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Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. *Heb 12:1-2 ESV*

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... it is good for the heart to be strengthened by grace ... Hebrews 13:9

Issue 114—February 2005

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Thoughts on the Book of Ecclesiastes—Part Five

John G. Reisinger

In previous studies of Ecclesiastes, we have called the author of this unique book The Seeker. In chapter one, The Seeker introduces his thesis that all is vanity. We have delineated his characterization of life as a treadmill existence, because of the way he himself describes the endless, busy, meaningless world of existence. In Chapter 2, the focus sharpens. The Seeker shows what can, and cannot, be learned from the personal experience of the one man who “has done the whole scene.” The Seeker enumerates a list of the pleasures and achievements that he had experienced in life. Many of them were very pleasant and extremely enjoyable, but they were all short lived. There was not a single thing that gave the man any true and lasting satisfaction.

One of the first lessons we can learn from his narration is that **getting** things and **enjoying** them are two different matters, both of which are gifts of God.

“Thus we must conclude that even the most mundane and earthly things of life do not lie within man’s grasp to donate to himself. The source of all good, contrary to the expectations of most systems of humanism and idealism, cannot be located in man. “He doesn’t have it,” as the old saying goes. It is all beyond him. Rather, it must come from God. Man must get accustomed to realizing that if he is to receive satisfaction from his food and drink, that satisfaction, like all satisfaction, must come from God.”

(*Ecclesiastes - Total Life*, by Walter C. Reisinger (Continued on page 2))

To Every Tribe Ministries

by David Harrell, Executive Director

This article is the first of several intended to introduce the readers of “Sound of Grace” to the mission and goals of To Every Tribe Ministries (hereafter TETM). TETM is the outgrowth of the missionary work of David and Tommi Sitton. Some readers may already know and support the Sittons in their min-

istry among tribal peoples of Mexico and Papua New Guinea. For those readers who are not familiar with TETM, we hope this article will be the beginning of a growing relationship.

Following a tumultuous early life that David describes as given over to “rebellion, drugs, and riot-

ous living,” the Lord converted him in 1975 and placed him upon his life’s work. After graduation from W.B. Ray High School in Corpus Christi, Texas, David attended Bible school in College Station, Texas. During his Bible school training David met a “radical and

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Reisinger (Continued from page 1)

Kaiser, Jr., Moody Press, p. 45)

The writer of Ecclesiastes was both king and teacher. He had wealth, power, freedom, knowledge, and wisdom without limitations. He was neither a rich simpleton nor a poor genius. He had all the resources and all the abilities necessary to qualify him to evaluate reality. There were no

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excuses if he did not find that for which he looked.

The author's choice of words in 2:12 demonstrates that he means for his experience to be definitive for all men. If he, with all his power and resources, could not find it, it does not exist for anyone to find.

Then I turned myself to consider wisdom and madness and folly; for what can the man do who succeeds the king?—Only what he has already done. (Eccl. 2:12, NKJV)

The Seeker is not just out on a lark looking for fun. He knows that temporary pleasure is a bubble; he is looking for lasting satisfaction. His goal is reality, truth, and the ultimate meaning of life. He wants an accurate explanation of the world around him and his place in that world. He is also looking for power in his struggle with his inner self.

At the outset, in 1:13-15, The Seeker warns us that the pursuit was in vain. We must not come to an erroneous conclusion based on the brevity of 1:13-15. These verses are brief, not because The Seeker was casual in his quest for the meaning of life, but because they are a summary of the means that he used in his pursuit. The Seeker was so thorough in his search that he uses the word devoted to describe how he studied and explored with every ounce of his strength as he sought for truth. His endeavor was not like that of a person who worked forty hours a week and carefully planned his weekends. His efforts were full-time. All of his energies, resources, and waking hours were spent in studying, exploring, testing, and analyzing life. The conclusion he reached is the same one at which every honest secularist arrives, even though the secularist often will not admit it.

In 1:16 - 2:11, The Seeker takes us through the journey that he took.

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We looked at his attempt to gain insight from human wisdom in a previous article ("Part Four," October 2004, Vol. 11 No. 1). In 2:12 - 2:26, he shares the lessons he learned from his journey — all is meaningless— life is not really worth living. The Seeker's pro-

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Dear Friends,

I and the staff of New Covenant Media and Sound of Grace thank God for another year of blessing. We sincerely hope that you have been blessed and encouraged by the many articles this past year.

I also want to thank all of you for your prayers, letters of encouragement (and criticism) and your financial support. We trust you will continue to pray for and support this ministry. The new format for the paper is possible because of your gifts enabling us to purchase a printer. I hope that you find it more convenient and easier to read. If you have any suggestions, please let us know.

I thank God for George and Barbara Corey for the many years of service that they gave to the ministry of Sound of Grace. Without their labor, Sound of Grace would not be close to what it is today. We have consolidated all the audio and video tapes along with the books and paper under one roof. All of the New Covenant Media and Sound of Grace materials are now available from one address, New Covenant Media/Sound of Grace, 5317 Wye Creek Drive, Frederick, Maryland 21703-6938. Phone 301-473-8781 or 800-376-4146. Fax 240-206-0373. Email info@newcovenantmedia.com. Please visit our web pages at www.soundofgrace.com and www.newcovenantmedia.com.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen." (Heb 13:20-21 ESV)

John G. Reisinger

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also to give them spiritual life with him in Heaven. Nothing could be further from the truth.

Regarding the kingdom of heaven, Messiah Jesus said, "They will say onto me Lord, Lord ..." He said, "I will tell them, depart from me I never knew you" (Matt. 7: 21-23). Scripture is clear; wide is the road and broad is the gate that leads to destruction and many there are who will find it. We are also told that narrow is the road and straight is the gate to eternal life and few there are who will find it (Matt. 7:13-14).

Israel will not get to Heaven merely because the Lord Almighty gave them the law; those who call themselves Christians will not get into Heaven merely because they call themselves Christians; they must be born-again. Fulfilling the law never saved one Israelite, because no one except Messiah was able to fulfill the law's requirements. Believing in the historical Jesus and belonging to a congrega-

tion where your parents and/or your grandparents had or have membership will not save one person who claims to be a Christian. The Scripture is clear that **you must be born again** and that your spirit must bear witness with God's spirit that you are his child (Rom. 8:16). Without the new spiritual birth, no one, whether Jew or Gentile will see the kingdom of heaven.

I mention all of this and submit to you the following: take God's own convocations, which belong to every believer and not to Israel alone, and celebrate them to and for the glory of Messiah Jesus. Designate your worship day that occurs nearest to the date of each one of the Levitical feasts, review the feasts, and show how Messiah has fulfilled them. Demonstrate our obligations to him as his followers to strive for holiness, righteousness, mercy, peace, and love. Separate yourselves from the foolishness of manmade religion and cleave unto the author and finisher of our faith.

