



Pastor K.L. Cowart

Services Every Day

10:30 A.M. & 2:00 P.M. & 7:00 P.M

We have a great line-up of Guest Speakers

For more Information

Call 409-837-5706 or 832-401-5773

NEED A RIDE TO FIRST ASSEMBLY OF GOD,
COLMESNEIL, TX

Call: 832-401-5773



Services

Sunday 10:30 a.m

Sunday 6:00 p.m.

Wesenday 6:00 P.M. Advance
Christian Depelopment classes
from 6:00 - 7:00 p.m.

"I Will Heal Thy Land"

Revelation 8:13: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe, to the inhabitants of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Beginning in the ninth chapter of Revelations, we are told of "three great woes" that are coming upon the inhabitants of the earth in these last days. The greatest of these is the sounding of the seventh trumpet, which announces the second coming of Christ (Revelations 11:15), which will bring the greatest joy to the righteous, but greatest imaginable "woe" to the ungodly. Paul explains that day perfectly to the saints at Thessalonica, saying, "It is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, **WHEN the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; WHEN he shall come to be glorified in his saints, and to be admired in all them that believe** (because our testimony among you was believed) in that day" (II Thessalonians 1:6-10). Notice that "tribulation" to the ungodly world and "rest" to the saints of God will both come in one day, the "great and terrible day of the Lord," which is climaxed by the second coming of Christ to earth.

Revelation 9:1-4: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but **ONLY THOSE MEN WHICH HAVE NOT THE SEAL OF GOD in their foreheads.**"

The first of the great "woes" comes with the sounding of the fifth trumpet, which tells of a pit being opened and locusts, with the power to torment men, swarming out of the smoke of the pit. This "trumpet" has been sounding for over a dozen years at this time for those who have ears to hear it. I first heard its sound on September 11, 2001, which is what we commonly speak of as "9-11." We had seen signs of the "locusts" for at least two decades, but we did not understand what they were. It was on "9-11" that they really began to "swarm." It was as I watched the smoke rising up out of the pit, where only moments before the "twin towers" had stood, that I realized that the locusts, which were prophesied in the scriptures, were even now swarming. The "locusts," spoken of in both the second chapter of Joel and the ninth chapter of Revelation, are radical Islam. In both of these chapters we see a great swarm of locusts, and in both we see a "common denominator" that ties the locust to radical Islam. The "common denominator" is the "suicide bomber." The prophet Joel tells us, "When they fall upon the sword, they shall not be wounded (Hebrew: 'shall not be stopped')" (Joel 2:8). The phrase "fall upon the sword" is a slang term for "suicide." In Revelation 9:17, we are told they will wear "breastplates of fire, and of jacinth, and brimstone." Jacinth speaks only of a deep blue color, but a "breastplate of fire and brimstone" speaks of a "suicide belt," which is very often the weapon of choice for the radical Islamist.

According to Arab tradition, Mohammed received a revelation from God about fourteen hundred years ago that his "army" was "the locust army of God." It may seem incredible to some, but it is God, our God, who has called for the locusts. Joel 2:11 says, "And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?" Does it seem strange to believe that God would use a religion that does not believe Jesus is the Son of God to punish nations which once professed to trust in Jesus Christ? He used the heathen king of Assyria to punish the northern kingdom of Israel for their backsliding. He

used King Nebuchadnezzar, king of Babylon, to punish the inhabitants of Jerusalem for their idolatry. Today, God is using radical Islam to punish America and the western world for their rejection of Christ. Further confirmation that the "locust army" is the army of God's judgment is found His promise to those who will repent and turn to Him with all their heart (Joel 2:12-13); "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you" (Joel 2:25).

Why Judgment is Coming

Revelation 9:20-21: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

There are five sins of the western culture that is bringing the anger of God's judgment against them. I wrote about these things repeatedly during the administration of President George W. Bush, because God had told me that his administration would be a "space for repentance" to America, and if she did not repent, the things to come would be too horrible for a person to even speak of. America did not repent and does not repent until this day, but has embraced every sin that God says will bring His wrath upon the nations. We are moving rapidly toward the day that the prophet Joel calls the "great and terrible day of the LORD" (Joel 2:11, 2:31). I will list briefly the five sins that are bringing our nation to that terrible day.

