

## **200408-4 Nu 9, 1-14, The Two Passovers—CThurman**

We are in the book of Numbers. Turn to chapter 9. We want to look at verses 1-14 tonight.

A personal note that was not presented in this lesson and perhaps a thought to be remembered in the future is that there is a type to be derived from the two Passovers that are shown in this chapter. It is:

1. The deliverance of natural seed of Abraham. And,
2. The deliverance of the spiritual seed of Abraham.

In the last chapter (ch. 8) Aaron lighted the lamps on the beautiful candlestick, the Menorah, that was situated on the south wall as we entered into the tabernacle from the east and through the curtain door which hanged at the entryway. (cf. Ex.26.36) Remember that this candlestick was formed of solid gold that was beaten to form a central shaft with two branches on either side, all of which held seven lamps. Also remember that this was the only source of light in the holy place where the priests, Aaron and his sons, ministered before the LORD. The tabernacle represents Jesus Christ, the Son of God, especially as He is revealed in human flesh. So everything about the tabernacle reveals certain truth concerning the person of Jesus Christ. The candlestick is no exception.

(The gold, His Deity; that the gold was beaten speaks of His sufferings.)

Jesus Christ is the brightness of God's glory:

*Heb 1:3 Who (the Son of God) being the brightness of his glory, and the express image of his person ... (the gold represents Deity)*

Jesus Christ is the Light of the world:

*Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

And particularly as He stands in this tabernacle setting He is the Light for His people:

*1Jn.1.5 ¶ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

*6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:*

*7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

*Ps 27:1 « A Psalm of David. » The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?*

Also, in that 8<sup>th</sup> chapter we read of the Levites' dedication to service. There was an interesting application that we drew from comparing the dedication of Aaron and his sons to the dedication of the Levites. When Aaron and his sons were dedicated to the priesthood they were *washed and dressed upon with new garments*. However when the Levites were dedicated they were *sprinkled and washed their garments*. Gathering from the things that we read in chapter 4, and this really relates to conversion. And what is conversion but proof of everlasting life? The Levites service was about the things that were outward. You know we ought *work out our own salvation ...* (Phl.2.12) We ought to be able to demonstrate before others that we know really know Jesus Christ. That's what conversion is. The Levites were responsible for transporting the tabernacle wherever the LORD would send them. And so, whatever we do, wherever we go we bear about the witness of our Lord Jesus Christ; at home, at work, in recreation, everywhere. If we love Him we will.

Now, it is necessary at this place to point out that the history of this chapter, ch.9, is earlier than that of chapter 1.1.

*Nu 9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt...*

*Nu 1:1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,*

So, chapter nine is going back to the time of the erecting of the tabernacle.

*Ex.40.17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.*

If Leviticus chapters 9 and 10 are in chronological order Nadab & Abihu died between the 8<sup>th</sup> and 10<sup>th</sup> days of Abib for daring to offer incense (a type for prayer) in a way which the LORD had not ordained.

*Le 10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*

Evidently these two brethren decided that they were going to deviate just a little bit from what the LORD had commanded to be done and it cost them their lives. And just because there might be so many that are doing the very same thing today doesn't mean that the LORD's mind has changed about how we come before Him.

First of all, we know that no man can come to God and our Father but by Jesus Christ, His Son. There is absolutely no coming to the Father but aside from Jesus Christ.

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

It matters not a man might think, or what he feels what we might think; and it matters not what he does, if he has not believed in Jesus Christ as Son of God & His sin-bears nothing he does has brought him to God.

Second, if being a child of God we think that we draw near to God by any other means but that which has been ordained by Him through Christ, we err. We must honor God by walking with Christ. We must honor Him by keeping lock-step with His word, the commandments of Christ. Otherwise we're proceeding according to our own imagination and our own will. Such dishonors the Lord. As children of God need to consider well what we are doing when we come together in the house of God, the church of the Lord Jesus Christ. Are we worshipping Him in spirit and in truth?

*Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

*24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

Not in spirit to exclusion of the truth, and not in truth to the exclusion of spirit. Our service, our services, our worship, our praise, our songs, our thanksgiving, our lessons, our messages, our testimonies are to be according to the truth of God. We are to be living witnesses to the life and the word of our living Lord. All that we do should be based upon the word of God. Keep focused on Christ & His word.