May we all be pleased to see Jesus the Messiah high and lifted up, initiating great revival in our time for his own honor and glory. Ω

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had not bowed the knee to Baal. To the best of my calculations, that would mean that only one-half of one percent of all the people of the nation of Israel living at that time would go into Elohim's spiritual kingdom, for they alone had refrained from idol worship. The people who saw the eternal kingdom of Messiah were very few compared to the number of people in the nation of Israel.

Idol worshipers or anyone else who sinned defiantly blasphemed the Lord. Numbers 15:30 says that those people must be cut off from God's people. That does not mean they would be thrown out of Israel, but that they would not see the eternal kingdom unless they repented and went directly to Elohim to receive forgiveness. Under the law of Moses, there is no room for forgiveness for intentional sins.

During the times of the Temple, there were common people, spiritual leaders and civil rulers, Pharisees, Sadducees, Nazarites, Essenes, zealots and many other different groups existing at the same time. Each had different ideas as to what would get them into God's eternal Kingdom.

Today, we are in the same position that ancient Israel was. We have many people who say they are 'Christians' and that they belong to the kingdom of Jesus. They look on the natural creation and not the spiritual creation. We have common people with no particular denominational affiliation, Evangelicals, Fundamentalists, Liberals, Pentecostals and over one-thousand different cults, all with different ideas of what will get them into God's eternal kingdom.

The Jewish people assumed that they had spiritual salvation because Abraham was their Father, and Isaac and Jacob were their ances-

tors. Many people today think that just because they know about Jesus, they are going to inherit eternal life with him in Heaven; yet nothing could be further from the truth. Just as the majority of Israel was deceived regarding their eternal salvation, I submit to you that the majority of those calling themselves 'Christian' are likewise deceived.

As a missionary and a spiritual leader, I will share two specific incidents with you that are typical of what exists in 'Christianity'. The first involves a printer that we used for our printing needs from time to time. He knew that I was Jewish and that I was a believer. Whenever I saw him, he would immediately start to talk about Judaism. I witnessed to him on a couple of occasions, and at one time decided I was going to nail things down. He told me that he had been a Christian for a long time. I pressed him again and asked him how long. He kept avoiding the point and finally I put it to him, in no uncertain terms, "How long have you been a Christian?" He said to me, "I have been a Christian for a long, long time; I was born a Christian." Well, that is just a little bit too long.

The second incident does not involve an individual, but a congregation. The Messianic Hebrew Christian Fellowship had put advertisements in our local newspapers stating that we would be willing to teach a Sunday school quarter or longer in any church on the topic "An Introduction to the Jewish Scriptures that lead to Salvation." One church that we had gone into recommended that we go to another church of the same denomination. One Sunday, about two-thirds through the quarter, I was teaching the course. When I was finished, a gentleman came up to me and told me that he was seventy-two years old and was now retired. He had been a pastor in that denomination his entire adult life. He said to me

"I realize what you are teaching is purely scriptural, but I have never heard these things you are talking about. I was never taught about them in seminary and I never taught them to any congregation that I led." He then asked if he could have a copy of the notes for the whole series. My subject matter that day dealt with the necessity of the new birth, the fact that old things must pass away and behold all things must become new (2 Cor. 5:17). I also dealt with the fact that there had to be a blood atonement that had to be applied to an individual for that person to receive salvation. I finished up by showing that salvation was an individual occurrence; there had to be a personal vertical relationship between the sinner and Elohim.

Three months after finishing that course, we received a call from the assistant pastor of that particular congregation. He asked if we would come back and teach some more, because the congregation was terribly troubled; many of the members did not believe that they had eternal life. We told them that we would gladly come back. I wondered where the pastor was in all of this. What were their elders doing? What were their teachers teaching? We gave abundant praise to Elohim, thanking him for using us to bring his light to that congregation.

As in Jeremiah's day, there now is a famine of God's word in the land. What the world calls the church of Jesus the Messiah is not the true church. They do not understand the concept of being born again into a spiritual kingdom. Just as vast numbers of Israel were deceived, so also vast numbers of what we call the church are deceived. It seems that there is a latent pattern of thought inside great numbers of people that tells them that since the Almighty eternal God gave them natural life, he is obliged

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The Grace of God to a Natural Branch

Lloyd E. Scalyer

Editor's Note: Throughout this series on the Levitical Feasts, the author has included many testimonies to the grace of God in the lives of Jewish people. The following is the author's testimony to God's work of grace in his own life.

I never thought in my wildest dreams that I would ever become a follower of Jesus the Messiah. How could I? We are Kohanim (priests); we are from the same family as John the Baptist, but we remained true to the Covenant. How could I ever believe that Jesus was the Messiah? Everyone knew that he was a fraud by the way his followers treated my people. However, my heavenly Father, who drew me unto himself, had prepared great and wondrous things for me that I never even could have imagined.

The Question

"Have you ever given adult consideration to the claim of Christ on your life?" I could not believe it! This guy must be nuts! Can you imagine asking me, someone who is Jewish, if I had ever considered the claims of Christ on my life? Because of Jesus, the Jewish people were persecuted; members of my family suffered and died in the concentration camps. He never could be our long awaited Messiah!

My Early Life

I was born in Brooklyn New York; circumcised the eighth day and had a Bar Mitzvah when I was thirteen years old, according to the laws and traditions of our people. While growing up, I attended Sabbath school and morning worship on Saturday mornings. Even though I attended services regularly, I

never had inner peace and assurance, nor did I know anyone else who did. While I punctually said my morning and evening prayers, I never experienced real oneness with God. I continued in this manner until I was in college and then gradually gave up all prayer and attendance at services. Later, I worked in construction as a cement finisher and eventually went into business in New York City. While I was working as a cement finisher, I met a lovely girl named Judith who was and is the love of my life. We were married sixty-five days later.

The Pennsylvania Dutch Country

One spring, while looking for a vacation spot, I was told by a friend about the Pennsylvania Dutch Country near Lancaster, Pennsylvania. Judith and I decided to go, and we both fell in love with the area. For many years we vacationed there three or four times a year. In 1968, we were in the area for a weekend, looking for a summer home. While riding through the town of Ronks, we saw a chicken farm for sale. We loved the quiet serene location and knew we wanted to settle there. Meanwhile, my business partner in New York City died unexpectedly and I decided to sell our share of the business. Judith and I purchased the property in Ronks and built a small motel.

What is The Meaning of Life?