1. **Idolatry:** America honors many different God's while dishonoring Jesus Christ.
2. **Murders:** America murders over a million babies each and every year. We call it "legalized abortion." Almost every major problem in our American system can be traced directly to abortion.
3. **Sorceries:** The Greek word is "pharmakeia." It speaks of our drug culture. During the same time that our nation has waged a losing war against illegal drugs, our medical and psychiatric professions have created a culture that is addicted to "legal drugs." They have successfully created a medical monster that has bankrupted our nation's economy for many years.
4. **Fornication:** The Greek word is "porneia." It speaks of America's sex industry and our total lack of moral values. Almost fifty percent of all children in America are born into a home without a father. Millions of men and women are living in fornication because they reject the restrictions that marriage would bring upon them. Our nation approves of pornography and is light on pedophilia. According to polls, most Americans approve the homosexual lifestyle and seek to change our nation's laws to legalize homosexual marriage. Beware! Every culture since the beginning of time that has embraced sodomy (homosexuality) has been destroyed by God.
5. **Thefts:** While our prisons are filled with men and women that have stolen to support their drug habits, it is those "thefts" that are legal in America that God will judge. I do not have time or space in this message to go into detail, but greed is the great innovator and motivator for legal thieves in America. Consider the pool of liability insurance money that was created, not for the protection of the people so much as for the enrichment of unscrupulous lawyers. Consider the vast rivers of tax money that flows to the enrichment of unscrupulous politicians. Then, there is the

INSIDE THIS ISSUE

Partner & Supporter
First Assembly of God
Colmesneil, Texas

The Publisher reserves the right to REJECT any Advertisement

Hear The Shepherd's Voice
P.O. BOX 307
Colmesneil, TX.
75938
Cell: 832-401-5773

Message By:
Keith Surface
"Someone Must Pay!"

Message By: Leroy Surface
"I Will Heal Thy Land"

“I Will Heal Thy Land”

From Page 2

“tithes” that was ordained by God Himself, that has been so abused by covetous preachers for their own enrichment. The apostle Peter said these will receive the same reward “...as they that count it pleasure to riot in the day time” (II Peter 2:13). They are counted to be the same as a common thief who would take your money with a knife or a gun, and they will receive the same reward from God as those who find their pleasure rioting in the streets. This “greed” consumes every segment of our culture today, from the “poor” to the “rich,” and is hastening the total collapse of the America we have known and loved, and bringing the righteous judgment of God against our society. These five sins, which the scriptures warned us against thousands of years ago, have brought us to the time spoken of by the angel of God when he cried “Woe, woe, woe, to the inhabitants of the earth” (Revelation 8:13).

The Second Great Woe

Revelation 9:13-15: “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, **Loose the four angels which are bound in the great river Euphrates.** And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

The “sounding of the trumpets” does not come as a single blast of a trumpet. It is not such as the natural ear can hear, but for those who have ears to hear, they continue to sound until they reach their fullness. The first four trumpets began to sound at the beginning of this generation, which began when the Jews gained possession of Jerusalem in 1967, and will end with the return of Jesus Christ to earth. I first began to hear them in 1982 while visiting the city of Jerusalem. I began hearing the fifth trumpet on September 11, 2001 as I watched the smoke rise out of pit and cover the sun when the towers fell. I knew then that the locusts were already swarming to their places worldwide. I heard the blast of the sixth trumpet on March 19, 2003 when America invaded Iraq, because it was there, at the Euphrates River, that the “four angels were loosed” that are “prepared” to “slay the third part of men” (Revelation 9:14-15). It is these “four angels,” which I believe to be the spirit of ancient Babylon, that are even now raising their vast army of two hundred million. It is the “locust army of God” that will “cover the land of Israel like a cloud” (Ezekiel 38:9), and bring death and destruction to the entire earth. I said earlier in this message that radical Islam is “the locust army of God.” Consider that the worldwide Muslim population is 1,600,000,000 as of 2010. If only thirteen percent of these can be radicalized, the result is an army of 208,000,000, more than enough to fulfill the prophecy of an army of two hundred million. There is something about the natural locust that we should understand; when they begin to “swarm,” they cannot stop until they have devoured every green plant or tree in their path. It is God who has “commanded the locusts” (II Chronicles 7:13, Joel 2:11), and He “commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; **but only those men which have not the seal of God in their foreheads**” (Revelation 9:4). They will not stop until they have accomplished what God has commanded them to do. It is “the great and terrible day of the LORD” (Joel 2:11) but there is a place of safety prepared for the children of God in that day.