So, Nadab and Abihu's dead bodies, dressed in their priestly coats have to be removed from the courtyard of the tabernacle. Moses commands certain men to take them outside of the camp to bury them. (cf.9.6) And so they did.

Being it is the first month of the year the LORD would have all of Israel to observe Passover. It is on the 10<sup>th</sup> day of the month that the yearling he lamb is to be separated from the flock, and then killed on the 14<sup>th</sup> day. So, these things considered we want to begin with reading at chapter 9, and verse 1.

## **Chapter 9**

***1 ¶ And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt,***

As we just showed this is the same month when tabernacle was erected. It was raised on the first day of that month, Abib.

*Ex 40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.*

We don't know what day this is, but, if I've understood this correctly, it falls within the 2<sup>nd</sup> to 9<sup>th</sup> days of this month. And so the Lord spoke to Moses ...

***saying,***

***2 Let the children of Israel also keep the passover at his appointed season.***

the Passover, חַפְּסַח, ha-pa-sach.

at his appointed season, בְּמוֹעֲדוֹ, the prefixed preposition בְּ, b<sup>e</sup>-, & a masc. sing. noun מוֹעֵד, mo-[g]eyd, with a3psm. suffix; מוֹעֵד, mo-[g]eyd is tss. *seasons, set time, time appointed, feasts, solemn days, solemn feasts, set feasts, solemnities, & also the congregation, synagogue, assembly, & solemn assembly.*

**3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season** (do it always at this time of the year): **according to all the rites** (the requisites for it; he lamb of first year, no blemish or defect, shoes, staff, etc.) **of it, and according to all the ceremonies** (the procedure through it, removing leaven, how to cook & eat the lamb, etc.) **thereof, shall ye keep** (do, offer) **it.**

*rites, חֻקֹתָיו, chuq-qo-thayv, noun, חֻקָּה, chuq-qah, tss. statute, ordinance, customs, manner, rites.*

*ceremonies, מִשְׁפָּטֵי וּכְכֹל-מִשְׁפָּטָיו, mish-pa-tayv, noun, מִשְׁפָּט, mish-pat, tss. judgment, right, manner, ordinance, fashion, ceremonies, cause, worthy, charge, after the due order, according to the order, according to the custom, dispose.*

*shall ye keep, תַּעֲשׂוּ, Qal fut. 2ppl. masc. of עָשָׂה, [g]a-sah, tss. to make, to do, to execute, to work, to offer, to keep (cf. v.6).*

So, the LORD would have them to be sure to keep this Passover at this time, on this day, and in the way the He commanded them to keep it.

Whether Israel would have kept Passover now is hard for me to say. It could be that by the previous instructions that the LORD gave them when they were in Egypt that they might have thought it was something to be observed *after* they arrived in the promised land. (Ex.12.7, 13, 15, 19, 22, 23, reference to *houses* as opposed to the time when they were in tents.)

Ex 12:25 *And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.*

But that is now clarified. Passover is to be a yearly, memorial observance. It was to be observed every year, by their every generation, & wherever they lived.

Ex 12:14 *And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

Ex 12:20 *Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.*

*your habitations*, masc. noun מוֹשָׁב, mo-shav (cf. תוֹשָׁב, to-shav) tss. *dwelling, habitation, sojourning, seat, situation, dwellingplaces*; the verb יָשַׁב, ya-shav, is to me synonymous to the Gr. μένω, tss. with 7 various English words *to abide, to continue, to dwell, to endure, to remain, to stand, & to tarry.*

Concerning the non-mention of the Feast of Unleavened Bread, it was not observed; only Passover. If the Feast of Unleavened Bread had been observed as it was with the Passover in the first month there was a holy convocation on the 15<sup>th</sup> & 21<sup>st</sup> days of the month. (cf. Ex.12.16) But according to Nu.10.11 the LORD commands Israel to begin their sojourn on the twentieth day of the second month. Therefore the Feast of Unleavened Bread was not observe at the time of Second Passover.