Since my business partner's death, I had started to give more thought to life - more thought to death - and to the meaning of life itself. During this period, I was troubled with painful back prob-

lems and visited Dr. Thomas Berry, a Chiropractor in Strasburg, Pennsylvania. Dr. Berry asked me the outrageous question, "Have you ever given adult consideration to the claims of Jesus Christ on your life?" I told him I was Jewish and was not interested in Jesus. After my first visit and his question, I began diligently to study my Tenach (Old Testament Scriptures) again. I would study them incessantly, fall asleep, wake up and study again. My wife tells me that after a few months, she thought I was on the verge of losing my mind. After continuing in this condition for some time, I decided that I would settle everything about God, once and for all.

God's Demands

I had always tried to live an ethical life so that I could fulfill God's demands. In Leviticus, chapter 11, verse 45, God says, "Ye shall therefore be holy for I am holy." In 2 Chronicles, chapter 7, verse 14, he says, "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, I will forgive their sin." In chapter 59, verse 2 of the book that bears his name, Isaiah the prophet says, "but your iniquities have separated between you and your God and your sins have hid His face from you and He will not hear." In Chapter 64 verse 6, Isaiah tells us we are all as an unclean thing and all our righteousnesses are as filthy rags. I wondered to myself if it could be that my life was not satisfactory to God.

Only One Thing Left To Do

I prayed the following prayer with a broken and contrite heart, for I had to have certain questions answered: "God -if there is a God - and if you happen to have a Son and if your Son's name is Jesus

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nouncement in 2:22-26 is both honest and frustrating.

What does a man get for all the toil and anxious striving with which he labors under the sun? All his days his work is pain and grief; even at night his mind does not rest. This too is meaningless. A man can do nothing better than to eat and drink and find satisfaction in his work. This too, I see, is from the hand of God, for without him, who can eat or find enjoyment? To the man who pleases him, God gives wisdom, knowledge and happiness, but to the sinner he gives the task of gathering and storing up wealth to hand it over to the one who pleases God. This too is meaningless, a chasing after the wind. (NIV)

The author is not condemning any of the things that he mentions. He is telling us that when we live for them, any of them or all of them, they become our gods, and, as the Seeker so painfully discovers, they make very poor gods. Trust in gods that cannot deliver ultimately leads to disillusionment and futility.

In 2:24, 25 the Teacher traces the problem to God. He even sees God as giving the problem of utter futility to the sons of men. Paul, in Romans 8:18-25, says much the same thing as he addresses the futility to which creation was subjected as a result of Adam's sin. This subjection was not by its own will, but by God's will.

Genesis 3:16 describes how thoroughly sin reversed the God-ordained roles for men and women established at creation. The help-mate becomes a competitor for the throne and the protector becomes a tyrant. Women use their need and right for nurture to force men to give them what they want. "If you loved me, as God tells you that you should, you would give me what I want." Men use their God-ordained

responsibility to be the leader as justification to force women to be their personal slaves. "Scripture says that you must do whatever I tell you. You must submit to me." Sin destroyed everything. The creature who has lost God would now use everybody and everything for his own ends. Interpersonal relationships are subject to futility.

Genesis 3:17-19 describes how the good and perfect environment became a hostile enemy. The ground that had produced good plants now produces thorns and thistles. Labor that had been pleasant is now painful. Man, who had lived harmoniously with his environment, is now in constant competition with it. He is now at odds with everything and everybody, himself, his wife, the physical environment and especially God Himself. Humanity's relationship to the physical world is subject to futility.

Romans 8:18-25 refers to these results of man's apostasy. This explains the frustration in Ecclesiastes. This shows why we must look *past the sun* to find any hope. Only there will we see eternity and the great change that will be wrought by sovereign grace at the return of our Lord.

Note verses 20 and 21 in Romans 8 carefully.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of

God. (NKJV)

God himself has subjected all things to frustration or vanity. The frustration is part of the judicial judgment of God. If man can find true meaning and satisfaction as a rebel in a hostile environment, then rebellious man can evade justice and defeat God's purposes.

Imagine for a moment, a spoiled brat who destroys great works of art, expensive furniture, and priceless jewels for fun, because of his ignorance and selfishness. That is exactly what fallen man does with God's creation. He takes the greatest gifts that



God gives and destroys them while he gathers garbage and junk in the expectation of finding something tasty and satisfying.

Suppose a genius had made the greatest computer possible and you stole it. When you got home, you discovered that you could not use it. The man who built the computer made it impossible to understand and use without key passwords. Since it was impossible for you to figure out those code words, you could not use the computer. You would be frustrated because you would know what the computer was capable of doing, and yet you could make it do nothing. You would push the on button and the screen would read, "If you admit that this computer is mine because I made it, and come and ask my forgiveness for stealing it, I not only will forgive you for stealing it, I also will

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submit to you that he did not only weep once, but that he weeps for them very often. He wept over them from their first rebellion and he continues to weep over them to this very day.

Paul, in Romans 11:5 tells us that there is a remnant of Israel chosen by grace. The rest were given the spirit of stupor so that the Gentiles could come in to make Israel envious. If you are a believing Gentile, you are a wild olive branch that was grafted into the natural olive tree. The Holy Spirit, through the apostle Paul, tells you not to be high-minded. There will come a time when all Israel will be saved. Are you going to take part in that harvest or are you going to sit on the sidelines?

Can you be complacent when your bridegroom is weeping? Is your heart so hard that it has no compassion for those for whom he weeps? I am not saying that he weeps only for Israel. I am saying among those for whom he weeps are those people whom he has preserved to this day, while their ancient enemies have vanished.

Do you pray for the salvation of the seed of Israel? Do you witness to them? Do you give financial support to Jewish missions and missionaries? What do you do, now that you are a new creation in the Jewish Messiah, to bring the natural descendants of Abraham into our Father's kingdom?

The holiday of Shemini Atzeret symbolizes the new creation. It is fulfilled in the sacrifice of Y'shua the Messiah. This is the first day of a believer's new life. Now is the chance to put everything right and get back on track.

Isaiah has a specific command to those who would follow God. In 58:1 ff, he writes, "Shout aloud, do

not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the house of Jacob their sins. For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God."

According to the New Covenant in Jeremiah 31:31ff, the descendants of Israel are a nation before Elohim for as long as the sun gives light by day and the moon and the stars give light by night. Only if Heaven can be measured and the foundations of the earth beneath searched out, will Israel ever be cast off for what they have done, saith the Lord. Matthew tells us in 28:19, "therefore go and make disciples of all nations [which includes individual Jewish people], baptizing them in the name of the Father the Son and the Holy Spirit."