We know by the scriptures that a “great and terrible day” is coming to the entire world. The prophet Isaiah spoke of it as the “final destruction” that will come upon the entire earth. “Be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth” (Isaiah 28:22). The Hebrew word “kalah,” which is translated “consumption,” speaks of an “end,” a “completion,” and a “destruction.” “Kalah” is the same Hebrew word the angel Gabriel used in Daniel 9:27 when he spoke to the prophet Daniel concerning the final end of those Jews who would continue to reject Christ. “...for the overspreading of abominations He (the Christ) shall make it desolate, even until the consummation, and that

determined shall be poured upon the desolate.” Jesus left Jerusalem desolate when the Jews delivered Him up to Pilate to be crucified, and it has been desolate from the presence and blessing of God for two thousand years, and will be so until a “remnant” of Jews “look upon (unto) Him whom they pierced” (Zechariah 12:10), and cry, “blessed is He that cometh (came) in the name of the Lord” (Matthew 23:38-39).

The “consumption” that is “determined upon the entire earth” is that time which Jesus spoke of as “...great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matthew 24:21). Jesus continued in the next verse to say, “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matthew 24:22). Worldwide, one third of men will be slain during that horrible time (Revelation 9:15). In the nation of Israel, “...two parts therein shall be cut off and die; but **the third shall be left therein**” (Zechariah 13:8). That “third part” of the inhabitants of Israel will be the “remnant” that was spoken of by the prophet Isaiah, saying, “The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land” (Isaiah 10:21-23).

A “Hiding Place”

When we dwell only upon the judgment of God against the nations of the world, we leave the children of God in a state of fear and apprehension. The usual “remedy” for the fear factor which is used by many, and perhaps most teachers of prophecy, is to teach a “secret rapture,” which will take the “Christians” out of this world before the time of trouble comes. Wake up! “Trouble” has always been with us. God did not “take us out” before millions of believers were tortured and murdered during the great persecutions of the past. There will be a “rapture,” which simply means “caught up,” but it will be at the sounding of the seventh trumpet in the eleventh chapter of Revelation. Paul tells us in I Thessalonians 4:16, “**The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be CAUGHT UP together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**” In I Corinthians 15:51-52, he tells us exactly when this will happen; “Behold, I shew you a mystery; we shall not all sleep, but **we shall all be changed, in a moment, in the twinkling of an eye, at the LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**” Notice that it is the “last trumpet” that sounds the return of Jesus Christ and the rapture of the church. The apostle John tells us of that “last trumpet” in Revelation 11:15, saying, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” We should understand that the scriptures were not written in theological terms, but in the common language of the people. If the Lord would ask me “when” I want Him to come, I would answer in the words of the apostle John, “Even so, come, Lord Jesus” (Revelation 22:20). I would say, “Come today; come tonight; or better still, come right now.” He did not ask me when He should come, but He did tell me when in the scriptures. It will be at the “last trumpet,” which is “after” the horrors of the other six trumpets have sounded. What then is the “hope” of the children of God?

It is the prophet Joel that introduces us to the “great and terrible day of the Lord.” In Joel 2:31-32, he says, “**The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered....**” In Joel 3:15-16, the prophet recaps the same event, saying, “**The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be THE HOPE of his people, and the strength of the children of Israel.**” The Hebrew word

continued on Page 4

“I Will Heal Thy Land”

From Page 3

“machashe” which is translated “hope” in this verse, is the same word that is translated “refuge” in Psalms 91:2, and means “a shelter.” The psalmist said, “I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust” (Psalms 91:2). He is “the hope of His people,” a “refuge” from the storm (Isaiah 4:6), and a “fortress” from the adversary.

Isaiah 26:20-21: “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. **For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.**”

While there is no “secret rapture,” there is a “secret place” for the children of God. In Isaiah 26:20, God calls “His people” to enter into “thy chambers,” and “shut thy doors about thee.” It is a “hiding place” for the children of God, which the psalmist calls “the secret place of the most high” in Psalms 91:1. We who enter now will be “hidden” in our “secret place” while God “punishes the inhabitants of the earth for their iniquity.” I will seek, for the remainder of this message, to show God’s provision for His people, those who “humble themselves, and pray, and seek His face, and turn from their wicked ways” (II Chronicles 7:14). God says He will “heal **their** land.” The apostle Paul tells us to “put on the whole armor of God;” if we do, we will not only “stand,” but we will “withstand in the evil day” (Ephesians 6:13). We will go into the very strongholds of the adversary to deliver souls from the power of darkness, and we will not be afraid if we are clothed with the “whole armor of God.” We will not be “hiding in a cave” or “the dens of the earth.” Those are places that are prepared for “...kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men...” (Revelation 6:15-16), but to no avail, for they will find no hiding place from the anger of God almighty. Our “hiding place” is in Christ, and it is for those who have “set their love upon Him” (Psalms 91:14).

To be continued next month.

“Someone Must Pay!”