**4 And Moses spake unto the children of Israel, that they should keep (do, perform [the rites and ceremonies of]) *the passover.***

*should keep*, the verb root is עָשָׂה, [g]a-sah, basically *to do* it. (v.2, 3 [twice], 4, 5 [twice], 6, 10, 11, 13, 14 [twice, *keep & do*]; in 8.12 it is tss. *to offer*, ch. 10.2, *to make*.)

**5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.**

This might be the only Passover that the children of Israel observed during the time of their sojourn to Canaan land. In only a few weeks, when Israelites will be at the brink of possessing the land of Canaan, you might recall that they rebelled against the LORD and were punished to wandering in the desert over the next 40 years. It is during this time that they failed to circumcise their newborn sons from that time forward. This leads me to conclude that by so doing Israel became disqualified from being able to keep the Passover.

*Jos.5.5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.*

*6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.*

*7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.*

*8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.*

*9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.*

*10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.*

**6 And there were certain men, who were defiled by the dead body of a man, that they could not keep (הִשָּׁחֵט, [g]a-sah; cf. v.3) the passover on that day:**

they could, יָכֹל, ya-kohál, much like the Gr. δύναμαι, tss. to prevail, can, to be able.

**and they came before Moses and before Aaron on that day:**

*on that day*, means on the day that Moses spoke to the Israelites informing them that they were to observe Passover. (cf. v.4) Then, these men raised an objection because they perceived themselves to be defiled, polluted, or filthy so that they were disqualified from taking Passover.

**7 And those men said unto him, We are defiled by the dead body of a man:**

**wherefore [why] are we kept back,**

taken away, diminished, restrained

*we are kept back*, נִגְרַע, nig-ga-ra[g], Niphal (simple passive) fut., 1ppl. of גָּרַע, ga-ra[g], tss. (if we kept the passive voice) *to be minished, to be diminish, to be restrained, to be withdrawn, to be clipped (the beard), to be abated, to be taken, to be taken away, to be kept back, to be made small.*

**that we may not offer an offering of the LORD in his appointed season among the children of Israel?**

*certain men*, We referred to these men at the beginning of the lesson. If it is true that it is these men, they would have been the ones that handled the bodies of Nadab and Abihu. The names of the men that carried off the bodies of their dead brethren are given to us here.

*Lev.10.4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren (Nadab & Abihu) from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said.*

So within a very few days of Passover Míshael and Elzáphan had become defiled for touching the dead bodies of their brethren. It is difficult to tell

when Israel received the instructions concerning the contraction of uncleanness for touching the dead but evidently they had some perception that they were defiled. Perhaps some of the Levitical instructions preceded this time. Here are some texts which inform us about this defilement. The point is, that they perceived that they shouldn't partake of this feast being they were in this defiled condition.

*Le 22:3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.*

*Nu 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead ...*

*Nu 19:11 He that toucheth the dead body of any man shall be unclean seven days.*

So, these men had just witnessed the judgment of the LORD fall upon Nadab and Abihu, and it is my opinion, but that they had serious concerns about their welfare. Should they presume upon the LORD He might well break forth upon them too, and kill them. I think they had a fresh & healthy dose of the fear of God at the moment. They acted wisely to put the question to Moses; and Moses to put the question before the LORD.

I wish more Christians took the service of Christ more seriously. This faith is not some haphazardly constructed opinion of a bunch of religious people that got together one day and said, 'Let's serve God like this. Then on another hand another group said, 'Let's serve the Lord this way.' It is certain dear friends that all of this denominational confusion is not of the Lord. There is only one kind of the church Jesus built. There can be only one true faith. (There cannot be two true faiths; two true faiths or doctrines of Christ.) There is only one kind of worship. Just like for us English-speaking people, there is only one Bible. It sounds pretty simple doesn't it? That's because it is.

*Mt 11:15 He that hath ears to hear, let him hear.*

**8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.**

There are some things that are hard to understand and difficult to discern. (2Pe.3.16) Moses didn't know what the answer to them ought to be. But they needed an answer, not an opinion. Knowing that our lives depended on it what if Moses had said, 'Well, I think you'll be alright.' Would you have gone ahead and offered Passover? I doubt it.

