



*"The words that I speak unto you,
they are spirit, and they are life."
(John 6:63)*



April 2017 A Free Bi-Monthly Publication Vol. 3 No. 2
"the churches of Christ salute you" (Romans 16:16)

"Spirit and Life"

Is This a Salvation Issue?

By Steve Baisden

Time and again I get this question regarding Jesus final return; "So if one doesn't agree that Jesus has returned in the resurrection and the judgment will they go to hell." This is a valid, relevant question, and one that needs to be understood.

FIRST; Let's consider Baptism. We know that baptism must be properly understood (Acts 19:1-5, Eph 4:5). It is only through baptism that we are raised from the dead. It is sad that so many refer to baptism as "immersion" and just leave it at that! Baptism entails far more than just an immersion; it is an immersion (burial of our dead body of sin) PLUS a RESURRECTION (coming up out of that burial) where the dead body of sin rises in newness of life, being born again (Rom 6:3-6, Col 2:12, Jn 3:3-5). Baptism entails Death Burial and Resurrection, not just immersion! Through baptism we enter resurrection life. Jesus said, "I am the resurrection and the life" (Jn 11:25), when we bury our dead body of sin and are resurrected in new life, we are then in Jesus, we are then in resurrection life (Rom 6:3-6, Col 2:12, Jn 3:3-5). Paul tells us, at the time he wrote the book of Ephesians, that there is only one baptism (Eph 4:5). He continues by telling us that the church is sanctified and cleansed with the washing of water by the word (Eph 5:26). Yes, it is by the word we know we need to be baptized in water for resurrection life, and there is ONLY ONE baptism that the Lord will accept. Salvation equals

resurrection life, and resurrection life equals remission of sin (Acts 2:38, 22:16).

At baptism, if you did not understand that you were dead to God and had to come back to life, then you have the wrong baptism, this IS a salvation issue (1Pet 3:21, Eph 4:5, Jn 3:5, Mk 16:16). Since baptism is where you are forgiven of all past sin and placed into Jesus (resurrection/life), and there is only one baptism which must be properly understood before it is valid (Acts 19:1-5, Eph 4:5, 1Cor 12:13), ask yourself, “have I been raised from the dead.”

If you have been raised from the dead, you have been resurrected, you have been judged. You were judged to be dead. And you knew that by the word, so you decided to be resurrected from the dead because you were judged to be dead. Resurrection life and judgment must be understood at least on an elementary level. And just as new born babes grow, so too, must we continue to grow in grace and knowledge (1Pet 2:2, 2Pet 3:18).

The consequence of this is, IF you did not understand resurrection life and judgment, at least at an elementary level; you are NOT in fellowship with the Lord, and cannot be in fellowship with His body! If this is the case, please contact us and we will be glad to help you to be scripturally baptized with the one true biblical baptism that the bible tells us we MUST have; water baptism for remission of sin whereby we enter into the body of Christ (Jn 3:5, Mt 28:18-20, Gal 3:27).

If you did understand these things at your baptism, then you have accepted that fact that you have been judged and resurrected. Now you just need to be honest about that and realize that it is a spiritual matter and not some physical thing! Jesus said he was the resurrection and the life and those that believe and live in Him shall never die, believest thou this? (Jn 11:25-26). If you have been faithful Jesus promised eternal life to you, and this MUST be spiritual since everyone will die physically!

SECOND, I do not believe a new born babe in Christ, baptized this morning, if he died this afternoon, would be held just as accountable as an Elder of 30 years in the church? Do you? Do you think that a new born babe MUST understand everything, or do you think there is some grace there? I know there is grace there, because I know that NO ONE knows everything and they are commanded to grow in grace and knowledge (1Pet 2:2, 2Pet 3:18).

So, do I think a babe in Christ MUST understand this in its entirety before they can be saved; NO!