This convocation, Shemini Atzeret, speaks of the sufficiency of the final sacrifice of Messiah Y'shua. He suffered so that all whom his Father would give him would have eternal life with them in Heaven. Each of us will have to give an account for the things we did and did not do while we were on this earth. I implore you; do not be found wanting when the balances are weighed regarding your witness to Israel. Beloved, pray for the peace of Jerusalem and the salvation of the remnant from the lost house of Israel. Jewish missions are in need of not only prayer support, but financial support also. The apostle to the Gentiles tells us in Romans 15:27 "For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings."

To Jehovah Elohim goes all the glory.



Epilogue

All the convocations in Leviticus were a part of the grand plan of God to show mankind that they were sinful people in need of something external to themselves for salvation. The Levitical convocations in their entirety were designed to give glory to Elohim. By complying with the law and these convocations, some of the people of the nation of Israel were showing their inability in and of themselves to be acceptable to Elohim without the prescribed sacrifices. The law was Israel's schoolmaster to bring them to Messiah, that they might be justified by faith (Galatians 3:24KJV).

When born-again believers celebrate these convocations, they are to be careful that they celebrate them in the fullness of completion and fulfillment in Messiah Jesus. They are biblically ordained holidays that Elohim has put in place for his own glory. They are no more obsolete than belief in Y'shua the Messiah would be obsolete. Our glory is not in the sacrifices, but in the one who completed the final sacrifice for our salvation. Each holiday we celebrate brings out a different aspect of that salvation.

Do you remember when Elijah was in the mountain and said he was the only one in Israel who was still faithful to God? God told him that there were seven-thousand who

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that, we must repent of our sins and claim the sacrifice of Messiah Y'shua-Jesus as our own.

When we accept the provisions of the New Covenant, we, in fact, are accepting the Messiah-ship, sacrifice and lordship of the Y'shua the Messiah (Jesus the Christ) as binding on our lives. We must follow the precepts enunciated in the New Covenant Scriptures in spirit and in truth. We must serve our Messiah with all our hearts, souls and minds. He and he alone is the final Pascal Lamb, and his shed blood alone is sufficient to atone for all our sins. Not just a few sins, but all of our sins, no matter how great or how small.

The New Covenant is explained in Jeremiah, chapter 31, verse 31 and following. In the Holy Scriptures, the prophet Joel says in chapter 2, verses 12, 13, and 32, the following: "Therefore also now, saith the LORD, turn ye even to me with all your heart, with fasting, with weeping, and with mourning. Rend your heart, not your garments, turn unto the LORD your God: for He is gracious, merciful, slow to anger, of great kindness and repenteth Him of the evil ... And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered: for in Mt. Zion and in Jerusalem shall be deliverance as the LORD hath said in the remnant whom the LORD shall call" (emphasis added). I beg you brethren; call on the Lord; see if you are one of the remnant of Israel of whom he speaks, one of those who will be saved from the lake of the everlasting burnings.

One Greater Than Moses

Even as Moses was the deliverer of our people from bondage in Egypt, our God promised that one greater than Moses was to come. God speaks to Moses in Deuteron-

omy, chapter 18, verses 18 and 19, "I will raise them up a Prophet from among their brethren, like unto thee, and put my words in His mouth: He shall speak unto them, all that I shall command him ... and it shall come to pass whosoever will not harken unto my words, which He shall speak in my name, I will require it of him." Brethren, do not make the same mistake our ancestors did. Messiah has come and he has fulfilled hundreds of predictions made in our Scriptures, concerning his coming and his work.

You Can Be Redeemed

In Jeremiah, chapter 31, verses 35-36, the prophet tells us that Israel will always be a nation before our God. This does not mean the country Israel, but the Hebrew people. I beseech you; claim the New Covenant and the promises made in Jeremiah, chapter 31, verse 31 and following. Pray the prayer I prayed, and ask God to open your eyes and your heart. Try him; see if he shows you great and mighty things, which you know not. The prophet Ezekiel asks why will you die, oh house of Israel? He instructs, "Seek the LORD while He may be found" (55: 6). Hosea 14:1 says, "Return, O Israel, unto the LORD thy God; for thou has stumbled in thine inequity." We are told in Ecclesiastes, chapter 7, verse 20, "There is not a just man upon earth that doeth good and sinneth not." In Psalm 116, verse 13, King David said "I will take the cup of salvation and call upon the name of the LORD." ... What ABOUT YOU?

Redemption Draws Near

Call on our Heavenly Father and see if he showers you with spiritual blessings from Heaven, even more blessings than you can endure! Will you call on the Jewish Messiah, The Lord Jesus? He is bone of our bone and flesh of our flesh. He came to pay the price for your sins so that you could be one with our Heav-

enly Father. Flee from the wrath to come! Do not reject him and be forced to be under his contempt (Dan. 12:2), and spend eternity (not one or five years, but forever) with all the evil people who have hated the Jewish people since the beginning of our Nation. Call on him now! The people who used Christ's name to do evil to the Hebrew people will receive just punishment for their deeds. Do not wind up in the same place as they. In the New Testament, Matthew, chapter 7 verses 21- 23, our Messiah says he will say to these people, "Depart from me, I never knew you." They will go to the lake of the everlasting burnings.

Our Messiah says in the New Testament in John, chapter 14, verse 6, "I am the way, the truth and the life, no man cometh unto the Father but by me." In the New Testament, Romans, chapter 10, verse 9, we read, "If thou shalt confess with thy mouth the Lord Jesus the Messiah and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved." If you do not have the faith to believe, ask the Almighty one to supply it to you. He will show you great and mighty things, which you know not. REMEMBER: the grass withers, the flower fades, but the word of God shall stand forever (Isaiah 40:8).

Conclusion:

Dear reader, I must ask you some questions: What part of the body of Messiah are you? Are you a part of the group that says Elohim-God is finished with Israel? Do you say that they had their chance; now it is our turn? Or do you say it really does not matter, because Elohim will have mercy on whom he will have mercy, and harden whom he will harden?

The Scripture says that the Lord Messiah wept over Jerusalem. I

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give you the passwords and even let you keep the computer. I even will teach you how to run it." If you remained in your rebellion and kept trying to start it on your own, you would just become even more frustrated.

Paul, in Romans 1, shows that man would rather be the *center of total chaos*, than to admit he is a dependent creature, yea, a sinful dependent creature who needs grace. God has written eternity in man's heart in such a way that he cannot totally escape God no matter how hard he tries to do so. (We will see this in Chapter 3). Man knows that he is different from the animals, despite all of his loud claims about evolution. He knows better, but will never admit it until God, in sovereign grace, opens his eyes.

