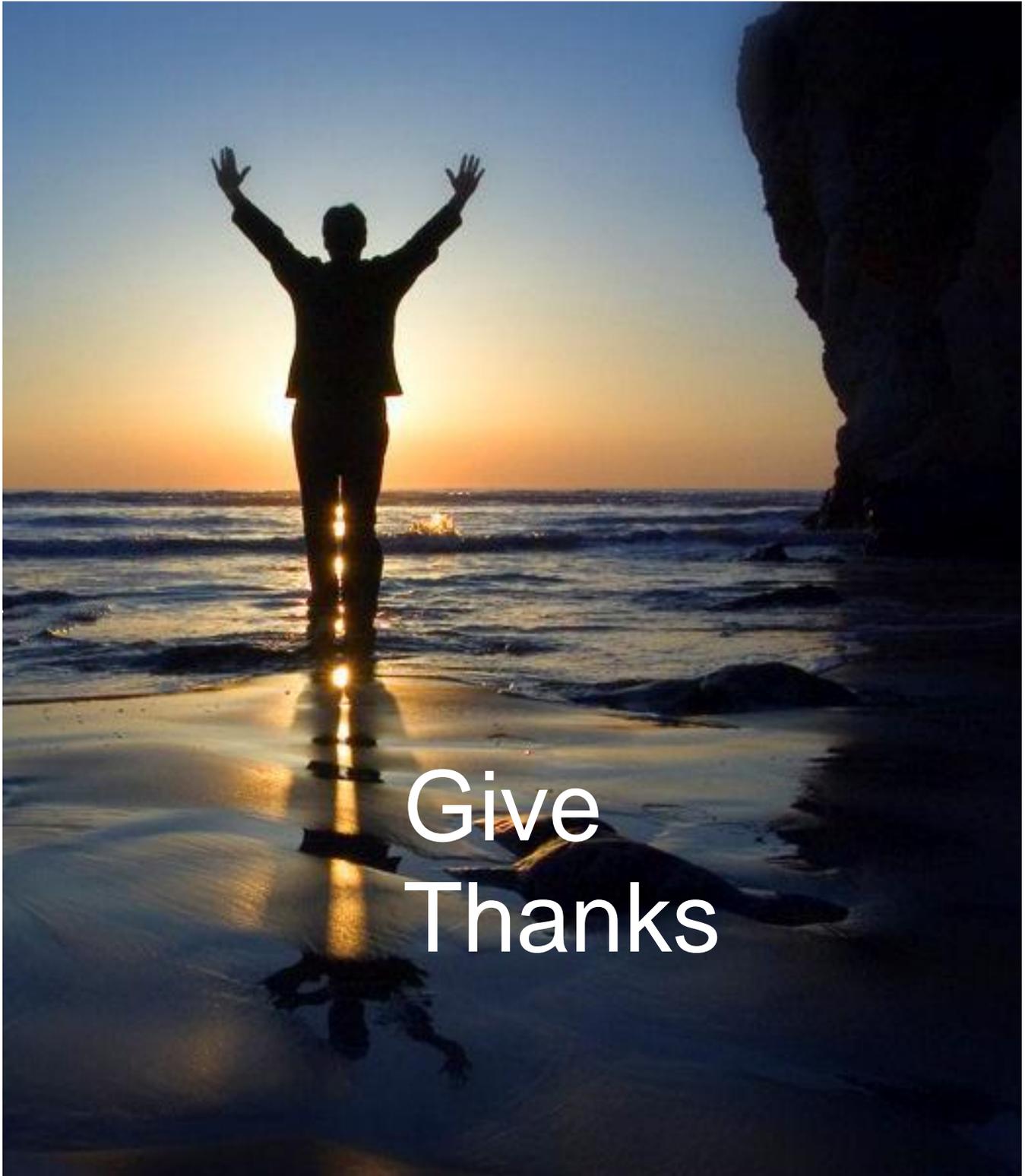


# The Bible Guys

November 2006

B R E A K F A S T C L U B



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Thanks

# The Bible Guys

BREAKFAST CLUB

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## From the Editor

By David M. McNabb

Greetings! This month, we are reminded of all the things for which we should be thankful. This year has offered us many reasons to give thanks to God, as we continue to marvel at all of the wonders He faithfully performs in our lives.