BUT, what about that person that has been introduced to it, has it explained, is skilled in the word of God, and then still rejects it after been given enough time and opportunity to digest it? Would that person be saved; NO! In that scenario, this subject, would cause condemnation. How could such a one continue in outright rejection of God's word and be deemed faithful? I will allow you to consider how someone can reject the truth and still be deemed righteous.

THIRD, those who cause unscriptural division over this matter are in sin (Jn 17:20-21, 1 Cor 1:10, Phil 3:17). Jesus had those who rejected Him based upon a physical perspective of life and death; Joh 8:52-53 "Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" Jesus went on to tell them they did not know God and that they were liars (Jn 8:55).

Isn't it interesting the very arguments the Jews made against Jesus our brethren (generally speaking) make against us....

Jesus said; "God is not the God of the dead but of the Living" (Mk 12:27). The Jews condemned Jesus based upon a false understanding of life and death. They thought it was about physical life and death and Jesus condemned them for it. Are you making that same mistake?

Jesus said "the judgment" is a weightier matter (Mt 23:23). Peter also said this was a matter hard to be understood; "these things [regarding the judgment and resurrection, SB]; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2Pet 3:16).

Just as Jesus condemned those who had a false belief in a physical aspect, so did Peter; 2Pe 2:12 "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;"

Peter agrees with the Lord; Joh 9:41 "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your

sin remaineth.” Those who claim “we see” when indeed they do not, they have sin! If they would only say, we need to study this more, we are still “blind” to it, then they should have no sin.

Is this a matter of salvation, you better believe it is, Jesus said it was, “believest thou this”? – SB

Reserved Unto Fire – Part 6: **A Series on 2nd Peter 3**

By Scott Klaft

In the sense that a train wreck arrests one’s attention, it is interesting what having an erring eschatological framework will do for whole passages, sometimes even whole books of the Bible. Armed with certain future-looking presuppositions, otherwise intelligent and decent people have forced themselves into approaching the book of 2nd Peter like it is a hodge-podge of randomly placed subjects, entirely without connected thought, ripe for cheery picking passages as though there were no context. The truth is quite to the contrary.

In previous articles, this series has been following the seeds of implication found in 2nd Peter 3:1-2, that Peter was merely *reminding* his readers of the subjects found in chapter 3. It forces us to harmonize what Peter, the other apostles, and the Old Testament scriptures had to say on the same subjects because they create the context for Peter’s comments. More direct, however, is the immediate context of the book of 2nd Peter itself.

The Immediate Context – The Second Epistle of the Apostle Peter (continued)

2nd Peter 2 – The False Teachers

It has already been shown that the statement of 3:1, 2 is a reiteration that Peter wrote *to remind* them of his subject matter, and that they may have those things permanently recorded (1:12-15). That subject matter is, *and always has been*, “the power and coming [presence] of Jesus Christ” (1:16).

It is the same “coming” being disputed in chapter 3 (3:4). It is the same coming of the “day of the Lord” (3:10). And it is the same “coming of the day of God” (3:12). But in chapter 1, Peter initiates his discussion

by way of contrast to some who impugn it to be a set of “cunningly devised fables” (1:16). Someone wanted to undermine the gospel’s influence and the spread of the singularly exclusive Christian religion by dismissing the message of Jesus’ return as a fictional story. Peter countered by giving three sets of testimonial evidence proving the truthfulness of Jesus’ powerful, coming-presence and majesty. He offers (1) his (and other’s) eyewitness account of God’s approval at Jesus’ baptism, (2) the same at the mount of transfiguration, and (3) the testimony of the prophets-of-old from within the inspired scripture. (Please recall: where two or three witnesses agree, truth is established.)

Now, remember that the chapter and verse separations of modern Bibles are *not inspired* and came many, many years later at the hands of well-intended, but flawed, men. Sometimes the separations are very unfortunate, causing us to think the focus of the writer is changing. Chapter 2 of 2nd Peter is not starting new subject. He begins the subject by mentioning the inspiration of the prophets of Old Testament scripture (1:20-21).