Christians need solid answers. They need solid answers from the Book of God. The work of pastors and teachers is to dig up some of these answers for the congregation. By so doing the church begins to see the Lord working to settle & strengthen the saints in the faith. Christians become steadfast in the faith. (cf. 1Co.15.58)

Yes, there are some hard things to be understood. There's a lot of things that I don't know what the answer is. But the LORD knows. And I'm sure that there's an answer for every issue of life tucked away in my Bible. But what I need to do is to keep asking, seeking, and knocking. I need to keep praying and digging until He gives an answer. He will answer. I'm not looking for a feeling. I'm not expecting a voice in my ear. I'm looking for that answer in God's word. (Ja.3.17)

*Jas 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

**9 And the LORD spake unto Moses, saying,**

What? THE ANSWER.

**10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep (הַפֶּסַח, [g]a-sah; cf. v.3) *the passover unto the LORD.***

**11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.**

This is referred to by some as the *Second Passover*. It was to be observed as the first Passover was observed. In this way, by these two Passovers, every house in Israel was reminded of the LORD's deliverance from Egyptian bondage.

You know, we didn't all experience the salvation of the LROD at the same time. But we did all experience it in the same way. We were all born again by the sovereign work of the Spirit of God & then enabled to hear the gospel of Jesus Christ when it was declared to us by some chosen messenger, which is conversion.

We all differ in our memory of the time of the our salvation experience but the fact and reality of it is the same for us all. All of the elect were saved or reconciled to God at the moment our Lord Jesus Christ died on the cross. (Ro.5.10)

## ***12 They shall leave none of it unto the morning, nor break any bone of it:***

One of the remarkable types fulfilled in our Lord Jesus as He hanged on the tree, bearing my sins was that no bone was broken.

*Jn.19.31 ¶ The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day, [referring to the high day of the Feast of Unleavened Bread]) besought Pilate that their legs might be broken, and that they might be taken away.*

*32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.*

*33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:*

*34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

*35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

*36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.*

The record of Moses was 2,000 years before the birth of our Lord Jesus Christ. And it was perfectly fulfilled. Do you believe the record of God?

*12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances (חֻקֵּי, chuq-qah) of the passover they shall keep it (הַשֵּׁחַ, [g]a-sah; cf. v.3).*

There is recorded in Scripture when Israel, the whole nation was delayed to observe Passover until this time. (Let me hit the high points of this text.)

*1Chr.29.1 ¶ Hezekiah began to reign ...*

*2 And he did that which was right in the sight of the LORD...*

*3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. (Passover is only 14 days away.)*

*4 And he brought in the priests and the Levites ...*

*5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.*

*6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.*

*7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.*

...

*15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.*

...

*2Chr.30.1 ¶ And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.*

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

15 Then they killed the passover on the fourteenth day of the second month

...

21 ¶ And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

**13 But the man that is clean, and is not in a journey, and forbeareth to keep (עֲשָׂה, [g]a-sah; cf. v.3) the passover, even the same soul shall be cut off from among his people:**

*shall be cut off, וַיִּכְרְתֵהּ, Niphal pret. of כָּרַת, ka-rath, tss. to make (a covenant), to make a covenant, to cut down, to hew down (trees), to cut off, to perish, to chew, to free, to fail.*

To be cut off from the people was a very serious act. This term is first used with reference to the covenant of circumcision. Under this covenant a son born in the lineage of Abraham was to be circumcised the 8<sup>th</sup> day, or servants of an Israelite's house that was purchased with money, or as I understand it, any male that desired to join himself to the nation of Israel must be circumcised. (cf. Ge.17; Ex.12.48) So it marked all the males that belonged to the nation of Israel. Apart from this no man had any part with Israel. He was rejected as a citizen, denied participation in the religion of Israel, and was banned from coming into the Temple of the LORD. Though it wasn't death, it was serious.