Message - By Keith Surface

Tracing an Erroneous View of God and the Gospel

Introduction

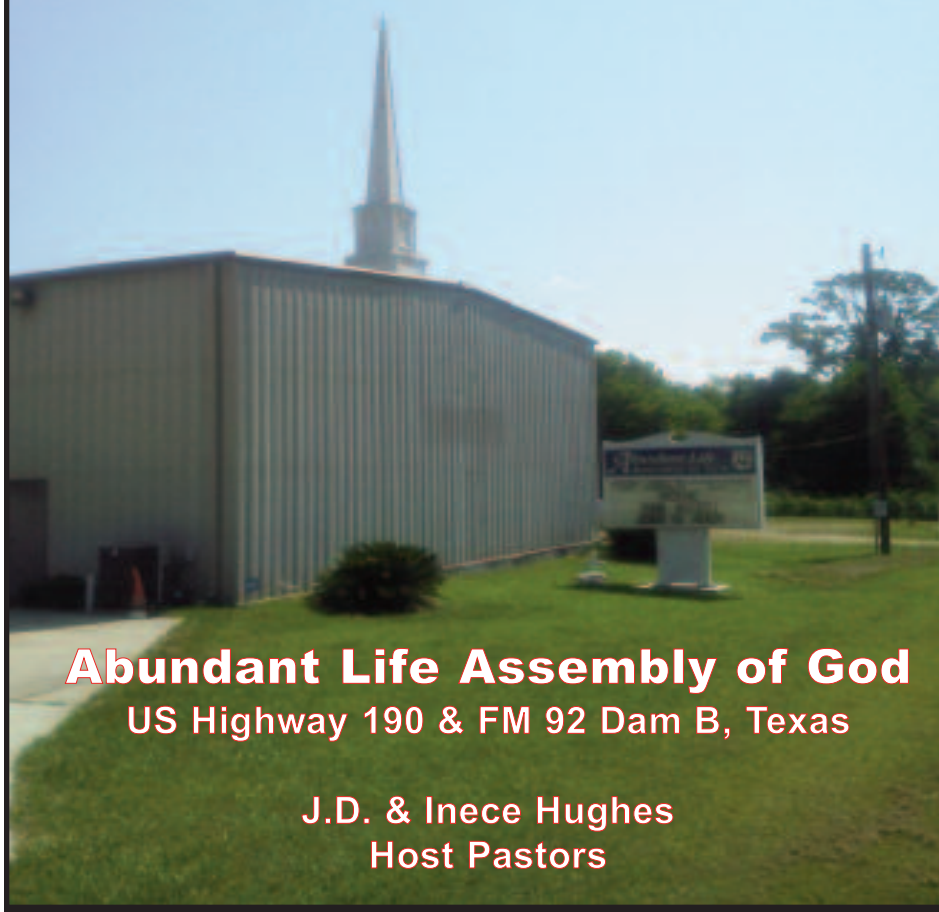
This message deals with a prominent, yet erroneous view of Jesus’ atoning death that presents it as a payment offered to God in order to satisfy a debt owed by man. This thought fills the messages and songs we hear and sing as we gather in our places of worship. But where did it come from? More importantly, is it the truth of the Gospel? Although this article is negative in tone, it is not intended to be an attack on certain men or religious movements. However, there are times that we are compelled by the Holy Ghost to point out the erroneous nature of doctrines that are so widely accepted as unquestionable truth that the doctrines themselves prevent the worshiper from being able to see or comprehend the simplicity of the gospel.

Simple Forgiveness

Matthew 18:21-35

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times

**13th Annual Campmeeting
July 21-28, 2013**



Abundant Life Assembly of God
US Highway 190 & FM 92 Dam B, Texas

J.D. & Inece Hughes
Host Pastors

Services 7P.M. Nightly
Guest Speakers

Sunday 10:30 A.M. & 6P.M
Gary Chapin ---Houston, Texas

- Monday -----Scott Briggs -----Fred, TX.
- Tuesday ----- Alice Williams -----Newton, TX
- Wednesday ----- Ray Tillery -----Woodville, TX
- Thursday ----- Adonna Otwell -----Waxahachie, TX
- Friday ----- Rickey Roach -----Jasper, TX
- Saturday ----- Johnny Durham -----Jasper, TX
- Sunday A.M. ----- Joe Granberry -----Crockett, TX
- Sunday P.M. ----- Randy Durham -----Jasper, TX

For Information Call 409-283-3324

Snack After Service

seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and

“Someone Must Pay!”

From Page 4

delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses .”