At the beginning of the year, Bro. Elden McNabb and I were blessed with the opportunity to travel to India to meet the precious Saints in Trichur, Kerala. Our fellowship with these children of God, and especially with their pastor, Bro. Philip Thomas, has been one of the great ways God has blessed us in 2006. Bro. Thomas was hoping to come to the States to visit us this year, either for the Feast of Pentecost or for the Feast of Ingathering, but, between his mother's poor health, and, later, his inability to get an appointment with the American Embassy to obtain a visa, it appeared he would not be able to come until sometime in 2007. But praise be to God, because the embassy granted some interviews, and now, as the present year draws to a close, Bro. Thomas will be coming to the U.S. in late November, and will be with us in the month of December. If the Lord wills, he will visit the Saints, both here in Massachusetts and in Oklahoma. Thanks be to the God who makes a way where there seems to be no way.

Speaking of Oklahoma, Brother Joel McNabb moved to Tulsa earlier this year, to work with the congregation there. Almost immediately, doors were opened, providing not only a place of employment for Bro. Joel, but much, much more. Bro. Joel's co-worker, Shawn Moore and his wife Angie began to fellowship with the brethren there, and they also received permission from their boss, Don Briggs, owner of Briggs Construction, to use the conference room for their services, which are now being held regularly each Sunday at 2:30 p.m. and Saturday at 6:00 p.m. In the short time Bro. Joel has been in Tulsa, attendance has more than doubled, but there is still much work to be done.

All of these things, together with the wonderful blessings that God has treated us to here in Massachusetts, and in Orlando, Florida this year was the addition of Bro. Arturo Linaldi and his family, cannot even begin to describe the depth and breadth of the good things of God. In fact, when compared to the experience every person has when he or she accepts the Lord Jesus in to his or her life, all other things begin to pale.

I stand in awe of the great God and Creator of the universe and all that is in it! Every good and every perfect gift comes from Him, and He is deserving of all glory and honor. Let us, therefore, offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name, through Jesus Christ our Savior. Amen.



*Pastor Joel McNabb (right) stands with Randy Ketcherside (left) and Don Briggs in front of their new place of worship at 2140 S 130<sup>th</sup> East Avenue, Tulsa, Oklahoma.*

# Jesus, the Prophet of prophets

By C. Eldon McNabb

Jesus was the greatest prophet who ever lived. He stepped onto the world scene at that critical moment in history in which the prophets of God began to not only prophesy of things to come, but from John the Baptist forward would both prophesy, and fulfill prophecy (Matt. 11:9-15).

Jesus spoke of John, saying, "What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he. For all the prophets and the law prophesied until John." John was on the cusp between the Law and Grace; between the time of prophesying only of things to come, and the time when prophets would also fulfill prophecies. Nevertheless, "He that is greater than all," past, present and future, was the one who bestowed that honor upon him: Jesus, The Consummate Prophet.

Jesus prophesied in various ways. Some of His prophecies are rather straight forward. Others, such as Matthew chapters 24 and 25, are a little more difficult to understand; and to be able to comprehend the lessons which He taught in parables requires a special kind of skill (Matt. 13:10-16, 34-35).

In Matthew 19:27-28, Peter asked Jesus, "We have forsaken all, and followed thee; what shall we have therefore?" In response to which, Jesus gave an excellent example of just how straight forward He could be. He answered very simply, saying, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit

upon twelve thrones, judging the twelve tribes of Israel."

Although the answer which Jesus gave was clear enough, I find that it also raises other questions. For instance, I am prompted to ask, "Who shall sit upon the other twelve thrones of the twenty-four thrones which shall be around about the throne of His glory?" That is to say, "Who shall rule the Gentiles during that time?" (There will be twenty-four thrones around about "the throne of His Glory," because Jesus will imitate His Father in everything.) Apparently Jesus implied more than He explained in His clear and simple answer to Peter's question.

Of John the Baptist, Jesus said, "If ye will receive it, this is Elias, which was for to come." So say I unto you, If you will accept it, half of those Twenty-four Elders, in Revelation 5, are twelve Gentile apostles, who God will give to the "Messenger of the Covenant," and together they will prepare the way for Jesus to come to reign as "King of Kings and Lord of Lords." God will send a messenger before Jesus Christ, because God never changes! God sent John, the son of Zechariah, one of the 24 priests who burned incense on the golden altar, to prepare for the first coming of Jesus. John's lineage was very important, because anything less than his rank in the priesthood would not have served to transfer the priesthood from the Sons of Aaron: the sons of Levi to Jesus, who was a son of Judah. God had sent John to launch an entirely new lineage of "generations" of the leadership of His people. Jesus submitted to the baptism of John, because it was a very important part of the transfer process (Mark 3:15). That is why we see Jesus deferring to John by working in another area, until John was cast into prison (John 3:22-24; Matt. 4:12-14).