The world will grow worse and worse in proportion to its deliberate and conscious attempt to be autonomous from God's authority. The more "free" from God man becomes, the more controlled by sin and self he will be. The more God gives man over to sin, the worse life on earth must become. It is a terrifying thought, but nonetheless true, that God rewards sin with sin. Although we see personal instances of redemption that radically change one person at a time, the ultimate redemption of all creation awaits the second coming of Christ. Then, but not until then, the entire order of nature as we know it will be changed. The Bible describes this as a new heaven and new earth.

In 1:12-18, we saw the utter failure of wisdom to satisfy the secularist ("Part Four"). Can a person escape pessimism and despair by the acquisition of wisdom? Verse 18 answers a resounding no. So far, The Seeker's wholehearted search ends exactly where it started — totally empty. The irony is that the

more one learns about reality, the more ugly and unbearable it becomes. That is because the world is upside down and sin rules. Reality is very painful when one looks at life without a God-ward focus. Asaph attests to this in Psalm 73, where he records his struggle with bitterness when he considered the easy life of the wicked. When he viewed life from an *under the sun* perspective, his efforts at moral purity seemed futile; the wicked prospered, while the innocent and upright suffered.

Chapter 2 continues the record of The Seeker's vain attempts to find meaning and satisfaction in life. One writer has labeled this section "*The Failure of Pleasure and Accomplishments*." If you try to hide from life's real problems by squeezing all of the juice out of a given pleasure in life, the juice turns sour.

In Ecclesiastes 2:1-3, The Seeker turns from wisdom to mirth, from rationalism to romanticism:

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. (KJV)

From 1:18 to end of chapter 2 (thirty-two verses), The Seeker uses the words, I, me, and my, over fifty times. Notice the self-centeredness in just one verse.

Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, for my heart rejoiced in all my labor; and this was my reward from all my labor. (Eccl. 2:10, NKJV)

The Seeker immediately tells us exactly what he got for all his self-efforts.

Then I looked on all the works that my hands had done and on the labor in which I had toiled; and indeed all was vanity and grasping for the wind. There was no profit under the sun. (Eccl. 2:11, NKJV)

These statements describe the sure and certain conclusion of anyone who tries to understand life and reality without acknowledging God. Here is the sum total of the *under the sun* philosophy that trusts only its own wisdom. This describes Eve's approach when she turned from God's way and went her own way. Her action did not stem merely from a desire to have personal knowledge of good and evil, it came from a desire to be like God (Gen. 3:5, 6). The knowledge of good and evil was knowledge by personal experience, which Eve thought would enable her to be autonomous from God. She would be free to choose for herself, instead of following orders about what she could and could not do. That tree would enable her to be free to make her own decisions.

The Bible describes the person who wants to be free from God's control as the fool of the Book of Proverbs. He is the man in chapter one of Romans who deliberately turns away from God's revelation and staggers down the path of ungodly behavior to the place where his conscience no longer can tell the difference between right and wrong: the place where he does not feel the least shame in the most wicked lifestyle.

After the failure of wisdom, The Seeker tries a new direction. He rejects wisdom for its own sake and embraces folly (2:3). "*I sought in mine heart to give myself unto wine, yet acquainting mine heart with*

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wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life” (KJV).

The Seeker’s idea of folly is philosophically similar to today’s counterculture. Historically, a culture moves from romanticism, where people think with their hearts, to rationalism, where people reject emotions and follow reason, or brains, alone. When romanticism and rationalism fail, a culture rejects them both and seeks spiritualism. This may take the form of out of body experiences, including mystical and strange states of consciousness induced by drugs; yoga; and other practices of eastern mystical religions. When this fails, and it always does, a culture then moves into the form of Nihilism that deliberately cultivates the ugly, the obscene, the absurd, and the ridiculous. This is the sick, dark, destructive, and weird world of MTV. It manifests itself in the strange dress, outlandish hair, bizarre looks, loud music and screaming speech of today’s pop culture. To people steeped in this worldview, the weird and ugly is reality, because their world has no ultimate meaning or absolute truth. Sick, destructive humor results from their inner hatred of reality and anything that confines their freedom to “*do whatever I please, whenever I please, with anyone I please.*”

The Seeker’s quest for folly does not mean that he is looking to have irresponsible escapades, as many with no wisdom are. The words madness and folly in Scripture do not usually indicate mental oddness, but *deliberate moral perversity*. This man’s actions are thoughtful and deliberately controlled. Any resulting mad mental frustration is part of the judicial judgment of God. This exchange

surfaces again as God deals with Nebuchadnezzar after Daniel interprets the king’s dream of a tree. Daniel tells the king that God has decreed the events that will occur, and pleads with him to repent. Nebuchadnezzar, like modern man, responds by doing all in his power to evade any thought of God. His response was a bigger and better party as a means of getting his mind off the truth.

One of the tragic mistakes that people commit is to think that alcohol, drugs, and pornography have produced the wicked society in which we currently live. It is actually the other way around. Our society has produced those things as essential means to kill the pain of an empty and futile life. If our culture, believing as it does, did not have drugs, booze and unbridled sex as distractions, it would finally find suicide the only acceptable option. The sinful pleasures of the world are like a giant aspirin tablet that hopeless people keep taking to kill the pain of a meaningless life. Like real aspirin, the world only kills the pain; it never touches that which causes the problem. As the problem gets worse and the pain gets deeper, more and more aspirin are required to dull the pain.

When we read Romans 1, we see how a creature, designed to be a prince, deliberately chose to act like a pig. What we believe always precedes and causes the attitudes we have; attitudes produce acts and behavior. We are what we think. If we think wrongly, we will live wrongly. All ideas have consequences. Feelings do not float in the windows to become part of our emotions; they grow out of the things we believe. If we believe in our hearts that we are worthless, then we will soon start feeling worthless, and in a short time, we will start acting as if we are worthless. As Christians, we must learn to bring our minds and emotions

under the control of Scripture. When we feel that there is no hope, we must ask, “Who is telling me there is no hope?” Surely God does not say, “Romans 8:28 does not apply to you.” It is neither the Word of God nor the Holy Spirit that convinces us that the grace of God is not enough. We must learn to think God’s thoughts after him. We must bring our thinking and our emotions under the control of the Scriptures and the Holy Spirit. A sinner’s view of God must change before he can change his view of reality, which then will result in a change of lifestyle.

Look with me at The Seeker’s list of accomplishments in 2:3-11. It is quite impressive.