By contrast, Peter then says, “But there were also false prophets among the people, even as there will be false teachers among you...” (2:1). Peter says, they had false teachers then; you will have them also. Peter is still talking about those who were labeling the coming majestic presence of Jesus as a fable. These are the false teachers Peter has in mind throughout chapter 2.

The fable-accusers “will secretly bring in destructive heresies, even denying the Lord who bought them...” It is evident that these were not the common day atheists or even their present-day pagans. These were people who, at one time, had been “bought” by the Lord, but were now – in the days of Peter’s pen – denying Him. This is easily seen as the persecuting Jews (cf. Acts 17 & 1Thes. 2:13, 14), and/ or those Jews who had insinuated themselves into the churches while teaching adherence to the Law of Moses (Acts 15, 20; Gal.; 1Tim.; 2Tim.; et. al.).

We have already included the end-phrase of 2:1 in the previous article (*Spirit & Life*, Vol. 2, No. 6; Dec. 2016). As we approach the next verses, please hear a word of caution. It has been shown that Peter has the same fable-accusers in mind when speaking of the false teachers in chapter 2. This comes attached to Peter’s irrefutable evidence proving the then-

coming of Jesus, which is deeply eschatological. This makes Peter's discussion in chapter 2 entirely framed by his then-present time.

It is clever to make this chapter apply to modern day charlatans who use people's beliefs to make millions for themselves. And, maybe there *is* a *principle* at work that is true in all times; but, what Peter is saying is specifically applicable to that first generation of believers. To draw it from that historical context is to draw it out of the intended meaning, and to miss what God, through Peter, was communicating.

(And with that understood and applied to any passage of the Bible, the self-excusing questions when confronted with the need to change end-time views – “Is this a matter of fellowship? Can someone be saved without having to know all of this?” – should be, and are, thoroughly defeated. Do you really want the faith provided by the truth of God's Word (cf. Rom. 10:17), or do you just want to maintain your group's traditions and popularity?)

In 2:3, the KJV is a little misleading. The NKJV has it better: “By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.” Remember, Peter is speaking, not of false teachers 2000 years from himself, but rather the same ones who tried to undermine the gospel by saying the coming of Christ was just a fable. As in 2:1, their “swift destruction” had not been idle or slumbering. For a long time from Peter's point in time, it had been actively coming. It was coming then. It was coming on those people in Peter's day. It was not 2000 years in their future. If a judgment 2000-years-and-still-counting in the future was what Peter was considering, there is no justification to his having said it was not idle nor sleeping.

“Things Written for Our Learning”

Annual Lectureship at the
Ludington church of Christ

August 4-6

2nd Peter 2 & 3:3

But scoffers will scoff. False teachers will lie. Antagonists to the gospel will antagonize. It is at this point that we cannot help but move forward in 2nd Peter 3, because those same antagonists from chapter 1 and the false teachers of chapter 2 are the same scoffers Peter refers to in chapter 3.

... that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, knowing this first: that scoffers will come in the last days, walking according to their own lusts... (2 Peter 3:2-3)

In fact, Peter describes the swift destruction coming upon them (2:1) as proven by the flood of Noah's time, the annihilation of Sodom and Gomorrah, and the deliverance of Lot from it (cf. 2:5-8). The Lord delivers the righteous out of those calamities that come upon the unrighteous. This is Peter's encouragement to those feeling the persecution of the scoffers. Peter returns to the flood of Noah's age in chapter 3, which we address in future installments.

After describing at length (2:10-19) how the false teachers allure those who believed the truth away from the truth by appealing to the flesh (ironic, isn't it?), Peter expresses how the conditions of that judgment are worse for those being drawn away than before they had the truth (2:20-22).

There is, perhaps, a warning for us *in principle* there also. What we have been taught in the past about the coming of the Lord and resurrection has greatly depended on an appeal to the flesh. The a-millennial views in the churches of Christ (or at least most of them) teach that the "death" that comes as the consequence of sin is the death of the biological, organic flesh. They want the resurrection to be the carbon-based fleshly body rising out of the dirt from the graves. With the teaching of the Lord that, "the flesh profits nothing" (Jn. 6:63), we might be well advised to reexamine our views on these things. Peter says that such appeals to the lusts of the flesh came, in his time, from false teachers.