John the Revelator partially answered my question in Revelation 5:8-9. When that lamb had taken the book out of the hand of Him that sat upon the throne, "The four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of

odors, which are the prayers of the saints, and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and priests: and we shall reign on the Earth."

And at the ordination of the "Seven" in Acts 6:1-4, Peter said something which helps to show that the Jewish "Twelve" are half of those twenty-four. He said, "It is not reason that we should leave the word of God, and serve tables. But we will give ourselves to prayer, and to the ministry of The Word. Praying (offering up incense) was not simply "one of the things they did." It was part of their job to thereby strengthen the prayers of all saints by lifting up their own voices in support of them, fulfilling Isaiah 56:7, "My house shall be called a house of prayer for all people." God took "The daily sacrifice" away from the Levitical Priesthood in the middle of that 70th week of years, in Daniel 9:24-27, in about 37-38 A.D., and gave it to the Jewish Twelve Apostles, to carry Israel's prayers to God. (Acts 3:1; Acts 4:1-Acts 6:4).

The function of someone, so to speak, relaying the prayers of others on to God was never given to any others after the martyrdom of the Jewish apostles. However, a group of twelve Gentiles Apostles shall very soon be called into service to do that work, and that very soon, when God shall take away the daily sacrifice from Gentile Christianity. This event is foreshadowed in the latter end of Job's life. God sent Job's three friends to have Job pray for them, "For you have not spoken of me the thing that is right, as my servant Job hath." The Gentile Christians have taken it full circle, and fallen into unbelief, just as God's people had done in the first century A.D. Therefore, Romans 2:6-11 shall soon be manifested in its fullness. As Paul said, "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth

evil, of the Jew first, and also to the Gentiles.”

When Jesus shall sit upon the throne of His glory, it is the Gentile “Twelve” who shall be the Kings, on the one side, and the Jewish “Twelve” who shall be the Priests, on the other side. In the Old Testament shadow of these things, there were four and twenty priest who burned the incense, and John the Baptist’s father, was one of those twenty-four at the time of John’s birth (1 Chon. 24:10; Luke 1:5; Isaiah 61:4-5).

If we are to understand the book of “The Revelation of Jesus Christ,” it is very important that we first understand chapter 1, verses 1-3. John wrote us that foreword, so we would not misunderstand the main theme of this book of prophecy.

John declared his prophecy to be, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and He sent and signified it by His angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

“Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

The Revelation of Jesus Christ is not primarily about “The Dragon, The Beast, and The False Prophet,” although it does prophesy about the workers of evil who shall withstand God and His work during the Grace Age. It covers the work of Jesus Christ and those of His disciples who are “called, and chosen, and faithful.” It is about those faithful saints who made up the Church of God in the first century of the fifth millennium, and those who have worked, and will yet faithfully work, in this last 120 years of the sixth millennium, to raise the Church up again in this last time, for Jesus Christ (John 6:39). That group also includes the “great multitude, which no man could number, of all nations, and kindreds, and people and tongues, with palms in their hands, (who) came up out of great tribulation” (Rev. 7:9-17), between

the fall of the early Jewish church, near the end of the first century, and the rise of the Gentile Church in the twentieth century. In that He said that they had palms in their hands, He is telling us that they will be the ones who give Jesus, and His bride an abundant entrance into the everlasting Kingdom of our Lord and Savior, Jesus Christ (John 12:12-14; Mark 11:1-11; 2 Peter 1:9-10).

The “Book of Revelation” is a record of “the word of God,” and of “the testimony of Jesus Christ,” and of “all things that John saw.” It is absolutely necessary that we have “The Testimony of Jesus Christ,” if we are to comprehend what the book is about. That testimony is not our personal testimony of being redeemed. In Rev. 19:10, John was diligent to tell us exactly what it is: “The Spirit of Prophecy.” If we simply try to guess what it is from its mention in Revelation 12:17, we might easily come to the wrong conclusion. So we will go with what John said, and which Jesus supported in John 5:39, saying, “Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of Me.”