I searched in my heart how to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven all the days of their lives. I made my works great, I built myself houses, and planted myself vineyards. I made myself gardens and orchards, and I planted all kinds of fruit trees in them. I made myself water pools from which to water the growing trees of the grove. I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me. I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, and musical instruments of all kinds. So I became great and excelled more than all who were before me in Jerusalem. Also my wisdom remained with me. Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, for my heart rejoiced in all my labor; and this was my reward from all

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Christ, will you please reveal him to me?” Nothing happened - no flashing lights, no ringing bells, nothing, absolutely nothing happened. I said to myself, “How stupid can you be, to think something would happen?” So I stopped praying and studying and once again put away the Holy Scriptures. During the next few days, I felt strangely different, but I did not pay much attention to it.

God’s Peace

Four or five days later, Mr. and Mrs. David Benner of Ronks, came to our home. They asked if they could talk to us because they were taking a survey for their church. One of the questions they asked was “Do you know who Jesus Christ was?” Even though I was not looking at my wife, I could feel her intense stare. She knew what I had thought of Jesus Christ and that I would probably chew up the Benners and spit them out by telling them about the constant abuse of the Jewish people. Instead, I said to them, “Yes I know who he is; He IS the SON of the living God.” At that immediate moment, peace flowed over me like a river; it was there in an instant, before I even knew it. My Messiah had revealed himself to me and now I was one with God. Praise his Name! The strange feeling that I had noticed after my prayer, and prior to this incident, was a change in my thinking. It started with inconsequential things and then moved to more complex. I could sense my whole being, my body, my soul and my mind, conforming more and more to the Holy Scripture as the only basis for life, thought and action. In Jeremiah, chapter 33, verse 3, Elohim says, “Call unto me and I will answer you and show you great and mighty things which you know not.”

What Does The Jewish Bible Say?

God inspired Isaiah to speak of the future in chapter 9, verse 6, “For unto us a child is born, unto us a Son is given and the government shall be upon His shoulder: His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.” When I read that for the first time after I had become a believer, I felt as if I previously had been cheated. Suddenly, the Scriptures became alive and took on new meaning. The revelation of the truth of many Scriptures astounded me.

The God of Abraham, Isaac and Jacob has a Son. In Proverbs, chapter 30, verse 4, it says, “Who hath ascended up into heaven or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established the ends of the earth? What is His name, and what is His SON’S name, if thou canst tell?” (emphasis added).

The God of Abraham, Isaac and Jacob has a Spirit. In Isaiah, chapter 48, verse 16, the Scriptures talk of God and his spirit. The Hebrew word here for God is Elohim. Elohim is plural, not singular, and is used in the Holy Scriptures twenty-five hundred times. This clearly shows that the Godhead is composed of more than one. It is a trinity.

Our Hearts Must Be Circumcised

We Jewish people must have circumcised hearts and be converted from worldly ways to God’s ways. Deuteronomy, chapter 10 and verse 16 says, “Circumcise therefore the foreskin of your **heart**, be no more stiff necked” (emphasis added). In Ezekiel, chapter 18 and verse 31, we read, “Cast away from all your transgressions whereby ye have transgressed: and make you a new heart and a new spirit: for why will you die house of Israel?” King David said in Psalm 51 and verse

13, “Then will I teach transgressors thy ways; sinners shall be converted unto thee.”

A Broken and Contrite Heart Is Not Enough

In addition to a broken and contrite heart, the blood sacrifice of a substitute is necessary for the remission of sin. Leviticus, chapter 17 and verse 11 teaches, “For the life of the flesh is in the blood and I have given it to you upon the Altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” Also, in Exodus, chapter 12 and verses 5-7 and 13, the same principle is stated. Without the shedding of blood, there can be no remission of sin. The Holy Scriptures have always held the secret. It has been plain for those who would seek it.

God Has Not Forsaken The Jewish People

There is no need for Jewish people to lose heart, for God has not forsaken them. In Zechariah, chapter 2 and verse 8, God calls Israel the apple of his eye. In Isaiah, chapter 49, verse 16, God says that he has graven Israel on the palms of his hands. In Proverbs, chapter 3, verses 5 and 6, we are told, “Trust in the LORD with all your heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He will direct thy paths.”

What We Must Do

The prophet Isaiah tells us in verse 18 of chapter 1, “Come now and let us reason together saith the LORD: though your sins be as scarlet they shall be as wool.” In Jeremiah, chapter 31, verse 31 and following, we learn that the God of Abraham, Isaac and Jacob has promised us, [the Jewish people] a New Covenant. This never was fulfilled during the Old Testament period. God says that he will remember our sins no more. For him to do

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my labor. Then I looked on all the works that my hands had done and on the labor in which I had toiled; and indeed all was vanity and grasping for the wind. There was no profit under the sun. (Eccl. 2:3-11, NKJV)

“Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure ...” In this amazing statement, The Seeker clearly presents his all-consuming goal. He is determined to find true meaning and satisfaction at any price or with any amount of effort. Can you imagine some of the parties that took place in Solomon’s palace? It is hard for us to envision the possibilities contained in these sentences. When we remember who wrote this, and we consider all of the assets, financial, physical, and mental, that he possessed, we barely can begin to list the possibilities. Note the frequent occurrence of the word myself in 2:1-8. This is the cult of self. All that counts is my needs, my feelings, my liberty, my rights, and my happiness.

Can you imagine what it would be like to be able to have anything at all, regardless of cost or inconvenience, that you wanted? **Anything** that your heart desired or your mind conceived would be yours for the asking. There would be no limitations or roadblocks of any kind put on any of your desires. This describes the Seeker’s situation. He could do exactly whatever he pleased, whenever he was pleased to it. He had no boundaries and was free to indulge in whatever struck his fancy. He made all the rules.

If you could be in that position, do you think that would guarantee that you would be satisfied and truly happy? If having all you ever wanted could not satisfy your heart, and you know it could not, then what could? Be sure you realize

what The Seeker is saying. He never experienced a dull moment in any day or felt frustrated by any unfilled longing or desire. Life was one constant good time of doing whatever he wanted to do. Imagine yourself in The Seeker’s place; your whole life is a continual party. That is exactly what the Seeker had!

What would the average person today describe as a good time? What would he consider a recipe for happiness? How would you describe it? Does laughter prove that you are having a good time or is it only a temporary diversion?

Samuel Johnson, the famous English writer, received the privilege of a personal tour of a very wealthy man’s estate. His host showed him vast barns and herds of every kind of animal. He saw paintings, jewelry, ornate decorations, furniture, rugs, and every form of famous art from all over the world. Finally, the man, obviously very proud of his possessions, asked, “Well, Johnson, what do you think?” Johnson thought a moment and responded, “These are the things that make it hard for a man to die and leave it all behind.” As I have said before, you will never see a U-Haul behind a hearse.