The passage above expresses the biblical message of simple forgiveness. The story is of a servant who owed his master a great debt. When the indebted servant begged for more time to pay, the master instead forgave the great debt owed to him without any requirement of payment. The servant who had been forgiven the great debt then demanded payment from a fellow servant who owed him a small sum. It is important to notice that the master (who represents God) required no payment at all, where it was the wicked servant who demanded that if payment was not made, there must be punishment. Forgiveness extended to the penitent without demand for payment is the correct portrait of God's dealing with mankind. This is not to say that forgiveness is universally given without any requirements from God, but rather that God has never desired or had pleasure in payment or punishment. His desire has always been that a person would simply turn away from their sins and back to Him. We must remember that God is not a man and does not need for anyone to prove their repentance to Him. He already knows the condition and intent of their heart.

Why should iniquity be your ruin?

A few decades ago I began to hear of those who taught that many of God's people were under “generational curses”. These teachings were based upon God's words to Israel where He speaks of Himself as *“...visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation of them that hate me”* (Exodus 20:5). From this passage it was taught that Christian people could still be under “curses” brought upon them by their ancestors. Many times I have been approached by people concerned about these so called generational curses. I would simply ask them, “Do you hate God? They would say, “No!” I would then reply, “Those curses are for those who hate God. They are not for you.” I would also ask, “Are you born again?” They would reply, “Yes”. I would then reply, “Then God is your Father. You have no curses passed down from your Father.” Israel had a similar misunderstanding of God's dealings so God spoke through Ezekiel to “straighten out” the issue.

Ezekiel 18:20-32

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.”

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.”

In the passages above God lays out His way of dealing with sinful man. He says, “The soul that sinneth shall die.” But then, speaking of the man who turns from his sin, He says, *“he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him”*. It is here that God lets it be known that He has no desire to administer punishment, saying, *“Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?”* Punishment was not needed or required if the sinner would simply turn from his sins. God was in truth offering an escape from punishment for He says, *“Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.”* It is at this point that we see what God is truly seeking in the people when He says, *“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die”*. Sin is a heart problem. Only when the heart and spirit of a person is made new will they truly be able to turn from iniquity. This is the same new heart and new spirit that David sought from God when he cried *“Create in me a clean heart, O God; and renew a right spirit within me”* (Psalms 51:10). This new heart is the promise given in the redemption. Punishment or payment was never God's desire. He simply wanted the people to turn from their sins and return unto Him. For those who did so, forgiveness was freely given. Yet this turning from iniquity would only happen in truth when their heart was made new. This is why Peter said, *“God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities”* (Acts 3:26). Jesus' died on the cross to change man and in doing so turn him from his iniquities. Calvary was never about paying a debt; it was about freeing men from the power and presence of sin.

The Demand for Punishment

Somewhere around the third century this precept of simple forgiveness began to be supplanted with the idea of divine judicial punishment. Beginning with the early penance systems, the thought took hold that punishment was part of a purifying process that God demanded be fulfilled upon the penitent convert. Whether in a place called “purgatory” or in this present life, the doctrines of punishment for the believer pushed aside the truth of simple forgiveness. As the penance system took hold in the church, self-inflicted punishment became a way to escape the greater so called temporal punishments of God. Penance is supposed to be a clergy recommended self-inflicted “displeasure” that is equal to the pleasure that was obtained when a sin was committed. This “displeasure” was supposedly to satisfy divine justice and also serve as a deterrent for future

SEE PAGE 6

Read The “Shepherds Voice” on our church web-site,



www.colmesneilfirstaog.com

“Someone Must Pay!”

sin. The hidden truth of this system is that it gave the church control over the conscience of the people. The people now not only looked to the church for instruction, but also for punishment and forgiveness. Lost in this system is the glorious truth that cleansing from sin is accomplished through the regenerating power of the shed blood of Jesus Christ alone. No longer did the deterrent for sin come from a believer's clean heart and good conscience before God, but from the displeasure of penance based satisfaction.

The Satisfaction View of Atonement

The satisfaction view of atonement was first fully formulated as an atonement theory by Anselm of Canterbury (1033-1109), a medieval philosopher and theologian, and later codified in doctrine by the Catholic theologian Thomas Aquinas (1225 - 1274). This theory of atonement is rooted in the teachings of penance. Penance set forth the error that God demands satisfaction for the sins of man. This requirement of satisfaction in the penance system became the basis for the belief that the death of Jesus on the cross was to satisfy a great debt of dishonor to God caused by the sins of man. This debt had to be paid before redemption would be offered to mankind.