As is shown Revelation 12:17, there will be a group of people who have that Spirit of Prophecy, and will do work of fulfilling the prophecies of God’s people making preparation for Jesus to come: King of the World. Therefore, John said, “Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” The man who is prophesied of, to “read” the Book of Revelation, is already here, prophesying in the “spirit and power” of John, in fulfillment of Revelation 10:11. Already there are some of them with him who are able to “hear” the truth of this revelation, and they are engaged in the process of its fulfillment.

John told us, in verse one that the book is about “things which must shortly come to pass.” Then, in verse 3, he told us that a man would come, who would be able to read: that is to explain the prophecies of those things

(Isaiah 29:11-12), and that a group of people would be blessed to hear: that is to understand the words of that prophecy, and keep: that is to fulfill, “those things which are written therein” (Isaiah 29:18). Even so, God has already revealed many prophecies, and those elect of God have faithfully fulfilled them in their due season, much as Jesus did during His ministry

In Colossians 1:24-25, Paul showed this precept working in his own ministry, saying, “I now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the Church. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God.”

In Revelation 1:19, Jesus appeared to John, and told him to “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” So, in Rev. 7, John wrote of the Jewish Church being brought to “the measure of the stature of the fullness of Christ” (144,000, the measure of a man, that is, of the angel [Eph. 4:13; Rev. 21:17]). Then, in chapter 14, he wrote of the Gentile Church coming to “the measure of the stature of the fullness of Christ.” Then, in Rev. 21:9-10, he wrote that one of the seven angels which had the seven vials, told him, “Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem.”

I challenge you to believe John, and to believe that the angel showed John the Bride the Lamb’s Wife. That is what the angel said he would do, and that is what he did. If you will believe that, you will find it very easy to learn what the Bride consists of. The twelve Gates: the twelve pearls are the Jewish Church in the beginning of the fifth millennium, and the twelve angels, which are by them, are the Jewish Twelve Apostles. The wall which was made of Jasper represents the Gentile Church at the end of the sixth millennium, and the

twelve foundation stones are the Gentile Twelve Apostles.

It would be reasonable to conclude, then, that the measurements of that city reveal that the 144,000 in chapter 7, and the 144,000 in chapter 14 are brought together at the resurrection to make up the Bride the Lamb's Wife, who shall sit with Him on the throne of His glory. (Songs 6:13)

God is even now forming that group of Gentiles. They are a humble, and godly, and dedicated group of people (Malachi 3:16-18) who will be willing to allow God's "messenger of the covenant" (prophesied of in Deut 29:1 and Malachi 3:1-6) to cleanse them and espouse them to the Bridegroom, even as Eliezer of Damascus espoused Rebekah to Isaac (Genesis 24), and as the Apostle Paul espoused a group of Gentile believers to Christ (2 Cor. 11:2). Please note that Esther could not go in to Ahasuerus until she had gone through a year of purification: "six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women" (Esther 2:12).

In Revelation 19:6-10, John wrote, "Let us be glad and rejoice, and give honor to the Lord God Omnipotent: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.

The Marriage of the Lamb will take place within the next four years. Are you making preparation for it? Would you dedicate a year of your life; purifying your life so as to be worthy to be a part of those who receive the honor of being that close to Jesus? 

## Give Thanks

By Jacob Cohen

Thanksgiving is here once again: the table is set, the turkey is cooked, and everyone is gathered around the table. The time for the blessing has come. You stand, look at the family, and can almost read their minds. Can we really give thanks? Do we really have to act joyful? When will this be over? No one at the table seems to want to give thanks to God, including the speaker.

Thoughts begin to run through your mind: the deaths, the let downs, the disappointments. Some things are gone forever, but not necessarily for the better. The one word that clearly stands out is 'hypocrite.'

We have been taught to leave our burdens on the altar – to lay them there at the feet of Jesus. Many of us have repeatedly and sincerely made our way to the front of the church, to the altar of God, and asked Jesus to take these things from our hearts; only to find, that this saying to be too true, "Jesus excepts me just as I am." However, it tears me up inside, when I find myself leaving just as I came.

But is the teaching of leaving your burdens at Jesus' feet a biblical teaching? What does the Bible say? I would not have you ignorant. Matthew 11:28-30 says,

*"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, For my yoke is easy, and my burden is light."*

The Webster Encyclopedic Dictionary tells us that a yoke is "a part of the gear or tackle of draft animals, particularly oxen, passing across their necks and so that two are connected for drawing." So you see, the picture of the passage is one of codependence and labor. Jesus calls those who are laboring through life to take his yoke and share also in his burden. Once the burden of Messiah becomes your own, not only do your burdens become so insignificant that they just seem to fall away, but also, through

the strength of his labor, they vanish away.