There is a wonderful study to be had concerning the New Testament's use of the expressions, "flesh" and "lusts of the flesh" (et. al.). Contrary to what may seem obvious, those expressions actually refer to

the strictures of the Law of Moses and the temptation of the Jews in that age to desire to appeal to it for their justification. But there is no space for that study here. Peter ends chapter 2, however, as a warning. Those being drawn away from the truth of the Gospel of Christ are being *drawn to* the unhealthy manners of unclean beasts. The Jewish false teachers were trying to draw Christians back into the bonds of the law (and the practice of law keeping) that could only make them spiritually unclean.

In the next installment of this series, we will discuss why Peter's dealing with these subjects is the fulfillment both Old Testament prophecy as well as Jesus' words in the Olivet Discourse. -SK

Audience Relevance in Relation to Studying the Bible

By John Watson

The following is taken from the New Ford Automobile Owner's Manual:

If the car is not equipped with a starter the engine is started by the lifting of the starting crank at the front of the car. Take hold of the handle and push firmly toward the car till you feel the crank ratchet engage, then lift upward with a quick swing. With a little experience this operation will become an easy matter.

I can just see some people going out and looking at their new Ford vehicle to see if there is a provision for starting their vehicle in such a manner. After being puzzled for a moment, they might think to see which car that owner's manual belongs. With a little research, it can easily be determined that it belongs to a 1926 Ford Model T. Now, the original intended audience would have known immediately what that information meant. That is what we refer to as "Audience Relevance". In other words, how is

**Another Denham-Neubauer DEBATE on April 20-23
in Pensacola, FL at the Bellview church of Christ!**

For more information, contact Holger Neubauer or Steve Baisden

the information relevant to the audience to whom it was intended? When we read old letters, books, documents and such, we automatically ask ourselves some basic questions. To whom was it written? How would they understand it based on the time and situation? What was the terminology of the day?

This concept became very clear to me when I read Mark Twain's, "Puddin' Head Wilson". I had to choose one of two things. I could have misunderstood and misapplied it because of the unfamiliar language. Or, I could choose to understand the customs and terminology of that day and glean much from a masterpiece. I chose the latter.

Unfortunately, our society has chosen to interpret the Bible with the "misunderstand and misapply" method. For some reason, we tend to read the Bible like it was written to us today, in 21st century terminology.

If we fail to use "Audience Relevance" when reading the Bible, we can really misunderstand the point of a passage. Consider Mark 16:16, "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned." If we interpret this passage by the standards and beliefs of today, we must believe that it teaches that baptism is either sprinkling of water or that of the Holy Spirit (based on popular beliefs of today, such as miraculous gifts). However, if we use Audience Relevance, we see something quite different. Let's ask some common-sense questions. Q. To Whom was it spoken? A. Jewish disciples of Christ. Q. When was it spoken? A. 30AD. Q. Where was it written? A. Jerusalem. Q. How did they, the intended audience, understand baptism? A. Being Jews living in the first century, in Jerusalem, they would have understood the need for ritual cleansings as commanded in the Law of Moses (Numbers 19:7-8 for starters). The definition of their word for baptism (Greek word "baptizo") is "to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe" (Strong's #907). So, they would have understood Jesus to say, belief in Him as well as water baptism (being immersed into Him) is necessary if a man wishes to be spiritually saved and not spiritually condemned. Using "Audience Relevance" brings a great many other passages into clear focus, illustrating what they believed and practiced, such as, Acts 2:38, 8:36-39, 10:48, Romans 6:3-7, Eph 5:25, Titus 3:5 (and many, many more). As we can

see, "Audience Relevance" (by its very nature) demands that the passage under consideration must harmonize with all the other passages on the related subject.

