

# G R A C E

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

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## Thoughts on the Book of Ecclesiastes —Part Ten John G. Reisinger

The Seeker is still looking for meaning and purpose, and he keeps arriving at the same conclusion; life is a thoroughly unpleasant experience. His thesis remains the same; life is “Vanity of vanity, all is vanity.” He cannot reconcile his daily world with the idea of a sovereign, good God. No view that pictures God as holy, just, and good seems compatible with the real world, under the sun. On the surface, the idea of chapter 3:1-8, that God ordains every event, seems to contradict faith and love in such a God. It appears that either God is blind or impotent, or he is indifferent to the creatures he created.

In our last article, we examined several

of the Seeker’s observations: (1) tyranny and injustice rule even in the halls of justice; (2) ambition and the desire to be the object of envy drive people to sell their souls to the god of this world; and (3) human beings are never contented. The Seeker now shows that people will continue to be slaves to work and money, even when there is no purpose or reward, because they neither enjoy their wealth nor share it with anyone.

*Again I saw something meaningless under the sun: There was a man all alone; he had neither son nor brother. There was no end to his toil, yet his eyes were not content with his wealth.*

*Reisinger—Cont. on page 2*

## The Sabbath—Part Three Lloyd Elias Scalyer

Editor’s Note: In Part One of this article, we examined the historical establishment of the Sabbath as part of the Decalogue in Exodus 20:8-11. We traced the biblical development of Sabbath restrictions and commandments, and noted the post-exilic expansion of pharisaism and synagogue meetings and their impact on Jewish Sabbath observance. Part Two reflected on the grace of God that changed a rabbi from a Sabbath Day keeper to a lover of him to whom the Sabbath pointed. In Part Three, we will look at how Messiah Y’shua fulfills the Sabbath, and what that means for believers under the New Covenant.

**Our Sabbath rest** is not a day; it is first a person, and second, a place. Our Sabbath rest is in Messiah Y’shua, the one whose kingdom is not of this world. He was a king in his own kingdom and then was born king of this earth and came to be a witness of the truth in this world. Everyone that is of the truth hears his voice (John 18:36-37). No believers in Messiah Y’shua have part or lot in an earthly Sabbath, celebrated one day in seven. In reality, all believers are

**in** their Sabbath rest and they are to **celebrate** the Sabbath every waking hour, seven days a week. Originally a one-day, special celebration for a specific earthly people to separate them from the world and its entanglements, the Sabbath now is an every-day celebration for a spiritual people who are still upon this earth. Our example to the world around us is our *detachment* from what they consider reality,

*Scalyer—Cont. on page 14*