So, as you can see, a believer cannot come to the cross, laying their burdens at the feet of Jesus, and then simply walk away from the cross. Instead the call is to pick up your cross and follow him. Happy Thanksgiving! 

## God, Man and Covenants

By David M. McNabb

My dear friends, I do not want you to be ignorant of this one thing: that "the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9). For God to be a "keeper of covenants," He must also be a maker of covenants. That truth is made absolutely clear throughout the pages of Holy Scripture.

After God had destroyed the earth with a flood, He made a covenant with its inhabitants that He would never again destroy the earth with water (Gen. 9:1-17). When God was preparing to raise up a people for His name, He made two covenants with Abram, one giving him the land of Canaan (Gen. 15:18-21), and another promising to make him the father of many nations, changing his name to Abraham and requiring that every male member of the family be circumcised (Gen. 17:1-14).

God confirmed the covenants with Abraham's descendants also: Isaac and Jacob. When the children of Israel were in bondage in Egypt, they cried unto the Lord, "and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:24-25). It was because of God's covenant that He put into motion His plan to deliver them out of Egypt, and bring them into the

Promised Land: the land their fathers had been given by God's covenant.

Coming up out of Egypt, they were led to the foot of Mount Sinai. Why? They were brought to Sinai so that God could make a covenant with them, as He had with their fathers before them. God gave the Israelites the covenant at Sinai through His servant Moses. The Scriptures tell us that the words of this covenant were the ten commandments (Ex. 34:28). This was the marriage covenant between God and the children of Israel (Jer. 3:14), as Exodus 19:3-8 shows. "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.' And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, 'All that the LORD hath spoken we will do.' And Moses returned the words of the people unto the LORD" (Ex. 19:3-8).

The Lord presented the vows to Moses, and Moses presented them to the people, asking, "Do you promise to obey the words of the Lord?" Their response greatly resembles that of the bride or groom of modern wedding ceremonies: "I do."

Though it sounds funny to say, God was offering to dwell with the children of Israel, and He does not just "shack up." If God is going to move in, He requires that they enter into a covenant with Him.

There was a time in this country when a man's word was his bond. There was a time when it was socially unacceptable to move in with a person of the opposite sex without first being joined in the bond of matrimo-

ny. There was a time when Americans understood that business comes before pleasure, and that some relationships require commitment, and not just mere consent.

In today's society, commitment is a predator which we all fear, and from which we all should flee. We are told, "If it feel's good, do it!" and if it no longer feels good, we are encouraged to abandon it. Divorces are easily obtainable. All one must do is cite "irreconcilable differences," and the two parties are "free" to go their separate ways.

In the eyes of the Lord God, however, there is an irreconcilable problem: God not only makes covenants – and keeps them Himself, He requires that anyone entering into a covenant do the same. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Eccl. 5:4-6). And again, the word of Lord came unto the children of Israel saying, "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. 30:2).

Of course, these seem to be about vows to God, but what about covenants between men? John wrote, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). Likewise, how can you claim that you will keep your promises to God, when you fail to do so with your promises to your fellow man?

Look what Paul said in Galatians 3:15, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto" (Gal. 3:15).

One may well say that this argument is theoretically sound, but not

practical. How or why would God hold His people responsible for a covenant they made without His permission or consent? Is it not true that such a covenant is invalid?

The Catholic Church declares that marriages outside of the Church are not valid. Some Muslims subscribe to the idea that Mohammed's actions in making the Treaty of Hudaibiyyah with the Quraysh tribe in 628 A.D., and then conquering them two years later after a skirmish occurred, showed that a covenant with infidels is automatically invalid since infidels are unable to keep their promises. Are these accurate suppositions in the eyes of the Almighty God?

For the answer, we must turn to the source of truth: the Word of God itself. In Exodus 34:11-16, God commanded the Israelites, saying, "Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."

Before they ever arrived in the land of Canaan, God warned them not to make any leagues with the Canaanites. Forty years later, as recorded in Joshua chapter nine, Joshua led the armies of God to conquer the Promised Land, and the Canaanite nations were assembling themselves to fight the Israelites. One nation – the Gibeonites – had worked up a different plan. They dressed in old clothes, took stale, dry, moldy bread, and came to Joshua. They told the children of Israel that they came from a very far country, had heard the fame of the Israelites, and wanted to make a league with them. Joshua and the elders of Israel interrogated the ambassadors from Gibeon, but "asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them" (Jos 9:14-15).