Let's see how much easier it is to understand a difficult and often misinterpreted verse using "Audience Relevance". Matt 24:35, "Heaven and earth will pass away, but My words will not pass away." Granted, this verse is plucked from the middle of a difficult section of prophetic scripture. That doesn't mean it can't be easily understood. If we interpret this verse as if it were written to us, the verse would seem to say the earth will be destroyed at some point in the future and the words of Jesus will be all that is left. There is something about it that just doesn't flow with the context. Remember, it was not written to us, it was written to the Jewish community in the 1st century. Let's follow our formula for "Audience Relevance". How would they have understood the words of Jesus? To the Jewish mind there would not be an end to the physical planet. They were anticipating an end to the "age" in which they were living, the Mosaic Age (Psalms 102:25-26, Isa 34:4, 51:6, 1 Cor 13:12, 2 Cor 3:18, Heb 1:10-12 8:13).

From the 1906 Jewish Encyclopedia (regarding the beliefs of the ancient Jews), Charles C. Torrey notes, "The more unlikely it seemed that Israel would ever be able to get the upper hand of the surrounding nations, the stronger grew the feeling that the final triumph would be preceded by a complete overthrow of the existing order. The present age would come to a sudden end; and a new age, ushered in by the "day of the Lord," would take its place. This "end" would be announced by great portents, and convulsions of nature, "signs" on the earth and in the heavens; and in speaking of these things, a phraseology highly figurative and mysterious became fixed in use., "

How did the Jews understand the term "heaven and earth" used by Jesus? The scriptures clearly illustrate the term is used to reference the Old Covenant Law of Moses (Deut 31:24-29, Isa 51:14-16, 65:17-18, Matt 5:17-18). So, when the Jews of the 1st century heard and read those words of Jesus (Matt 5:17-18, 24:35, Mark 13:31, Luke 21:33, Rev 21:1-4), they automatically knew He was not referring to the physical destruction of the planet, rather the spiritual end of the age of the Law of Moses, ushered in by "great portents, and convulsions of nature, "signs" on the earth and in the heavens." All of that being contrasted by Jesus affirming when those

things would happen, the coming destruction of Jerusalem. Correctly viewed through "Audience Relevance" Jesus was simply teaching that the Law of Moses would be destroyed (in context, at the Destruction of Jerusalem) and His Law and kingdom would remain forever, never to be destroyed (Daniel 2:44, 7:13-14, 1 Chron 17:10-14).

Is this the easiest way to study the Scriptures? No. The easiest thing to do is just read it like it was written directly to us today and interpret it using our understanding of modern English. However, in doing so we will never understand the intended truth of the message. The only way to see Biblical truth is to view it through the eyes and understanding of the original intended audience. 2 Timothy 2:15 "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth." Eccl 9:10, "Whatever your hand finds to do, do it with all your might". If we want the quick, fast and easy, then we must be willing to settle for incomplete and erroneous. At what peril?

Understanding and using audience relevance in relation to studying the Bible will help the dedicated student to dispel the myths and misinterpretations of today and reveal the original message intended for that audience. Thereby, today we can glean the maximum benefit of the word of God as it was originally intended and apply it as appropriate.

Are we going to start looking for the crank on the front of our new car because the New Ford Owner's Manual said it is there? - JW

2 Peter 3

By Roy Runyon

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying," (Isa.65:17-19).

Probably no other Biblical text is of such great importance to the Futurist's view as 2 Peter 3:10ff. This is the 'holy grail' of the Literalist's doctrines of the end of time, and the dissolution of the universe; therefore, because our forefathers have handed us this package of earth-burning

time-ending doctrines, the literal rendering of this text must be guarded at all costs; and, the traditional view of this text is in fact given such homage that most people wave the magic wand of denominational bias over the whole of prophecy to destroy any hint of the hyperbolic nature of the language in this text, as is used everywhere else throughout the Bible. Is Peter predicting some ginormous cataclysm in our future in which our galaxy, yea, the entire universe will go out with a Big Bang?