*Ge.17.14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

I believe this has good application to church discipline. A church has member. A church that is ordered according to the word of God has only baptized believing members. Outside of this relationship no one has any rights or privileges in any of the Lord's churches. Members are united together like the members of my physical body are united together. If there should ever be a time when one of my physical members becomes detrimental to the rest of my body, it might have to be removed. That is what is meant by the term *cut off*. If as a Christian and member of this church, if my actions offend this church and I will not be corrected then the body, the church has to *cut me off*. By being cut off I am dismissed as a living part of this church from that point forward until I repent and am restored by the same church that had acted to cut me off. To some this seems harsh. But to us that have a Biblical understanding of the love of God this discipline is right, proper, honoring to the Lord, helpful to the saints and the church of God. This church, every true church, is the Lord's. And neither the member nor the church has the right to do other than the will of God. We don't do just as we please. How devastating that would be to the life of a Christian and to the Lord's church! Like Israel we either conduct ourselves as He dictates or He will judge us, and it might be necessary for our church to cut us off. That's biblical discipline. Most of us believe this is one of the marks that distinguish a properly functioning NT church from the false churches. There are many references to church discipline in the New Testament. I hope that you might take some time later to look at them. They are

Mt.18.17, *let him be as an heathen man and a publican;*  
1Co.5.7, *purge out;*  
1Co.5.13, *put away;*  
Gal.5.12, *cut off;*  
2Th.3.6, *withdraw yourselves;*  
2Th.3.15, *have no company;*  
1Ti.1.20, *deliver unto Satan; &*  
Tit.3.10, *reject*

*13 But the man that is clean, and is not in a journey, and forbeareth to keep (הַפֶּסַח, [g]a-sah; cf. v.3) the passover, even the same soul shall be cut off from among his people:*

**because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.**

*shall bear, יָשַׁא, yis-sa, Qal fut. of יָשַׁא, na-sá, tss. to bear, to spare, to accept, to forgive, to lift up, to lay, to respect, to bring forth, to suffer, to pluck, to contain.*

Those of Israel that do not desire to keep the commandments of the LORD, when He says, and as He says, were to be *cut off*. Like that, if the Christian doesn't want to act like Christ, and keep the commandments of Christ as he meant them; he should be removed from that church. These are harmful to the welfare of the body.

**14 And if a stranger shall sojourn among you, and will keep (יָשַׁא, [g]a-sah; cf. v.3) the passover unto the LORD; according to the ordinance (חֻק־קָה, chuq-qah, rite) of the passover, and according to the manner (מִשְׁפָּט, mish-pat, ceremony) thereof, so shall he do:**

*so shall he do, he should be allowed to partake.*

**ye shall have one ordinance (חֻק־קָה, chuq-qah, rite), both for the stranger, and for him that was born in the land.**

If a stranger desires to keep Passover as it is supposed to be kept and observe it as it should be observed, then let him. But the LORD will not have one way for this group and another way for that one. There's one way for everyone that is willing.

Let me close with these final remarks. Where are you in all of this? Are you a child of God? Have you been walking as a Christian ought to walk? Have you been walking the way that the Lord said to walk, and have we been doing things the way He said we should do them? That was part of the consideration tonight wasn't it? Who is this at but a true disciple, a learner of Jesus Christ?

Perhaps these things struck our ears as if they were strange doctrine. It is true that not many say the things that I've said in this lesson. But are these things in the word of God? If they are we are to receive those things that apply to us and live by them. The question is, do you know that Jesus Christ is the Son of God that came to us in a human body so that He might offer Himself up my place, bearing upon His body my judgment for sins before God. Do you believe that? Have you received Him as the only One that God sent to save sinners from the condemnation of sin? The Bible commands all men everywhere to repent because all men everywhere are sinners. (Ac.17.30) *Mr 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

Know this, whether you believe or not won't change the truth. Every soul that dies without the Son of God having atoned for their sins shall perish in an everlasting flame. But he that believeth has everlasting life and shall never come into condemnation again. NEVER! (cf. Jn.5.24)

If you have believed, obey the first commandment of God upon your life and receive at the hands of one of the Lord's churches baptism. God convicting you of this truth, if you need help finding a NT church let me know and I'll do my utmost to help you find one. You need to find a church right away to begin to receive instruction & fellowship with the people of God. The church being the only habitation of God among men today, if they love the Lord, will help you and encourage you in the things of God & Christ. It is the only place to know and to grow in Christ

*Ga 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*