Out of the penance system evolved the system of indulgences. This offered the penitent sinner the means of reducing or eliminating a debt of punishment due in purgatory or even temporal punishment during his life on earth. While a penance must equal the pleasure that was brought by sin, an indulgence may be obtained with less because it allows the penitent to draw on the merit of others. It is taught that this is achieved through a reallocation of payment from what is called “the treasury of merit” of Christ and the Saints to the account of the one for whom the indulgence is obtained. In this belief, every good work of Jesus and the Saints that was more than they owed personally to God accumulates in this heavenly treasury of merit. It is taught that the “church” can allocate this surplus to believers so they may lessen or eliminate the punishment due to them for their sins. This thought of the reallocation of “superabundance of merit” is incorporated into the satisfaction theory of Atonement. The theory is that Christ, through His perfect act of obedience, honored God above and beyond what was due from Him, and this surplus merit is now reallocated as satisfaction to the account of humanity. Thus the sinners' debt to God is paid through transference of Christ's merit. Anselm's satisfaction theory of atonement was a landmark change in how the crucifixion of Jesus Christ was viewed. Until then it was widely accepted that the Apostles presented Calvary as a great deliverance from sin and Satan. But with the entrance of the satisfaction view, Calvary began to be presented as payment for sins rather than deliverance from sin itself. It came to be accepted that the death of Jesus was to satisfy an offended God's demand for payment.

Penal Substitution

The Satisfaction View of Atonement was taken a step further by the reformer John Calvin (1509 – 1564). His “penal substitution” doctrine presented the sufferings of Christ as punishment for the sins of mankind. Calvin taught the atonement in the strict sense of offence and punishment. In his penal substitution view, the justice of God demanded that punishment be administered upon the sinner. In order to save the believer, Christ suffered the punishment for the sinner and the merit of this penal satisfaction was accounted to those he suffered for. This is considered to be substitutionary by theologians but it is still in essence a reallocation of merit because one's sins are credited as being paid for by the sufferings of another. Based upon this reallocation of Christ's merit, the sinner escapes punishment and obtains forgiveness of sins and eternal life. The Anselm thought of satisfaction and reallocation of merit is an integral part of this theory. Although Calvin rejected penance, his teaching of penal substitution did not discard Anselm's underpinnings of penance and reallocation of merit. It only reframed it in a different legal environment.

The major difference between these views is that one presented the suf-

ferings of Christ as satisfying a debt of divine honor and the other presented Christ's sufferings as satisfying divine wrath. Both are based upon the fallacy that says God demands satisfaction. Jesus twice spoke to the Pharisees saying, *“I will have mercy and not sacrifice”* (Matthew 9:13). It was never a payment that satisfied God, but rather a change in the heart and actions of the individual. Ask yourself; Why would God, who had always in times past forgiven sins when men repented, one day decide not to forgive sins unless His Son would die the horrible death of the cross? Would that not have made Jesus' sufferings to be in vain?

Reallocation of Merit

When I speak of the reallocation of merit I am referring to the doctrines that present redemption to be a result of Jesus' merit being accounted to the believer, rather than a actual work redemption accomplishes in the believer. An example would be the teaching that God accounts to us the righteousness of Christ, rather than that Christ's work on the cross actually worked righteousness in the believer. One says the righteousness of Christ is accounted to us, while another believes it is the honor of Christ, and still another says it is the payment of sin's penalty, yet these all rely on transference of merit in the eyes of God. This thought that Jesus' “merit” and/or “righteousness” is accounted to the believer is so widely accepted that it would seem heretical to some to deny that it is so. But since no scripture can be found as a basis for such a belief, I will say plainly that it is not so. Some mistakenly take Paul's words in the fourth chapter of Romans as implying that the righteousness of Christ is accounted to the believer. But the message in Romans four is that God accounts a man's own faith as an acceptable righteous virtue even as He did with Abraham. Nowhere does the scripture tell us that Jesus' righteousness or merit is accounted to the believer. This indulgence based thought only serves to blind the minds of believers to the reality of the true work of redemption. Consider what I say: “If a man is trapped in a burning building and a second man gives his own life to save the first man, the second man would surely merit great honor. Yet the first man was not saved by the second man's merit, but by his actions.” Does Christ have great merit? Absolutely, more than words can express! But it was His actions that saved us, not the merit of His actions. All the great and moving theology that tells us how that Christ' righteousness, honor, or sufferings are accounted to us is based on myth and conjecture. The Apostles never presented the gospel in such a way. The message the Apostles declared was that the work of Jesus Christ at Calvary accomplished a real redemptive work in the believer. Consider what the Apostles actually say:

The cross destroyed the old man of Sin to free us from bondage to sin. – *“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin”* (Romans 6:6).

Jesus delivered us from bondage to the world. – *“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:...”* (Galatians 1:4).

Jesus' death destroyed Satan and his power. – *“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;...”* (Hebrews 2:14).