Peter begins his first epistle by telling his readers that their salvation is, "...ready to be revealed in the last time," (1:5). What is most interesting to notice is what Peter says next in framing his letter regarding this salvation which, he just said, is ready to be revealed:

Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. (1:9-12).

If we can understand plain language, then it shouldn't be difficult to see that Peter is pointing out to his readers that the subject matter of his letter is what the prophets predicted; and, that the events they prophesied of was not for them, but as Peter has just said, was for his readers, since the fulfillment thereof was now imminent.

Early in Christ's ministry, He taught them of the impending consummation of the Mosaic age when He explained the parable of the tares and wheat:

"He that sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast

them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father." (Mt.13:38-43).

Peter, who understood those things Jesus was teaching them about the end of the Jewish age (Mt.13:51), reinforces his exposition with the following statements:

"Who shall give account to him that is ready to judge the quick and the dead," (4:5).

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer," (4:7)

"For the time is come that the judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (4:17).

Peter was also a, "...witness of the sufferings of Christ, and a partner of the glory which is about to be revealed," (1:5:1).

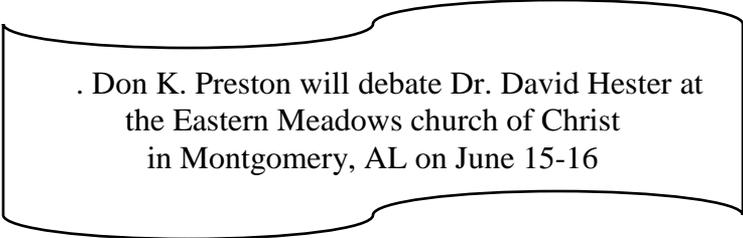
Along this same theme of imminence, the apostle continues in his second letter in regards to the Judaic false teachers and says that, "their judgment now of a long time lingereth not, and their damnation slumbereth not," (2:2:3).

Peter eliminates all guesswork regarding the purpose of writing both of his epistles, by frankly tells his readers:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:" (2:3:1-2).

Since Peter had, "the prophetic word made more sure" (2:1:19), he states here, unequivocally, that he has written both of his letters to remind his readers that what the prophets predicted centuries earlier, was now imminent; therefore, we should want to know what prophesy(ies) Peter had in mind.

"But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day," (2:3:8). This statement, without a doubt is of THE most abused verses in the entire Bible! It is routinely taken out of context ad-nauseum to justify nearly anything, with blatant disregard for the preceding context of both epistles. The only logical application of this statement is in answer to the scoffers who were asking, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," (2:3:4)! This statement, in retrospect, refers to God's previous longsuffering with mankind through the centuries, especially since Peter immediately says, "The Lord is not slack concerning his promise..." (2:3:9); but, "now," Peter says, the fulfillment of God's promises is imminent.



. Don K. Preston will debate Dr. David Hester at
the Eastern Meadows church of Christ
in Montgomery, AL on June 15-16

As Peter reminded his readers that God, "spared not the old world...bringing in the flood upon the world of the ungodly," (2:2:5), he now returns to this thought of prophecy-fulfillment by pointing out that, as the antediluvian world was destroyed because of iniquity, so the heavens and earth which were contemporary with Peter, by the same word, would soon be destroyed. So where does Peter's "the-day-of-the-Lord-will-come" statement originate?

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city," (Zec.14:1-2).