Shortly after the above episode, the wealthy man did indeed die. A friend inquired, “Johnson, that man was a friend of yours; do you have any idea of how much he left when he died?” Johnson replied, “All of it.”

We could call 2:11 “The morning after the night before.”

Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun. (NIV)

There will be a final morning after for every person that ever lived. Even if hell were no more

than a vivid memory of the arrogant unbelief that led a person to turn away from the true and living God and look to a sin-cursed world for hope, it would be a torment indeed.

The Seeker relentlessly confronts the secularist with the fact that in the secularist’s world of “no-absolutes,” there is one sure absolute that he cannot deny, and that is death. However, he does not stop there. The final blow to the ego of the self-sufficient man is the realization that he cannot control what happens to all his attainments. Not only is he unable to take his toys with him, he has no guarantee about who will play with them after he is gone.

Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have shewed myself wise under the sun. This is also vanity. (Eccl. 2:18-19, KJV)

We must understand that the Seeker is not condemning wealth. We may own five cars, as long as none of them owns us. His point is that the material goods we acquire while on earth remain on earth after we die.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil 2:9-11 (KJV)

To be continued.

TETM (Continued from page 1)

unorthodox” missionary from Papua New Guinea, named Joe Cannon. Joe’s pictures, artifacts, and wild stories of uncharted territory and unreached tribes in the interior of New Guinea pierced David’s heart, and he knew he had found his calling.

David purchased a one-way ticket, and on October 3, 1977, with a suitcase, a Bible, and his surfboard, David boarded a plane for New Guinea. Nine days later he set foot on New Guinea soil. It was the beginning of a 27-year love affair with the extraordinary peoples and cultures of Papua New Guinea.

After two years in New Guinea, David returned home on furlough. He knew two things for certain. He wanted to get back to New Guinea as quickly as possible, and he needed a wife! While David was speaking at a youth rally in Harlingen, Texas, someone from the back raised their hand and asked, “Brother, what are your needs?” David shouted back, “I need a wife!” Everyone had a good laugh, but a few days later, David received a letter from a 17 year old girl who wrote, “If you ever get back to this town, come to talk to me about missions, I’ve always wanted to be a missionary.” Needless to say it didn’t take David long to return to Harlingen. The rest, as they say, is history. The girl was Tommi Anne Moses, and she and David have been in the mission field until this present day.

From 1980 to 1990, David and Tommi worked as a team among unreached tribes of New Guinea. In 1990, visa problems with the government of New Guinea forced the Sittons to leave their beloved people and relocate to Pasadena, California, where David became the director of the “Institute of Tribal Studies” on the campus of the U.S.

Center for World Mission. In 1994, David and Tommi moved to Los Fresnos, Texas, just fifteen minutes from the Mexico border, and founded To Every Tribe Ministries. Now TETM is actively engaged in recruiting and training tomorrow’s missionaries. TETM is focusing its efforts on evangelizing and church planting among unreached tribes in Mexico and Papua New Guinea.

TETM’s work revolves around annual short-term trips into Mexico and Papua New Guinea. The purpose of these trips is to get to know the people and regions where we want to work, and to provide missionary experience both to those who do not feel called to career missionary work, and as “first step” training for those whom the Lord is calling to full-time work. Our goal is to eventually send missionaries and plant churches among specific unreached tribes in both Mexico and Papua New Guinea.

Steve and Robin Henry joined David and Tommi in 2004. David and the Henry’s are currently attending language school in Guadalajara, Mexico. After completion of language school in April, 2005, there will be a series of short-term trips into Mexico.

Future articles will introduce you to the Henrys and provide more detail about TETM’s mission and future plans. At this point, however, I want to take a step back, if I may, and talk about a larger and perhaps more critical issue than TETM. I invite you to think about the whole issue of missions.

My wife, Barbara, and I have known David and Tommi for many years and have always enjoyed their visits to our church, Dayspring Fellowship, in Austin, Texas. We have supported the Sittons financially over the years, because we believe missions are a very important work in spreading the Gospel of Jesus Christ.

Recently David asked me to join the TETM team as Executive Director. His offer surprised me. I didn’t know he was looking for an Executive Director, and I had no idea that I would even be considered. Since my retirement in April of 2004 and Barbara’s retirement a year earlier, we have been praying regarding future employment. I specifically asked the Lord that I be allowed to work for Him.

When David’s offer came, it seemed to be an answer to our prayers. I prayed again about this specific offer, asking that the Lord would give me guidance and insight. After praying, the following question popped into my mind, “Why would anyone spend the time, endure the pain, incur the costs and suffer the travails required to go to tribal people with the gospel?”

The question forced me to reconsider and strengthen my theology of missions. That in turn made me think about what I hope to achieve as a member of the TETM team. How would you answer that question? It wasn’t enough for me to say, “Well everybody knows missions are important. We all know that.”

Realize that there are many people today who believe that it is wrong to go to tribal peoples with the gospel. They think that native customs and beliefs are best suited to native peoples, and they are better left alone in their own environment. The less of western culture and beliefs they contact, the better for them.

There are yet others who think that providing basic physical needs such as medicine and food is important, but don’t go preaching to them. Their beliefs are well suited to their lives and thought patterns.

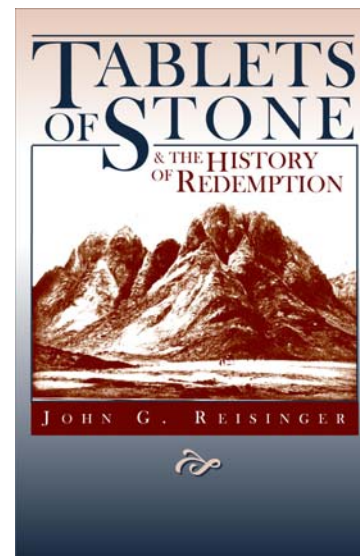
I agree, by the way, that we need

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TABLETS OF STONE

Tablets of Stone and the History of Redemption is a study of the part the Ten Commandments play in God’s plan of salvation by grace through faith as that plan unfolds in the Old Testament Scriptures, moves into the New Testament Scriptures, and finally reaches into the life of the church today. The material will be of special interest to those concerned about the biblical relationship between law and grace. Clear biblical answers that will help God’s people to obey the command ‘*Be ye holy, for I am holy*’ (1 Pet. 1:15, 16) are provided.

If this book helps any of God’s people to better understand his Word and thereby love and serve our Lord Jesus Christ more fervently, the efforts of writing it shall be well rewarded.



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to provide for their physical well being as we are able, but, to my mind, it is the gospel of Jesus Christ that they need most of all.