Jesus delivered us from the power of darkness. – *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:...”* (Colossians 1:13).

SEE PAGE 7

“Someone Must Pay!”

Jesus' death made us to be dead unto sin. – *“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”* (I Peter 2:24).

Jesus sanctified us with His blood. – *“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate”* (Hebrews 13:12).

These and many other verses tell of the great delivering power that was wrought in the believer because of Calvary. We must see how different this is from the transference of merit doctrine. Nowhere is there a single verse that tells us that any merit of Jesus or His sufferings is accounted to the believer.

Unlimited Indulgence

The early reformation was fueled by the abuses of the Catholic clergy, especially the selling of indulgences. A so-called “contribution” to the church could secure a “free pardon” from temporal punishment for one’s self or a loved one. This pardon was based on the reallocation of merit from what was called the heavenly treasury. Although the whole indulgence system is unscriptural at best and blatant profiteering at worst, yet at least these were limited indulgences. That is, they applied only to the sins for which they were obtained. As the reformation took hold, many different doctrines of atonement began to emerge based on the thought of the reallocation of Christ’s merit. From Calvin’s penal substitution doctrine to the view that Jesus’ righteous nature is accounted to the believer, the reallocation of Christ satisfaction and merit became central to much protestant theology. The result in many cases was a doctrine that did not do away with indulgences but simply made them free and unlimited. Many accepted the idea that Christ’s merit and/or righteousness was accounted to them, therefore they believed that they had obtained an unlimited pardon. No sin or amount of sin could ever be more than the

superabundant merit of Christ. No sin would be punished because all punishment was paid by Christ, and no offence could separate one from God because Christ had honored Him so much more than we could ever dishonor Him. With many it became just as Jude had warned; the grace of God had been turned unto lasciviousness.

The following argument was made against Calvin’s penal substitution atonement by **Michael Servetus** who in 1553 was apprehended while attending one of John Calvin’s services and was burned at the stake by the Geneva ruling council on charges of heresy for denying the Trinity and being against infant baptism. Calvin defended these horrible executions with the words below. If I did not know that John Calvin wrote this, I might have believed that a radical Islamist penned it.

“Whoever shall maintain that wrong is done to heretics and blasphemers in punishing them makes himself an accomplice in their crime and guilty as they are. There is no question here of man’s authority; it is God who speaks, and clear it is what law he will have kept in the church, even to the end of the world. Wherefore does he demand of us a so extreme severity, if not to show us that due honor is not paid him, so long as we set not his service above every human consideration, so that we spare not kin, nor blood of any, and forget all humanity when the matter is to combat for His glory.” John Calvin

Was **Servetus** a heretic? Perhaps, but I know very little about him. Were the actions of the Geneva Council and the words of Calvin in defense of the execution more heretical. A thousand times more so! It is no less evil for one to kill a heretic and think he does God a service than it is for one to kill a saint and think the same. How could someone who claimed to know Jesus support such an action? The answer is simple. He firmly believed that God’s justice demanded that **SOMEONE MUST PAY!**

I leave you with the words of the accused heretic **Michael Servetus** concerning Calvin’s doctrine of penal substitution. My comments are in *italics*.

1: Giving pardon does not square with taking satisfaction. *To administer punishment for an offence and then pardon the offender is a farce and a contradiction. Punishment and pardon do not go together.*

2: There is nothing that conforms with justice about punishing the innocent and letting the guilty go free. *If an innocent man offered to go to prison so that a rapist could be released, no one would accept that as just. How then could punishing the sinless Son of God be payment for the sins of the wicked? What justice could be satisfied with such an act?*

3: The temporary death of one is not a substitute for the eternal death of many. *If the sinner’s punishment was eternal damnation, how did three days in the grave satisfy the demands of justice?*

4: Perfect substitutionary satisfaction would confer on its beneficiaries an unlimited permission to sin. *It is evident that multitudes have followed penal substitution to this conclusion. If all of sin’s debt has been paid (as is claimed), then there can be no future punishment for the believer who continues in sin. Paul spoke of those who would believe a lie and be damned. Such is the case of those who continue in sin and believe their penalty has been paid.*

CONCLUSION

The satisfaction views of atonement are both erroneous and dangerous. They are erroneous because they are not supported by scripture. They are dangerous because people trust in a payment that was never required, and reject the need for a redemption that will free them from their sin. We do well to heed the words spoken by John the Baptist: **“Behold the Lamb of God which takes away the sin of the world.”**

Church Of The Lord Jesus Christ

26579 Dallie Sue St.---Splendora, Texas 77372

2479 CR 3405 --Jacksonville, Texas 75766

Pastor: Bro. Ray Dickerson

281-435-7501 (Voice Mail)

281399-2580 OR 281-442-8098

LORD MEANS MASTER
CHRIST IS THE ANOINTING

!! BUT!!