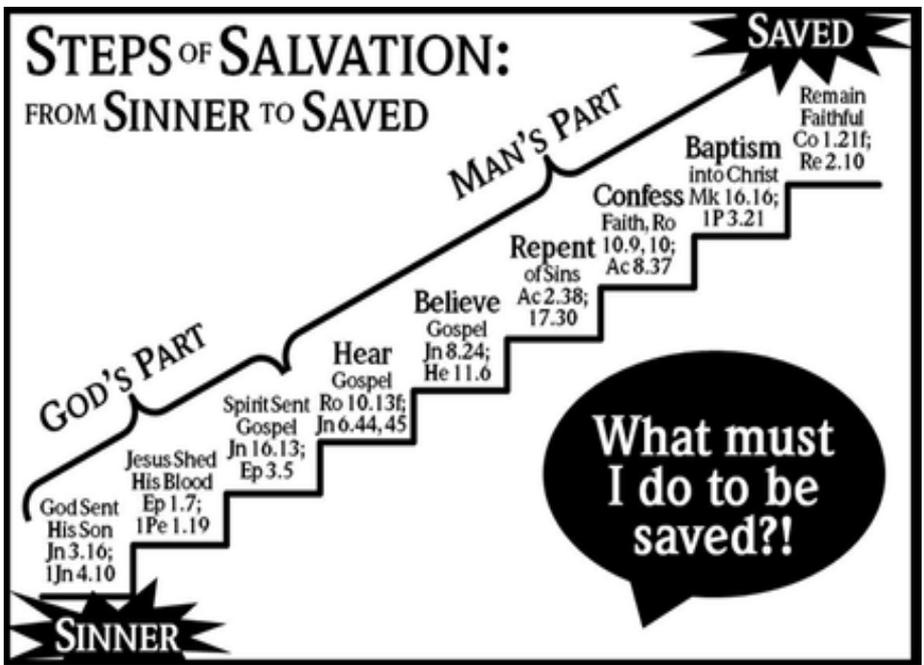
Peter, being a Hebrew, and thinking like a Hebrew, could draw upon such prophecies as this as he urged his readers to, "be mindful of the words which were spoken before by the holy prophets."

"And ye shall flee to the valley of the mountains [cf. Lk.21:21; Rev.12:6] for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.←[cf. 1Thess.4:14f; Jude 1:14] And it shall come to pass in that day, that the light shall not be clear, nor dark:←[cf. 1 Cor.13:12] But it shall be one day which shall be known to the LORD, ←[cf. Mt.24:36] not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. →And the LORD shall be king over all the earth:← in that day shall there be one LORD, and his name one," (Zec.14:5-10).

Please observe from, "the words which were spoken before by the holy prophets," that "the day of the Lord" was to come against Jerusalem in the time associated with living waters going out from Jerusalem; and, in that day the Lord would be King over all the earth! How, pray tell, could Peter be telling his readers that the literal heavens and earth was going to be vaporized, when, "the words which were spoken before by the holy prophets" *said* verbatim, that in the day of the Lord, He would be King over all the earth?? How could He be King over something that ceased to exist? The literal heavens and earth did not cease to exist in the destruction of the antediluvian world, so where would Peter get such an idea?! These are some of the insurmountable problems and contradictions caused by the Futurist's literal application of Peter's hyperbolic language.

Peter said plainly that, "according to his promise" (prophecy), "we look for new heavens and a new earth, wherein dwelleth righteousness," (2:3:13). This "new heavens and new earth," is specifically identified as the bride of Christ (Rev.21:1ff) which comes down out of heaven after the first heaven and earth fled from the face of Him that sat on the great white throne (Rev.20:11). This corresponds perfectly with, "the words which were spoken before by the holy prophets," which Peter admonishes his readers is at hand. – RR

Questions? Comments? Want more material?
Spirit and Life, P.O. Box 718, Pentwater, MI. 49449
Email: Spiritandlifemail@yahoo.com Phone: 269-325-4449



There is

- ONE BODY (*Church*)
- ONE SPIRIT (*Holy Spirit*)
- ONE HOPE (*Eternal Life*)
- ONE LORD (*Jesus*)
- ONE FAITH (*Law of Faith*)
- ONE BAPTISM (*Water*)
- ONE GOD (*Father*)

(Eph 4:4-6)

James Street Church of Christ
3816 W Fountain Rd.
Ludington, MI. 49431

Postage Paid
Pentwater, MI.
49449
Permit # 9