I will share with you some of my thoughts (yours may be different). They are as follows:

If I do not see the need for missions there are some possible reasons:

1) I have not heard (in the sense that it impacted my thinking and my life) the command of Jesus in Matthew 28, "Go therefore and make disciples of all nations..." There is a sense in which one can say, "Jesus told us to do it. No other reasons needed."

2) I have not counted the gospel of Jesus Christ to be the most excellent and blessed thing in all the world, a pearl of great price, a joy greater than life, and meant to be shared in joy with all peoples. One does not hide good news.

3) I have not counted the value of souls who must hear the gospel in order to believe and repent so that they can rejoice in God in Christ.

4) I have not valued the glory of God. The more there are who see Him and know Him and rejoice in Him, the more glory He is given upon earth.

That's part of how I answered the question, and why I am rejoicing in the opportunity to share with you the work of To Every Tribe Ministries.

Ruth Tucker stated the issue very eloquently, "The world today – not just the Christian church – would be very different if the zeal to evangelize had not been at the

very heart of the Christian faith. Christianity and missions are inseparably linked. It is impossible to imagine Christianity as a living religion today without the vibrant missionary outreach that sprang forth after Pentecost. This missionary vision was part and parcel of the life of the church."¹

On the Dedication page of his book, *To Every Tribe With Jesus*, David Sitton relates a particularly poignant story from his days among the Kukakuka tribesmen of Papua New Guinea:

"With the campfire blazing hot between us, an old ex-cannibal (new Christian!) war-chief asked me, 'How long have you and your people known about Jesus?' I responded with testimony of how Christianity arrived in America with the settlers of our country more than 200 years ago. Huge tears streaked down his worn-out face. With great distress, he shared the tragic testimony of his people: 'My father, my grandfather, my great-grandfather and all of my ancestors before me – they lived and they died – and they never heard the name of Jesus Christ.' Grief-stricken with this weighty realization, he bowed his head, tears falling freely from his face in a puddle. After a long while, he whispered, 'Why did it take you so long to come to us with the gospel?'

There is no good reply to that question. The only answer I know is to continue to go back, again and again and again, until there is no longer any tribe anywhere who is without the good news of salvation in Jesus Christ! To Every Tribe is our theme! This is the focus and the thrust of our missionary ministry."²

How can I help?

With some people prayer support is all they can give. Others are able to add financial support to their

prayers. But for some, God, through the work of His Holy Spirit, lights a fire in their hearts and gives them a desire to serve Him in the mission field. Without willing supporters of all kinds and those who follow the call of Christ to the mission field, the church will stagnate and die. It is that simple. We are put here to be lights to the world. That world includes the offices, cities, and towns where we work and live, plus the tribal villages of Mexico and Papua New Guinea, and many other places as well.

We always stand in need of your prayers; "On him we have set our hope that he will continue to deliver us, as you help us by your prayers" (2 Cor. 1:8-11). A simple "God bless our missionaries..." will not be rejected. However, we would like for you to become partners in our effort. Here are some specific prayer requests:

David and Tommi Sitton, and Steve and Robin Henry. Pray for their efforts to learn Spanish; for moving forward with To Every Tribe Ministries as a training and sending agency.

Whether you should join one of the short-term mission trips into Mexico or Papua New Guinea, or whether you should become a missionary. Missionary excursions are not just for young people. Many who have retired are joining up and finding fulfillment in carrying the word of Christ into unreached areas.

For specific mission endeavors.

The church that is planted among the Chambri People of Papua New Guinea.

The Trevino-Zapata Colo-

TETM (Continued on page 10)

TETM (Continued from page 9)

nia in Matamoros, Mexico.

The Island of Men and the Port of Mezquital, that the gospel may find a foothold there.

La Barra de la Cruz, that the leading men will allow the gospel to be preached, and for a successful medical mission this year.

The Coicoyan tribe that missionary teams may be sent to them in the near future, and that they will hear the gospel.

There is a constant need for financial support. TETM recently received 501 (c) 3 tax-exempt status from the federal government. This means we are now able to accept tax-deductible donations directly from you. You may continue to work through your churches as well. We are planning extensive training and missions endeavors over the next ten years. It will all require funds from our donors as we put together the staff and facilities needed to accomplish our goals. Thank you and may the Lord continually bless you, all praise, honor and glory to Him.

To Contact us:

To Every Tribe Ministries, P.O. Box 1572, Los Fresnos, TX 78566; Phone/Fax: 956-233-4353

Email: david@toeverytribe.com; steve@toeverytribe.com; Website: www.toeverytribe.com.

1. Ruth A. Tucker, *From Jerusalem to Irian Jaya*, 2nd ed., (Grand Rapids: Zondervan, 2004) pg. 21.

2. David Sitton, *To Every Tribe With Jesus* (The Institute of Tribal Studies, Los Fresnos, Texas) pg. 6.

The 21st Annual John Bunyan Conference

April 18-21, 2005

The Blue Mountain Christian Retreat Center, New Ringgold, PA

Cost—US funds only (Prices include registration, lodging, and all meals.) \$175.00—before March 15; \$200.00—after March 15; \$25.00—registration only

Registration Deadline—April 3

The facilities at the Blue Mountain Christian Retreat Center are very nice, the surroundings are beautiful, and the atmosphere is informal. Lodging is available on a first come first served basis. There is limited space available for couples and families. Teens and children may attend only if accompanied by parents.

For further information, please contact: Fred G Zaspel or Cornerstone Church. Phone:610-584-8086; Fax: 610-584-8929; Email: kazas@comcast.net

Send registrations and payment to: The John Bunyan Conference, c/o Cornerstone Church, PO Box 526, Skippack, PA 19474

Speakers and topics:

Mr. Jerry Bridges—Personal Godliness
 Dr. D.A. Carson—Expositions from the Pastoral Epistles
 Dr. Michael Haykin—Evangelism in the Early Church
 Rev. Steve Henry—Frontier Missionaries: Equipping the Next Generation
 Rev. David Morris—The “Mysteries” of the New Covenant
 Rev. John G Reisinger—To be announced
 Dr. James A Zaspel—Grace in Unanswered Prayer

	Monday April 18	Tuesday April 19	Wednesday April 20	Thursday April 21
8:00am		Breakfast	Breakfast	Breakfast
9:15am		Henry	Bridges	Bridges
10:30am		Haykin	Morris	Bridges (10:15am)
12:00noon	Registration (12:30pm)	Lunch	Lunch	
2:30pm	Carson			
4:00pm	Reisinger (3:45pm)	Carson	Carson	
5:00pm	Dinner	Dinner	Dinner	
7:00pm	Zaspel	Haykin	Haykin	
8:15pm	Carson	Carson	Carson	

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