The Name is (JESUS)



Let your light so shine before men, that they may see your good works, & glorify your father which is in Heaven
Matthew 5:16

Outreach Evangelism:
Weekly Street Meetings
(Houston & surrounding areas)
Sunday 2:30 p.m. T.V. Warner Cable Channel 17

LOVE LIFTED ME

Psalm 122:1

A Song of degrees of David.

I was glad when they said unto me, Let us go into the house of the Lord.

Psalm 126:5-6

They that sow in tears shall reap in joy. [6] He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.



American Wildlife Taxidermy Studio
 281-548-3333
 Cell 713-240-8193

Jaime Dena
 Master Taxidermists

1712-B First Street * Humble, Texas 77338



Walker's Tire Service
 Shepherd, Texas
 We do oil changes
 Brake Jobs
 Road Service
 Call: 936-628 2129

SCOTT'S AUTO REPAIR

★ 17808 FM 1314 CONROE, TEXAS 77302 ★

DID YOU KNOW?
 YOU MAY QUALIFY FOR UP TO \$600.00 IN FREE REPAIRS IF YOU FAILED YOUR EMISSION TEST?
 PLEASE CALL FOR DETAILS.
 PHONE (281) 429-7222 FAX (281)572-9335

Buy-Sell 9-3

JIMMIE'S FURNITURE



401 N. San Jacinto Cleveland TX. 281-622-0905

THOMS PROPANE & Welding, Fabrication
 2711 S. Byrd Ave.




OPEN 7 DAYS A WEEK
 Ph. 936-628-3598
 Fax: 936-628-1198
 Cell: 281-659-3561

We Have: Minnows & Worms

Service You Can Trust

RON'S COMPUTER SHACK



OFFICE HR. MON-FRI 10AM-6PM
 Close : Sat-Sun.

REPAIR*UPGRADES*SALES*ONSITE SER.

RON FIELDER
 Owner /Computer Tech.
 281-359-2475

658 Anderson*Kingwood TX 77339
 www.ronscomputershack.com
 E-Mail: ronscomputershack@gmail.com

PICK'S FISH MARKET



Catfish
 Live Or Dressed
 Lone Star Card Accepted

Pick & Mary Bland
 936-628-1562 or 936-365-2684

Hwy 59 North of Shepherd, TX.

TROUT TIRE TRAILER CENTER

25044 FM 1314 * Porter, Texas * 281-354-5600
http://www.trouttiretrailers.com/lowboy_trailers



New ATV Trailers - Pipe Top - Treated Floor - 3500lb Axles - Ramp Gate - 48 inch Rear Ramp Gate - New 6pr Tires 83x12 Single Axle \$1,395.00 - - 83x20 Tandem Axle \$1,795.00

83x18 Ft Heavy Duty Lowboy - 6000lb Axles - Electric Brakes on 1 Axle - 16 inch 10pr Tires - 3 inch Pipe Top - Wrap Tongue - 7000 lb Jack - Treated Floor - 2 5/16 Bulldog Coupler - Slide in Ramps - Spare Tire Rack - \$2,695.00

New car haulers - 3500 lb Tandem Axles- Electric Brakes on 1 Axle - New 6pr Tires - Raised Floor - Wrap tongue - Bulldog Coupler - Dove Tail - Slide in Ramps - Rub Rails - Chain Pockets - 18 FT Treated Floor \$2,095.00- 20 FT Metal Floor \$2,595.00

KIBODEAUX CONSTRUCTION
 James Kibodeaux



832-236-8976 cell
 409-837-5573

P.O. BOX 296
 Colmesneil, Texas 75938

JimKibodeaux@aol.com

HWY 59 APPLIANCES



ALL THE APPLIANCES YOU WILL EVER NEED FOR YOUR HOME!

Robert Leal Rosie Leal

Phone 281-354-3719
 23492 U.S 59
 Porter, TX. 77365

18700 US HWY 59
 New Caney, TX 77357
 Toll Free: 1-888-689-3505
 Fax: 281-689-3502



N.C. Eagle Services, Inc.

Just One Mile South of the Flying J Travel Plaza

Larry Busch
 Parts, Sales & Service
 PH: (281) 689-3500



* Alignments * Brakes * Suspensions * Transmissions
 * Spring Repair * Flywheel Resurfacing *
 Frame Repair * Engine Repair * Electric Repair
 * U-Bolts * Custom Springs
 * We Rebuild Transmissions, Gear Boxes & Steering Pumps