Three days later, the Israelites discovered that the Gibeonites were

not from afar, but were in fact neighbors, and the children of Israel were angry with the elders. “But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them” (Josh. 9:19-21 AV).

The Israelites knew that God held them responsible for the vow which they had made, even though that vow was contrary to His own commandment!

Did God, in fact, expect the Israelites to honor this covenant? Consider 2 Samuel 21:1-14. “Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. (Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)” As a result, David delivered seven sons of the house of Saul to the Gibeonites to be hanged, sparing Mephibosheth, Jonathan’s son, “because of the LORD’s oath that was between them, between David and Jonathan the son of Saul” (2 Sam. 21:7).

Once King David had made things right with the Gibeonites, “God was entreated for the land” (2 Sam. 21:14). God is a covenant making, covenant keeping God, and He demands the same qualities of His people!

I would like to draw your attention to two items in Paul’s litany of sinful behaviors and conditions in the first chapter of Romans: covenant breakers and implacable. These two, both found in the 31st verse, show two sides of the same coin: The covenant breakers show no respect for the oath they have made, and casually dismiss their obligation and defraud

the other party. On the other hand, one who is implacable cannot be persuaded to enter into a covenant in the first place. Of both of these types, as with all of the other conditions listed in Romans 1, Paul said, “They which commit such things are worthy of death” (Rom. 1:32).

Such words declare a notion that is foreign in our post-modern world of cohabitation and random divorce. God mandates that man be determined to both make covenants, and to keep them. If you said, “I do,” then you had better, for “what God has joined together, let not man put asunder.”

The same is true of your financial vows. Have you used a credit card lately? Did you read the words beneath the dotted line? It says something like, “I agree to pay above total amount according to card issuer agreement.” When you sign your receipt, you are signing a contract. If some minister tries to tell you that God does not expect you to pay back money you have borrowed, that man is nothing more than a false prophet – and you can take that to the bank! God said in His word, “The wicked borroweth, and payeth not again” (Psa. 37:21a).

Brethren, we are in the last days, and the times in which covenant-breaking and implacable “Christians” are abundant. If, however, we are to be true sons and daughters of God, we must repent of our sins, in which we have defrauded our fellow man, and fulfill the vows we have made, whether before God, or men: lest we should be found liars and children of disobedience, worthy of the wrath of God. 

## Global Warming and the Bible

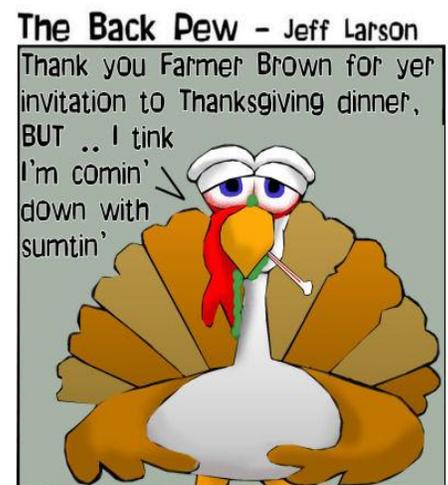
About thirty years ago, in the 1970s, there was a lot of talk about a new Ice age. Now we have the same kind of talk about the awful effects of global warming. It is true that the weather patterns of the Earth do vary

greatly from time to time. However, mortal man is not the determining influence in respect to that.

We were told, by the prophet Moses, that, in about the year 1856, from the creation of Adam, when Noah came off the ark, he offered a burnt offering to God of every clean beast, and every clean fowl. When the Lord saw it, it was like a sweet smell to Him, and “He said in His heart, I will not again curse the ground for man’s sake. – While the Earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

We seem to have had a general warming trend for some time now, but God is doing something of which He prophesied in Job 38:22-23, saying, “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?”

God will very soon reverse the present trend, and with all of the troubles which God intends to bring upon His creation, He will add the inconvenience of some very severe winters. It is all in the Hands of the one and only, the God of all creation, who rules in the affairs of men, and raises up nations, and casts down nations at His own will. 



Does your thanksgiving turkey claim to be sick with the BIRD FLU? Call the elders of the church to pray over him, baste him with oil and stuff him with bread crumbs in the name of the Lord.  **Je 5:14**

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