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from self, but only through Christ! Christ has made the

atonement (reconciliation) for us (Rom. 5:10; Eph. 2:16; I Jn. 2:1-2). Will we accept it or not (Mk. 16:16; Acts 2:38, 22:16)? Are you a Christian? Credit: www.southside-churchofchrist.com ♦

**Facts Each Must Face**  
By Jim R. Lewis

**Life Is Short:** "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down" (Job 14:1-2). "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14).

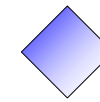
**Death Is Certain:** "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The strength of the man's mind and the wealth of the world have been spent from earliest times to find a way to escape the fate of death. Still, all die.

**Eternity Is Long:** "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

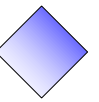
**Judgment Is Sure:** "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body" (2 Cor. 5:10).

**There Is Only One Way to Be Saved:** Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This salvation is available to all alike only through obedience to His gospel. The conditions in obeying the gospel can be summarized as follows: (1) Believe on Jesus (Acts 16:31; John 8:24; Acts 8:36-37); (2) Repent (Acts 2:38; 17:30; Luke 13:3, 5); (3) Confess Christ (Matt. 10:32-33; Acts 8:36-38; Rom. 10:10); and (4) Be baptized (immersed) for remission of sins (Mark 16:16; Acts 2:38; 22:16). Then (5) Live faithfully unto Death (Rev. 2:10; Matt. 10:22; Jas. 1:12).

Credit: www.moodychurchofchrist.com ♦



# The Voice of Truth



A weekly publication of the Hillcrest church of Christ

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**Only One Way**  
By Jimmy Pettigrew

You go to your church and I'll go to mine. We're going to the same place, only on different roads. This statement is made by many people who mistakenly believe there are many ways to God in heaven. However, the truth of the matter is, there is only one way to God, and Jesus said it is strait and narrow (Matt. 7:13-14). Christ declared, I am the way, the truth and the life: no man cometh unto the Father, but by me (John 14:6). In Acts 4:12, speaking of Christ, Peter said, Neither is there salvation in any other name under heaven given among men, whereby we must be saved. Therefore, it is necessary to conclude that the only way to God is through Christ.

Being saved and brought to God is a spiritual blessing. Paul said, all spiritual blessings are in Christ, (Eph. 1:3). Moreover, Paul wrote of Christ stating that it is in Him whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace, (Eph. 1:7). Hence, all spiritual blessings and redemption . . . according to his grace are in Christ. Please notice these passages: Redemption is found in Christ (Rom. 3:24); There is no condemnation to them which are in Christ (Rom. 8:1); the love of God is found in Christ (Rom. 8:39). We are sanctified in Christ (1 Cor. 1:2); in Christ will all be made alive (1 Cor. 15:22); we are new creatures in Christ (2 Cor. 5:17); Gal. 6:15); we are reconciled back to God by being in Christ (Isa. 59:12; 2 Cor. 5:19; Eph. 2:13); we are all children of God by being in Christ (Gal. 3:26-27); all blessings are found in Christ (Eph. 1:3); we are made to sit together in heavenly places in Christ (Eph. 2:6); the grace of God is found in Christ (2 Tim. 2:10); eternal life is found in Christ (Rom. 6:23). It should be obvious to all that one has to be in Christ to gain these wonderful benefits. But, how does one get into Christ?

One should be aware of the difference between unto and into as used in the English. Unto means going in the direction of or toward. Into signifies that the destination has been reached, entered.

**"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." - Acts 22:16 (NKJV)**

Without faith it is impossible for one to please God (Heb. 11:6) and be saved (Mark 16:16). However, a person must understand that he does not believe into Christ. Belief is unto, going in the direction of Christ. Paul uses the unto with belief in Romans 10:10 saying, For with the heart man believeth unto righteousness. No Scripture says one believes into Christ.

If one will not repent of his sins, he will perish (Luke 13:3-5). Yet, it must be understood that repentance on the part of an individual is another act unto or toward God. As a matter of fact, Paul is recorded as saying that both faith and repentance are acts which are toward rather than into. Paul testified both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21). No Scripture says one repents into Christ.

Confession that Jesus Christ is the Son of God (Acts 8:37) is absolutely essential for salvation (Matt. 10:32-33). But again, confession is unto salvation. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:10). No Scripture says one confesses into Christ.

Faith, repentance, and confession are unto but do not place one into Christ. Just as there is only one way to God (that is through Christ), there is only one way into Christ, in whom all spiritual blessings are found. Faith, repentance, and confession are essential for one entering into Christ, but one does not enter into Christ by any one of them or

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**Schedule of Assembly**

Bible Study: Sunday, 9:00am  
Worship Service: Sunday, 10:00am  
Bible Study: Wednesday, 7:00pm\*

\*A song service is held on the last Wednesday of every month

[www.hillcrestchurchofchrist.com](http://www.hillcrestchurchofchrist.com)

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by all three of them together.

The only way revealed in the Bible for one to get into Christ is by being baptized in water (Acts 8:36), in the name of Christ for the remission of sins (Acts 2:38), washing them away (Acts 22:16). Roman 6:3 finds Paul stating,

"Phinehas"
By Jarrod Jacobs

The name Phinehas might not be familiar to those of us in the 21st century, but in the time of Moses, he was a well-known man. Phinehas was Eleazer's son, and the high priest, Aaron's, grandson. Thus, he was a priest of God, a Levite. His birth was recorded in Exodus 6:25, but this is all that is revealed about him until God saw fit to record the actions this man took on a particular day in Numbers 25. His actions resulted in holding off a plague and sparing the people of Israel from God's further wrath. The event we are going to study is found in Numbers 25. For deeper study, please stop and read Numbers 25 for yourself. You might use what follows as a "guide" in your study, but there is nothing better than reading the text yourself and learning from it.

An Overview Of Numbers 25.

In order to appreciate this chapter, remember the context of Numbers 25 includes the events of Numbers 22-24 when Balaam blessed the people of Israel, even though Balak (king of Moab) demanded that they be cursed. We are reminded of Balaam's statement: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more" (Num. 22:18).

Though he refused to curse Israel, Balaam suggested a way that Balak (Moab) and the Midianites could harm Israel. Israel harmed themselves, spiritually when they "committed whoredom ... they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods" (Num. 25:1-2). (The actual plot is explained in Num. 31:16).

As a result of their sin, God sent a plague which killed 24,000 people (v. 9). Even as the people were dying of the plague, Moses demanded that those in sin be slain (v. 5; not unlike Exodus 32:26-28). Of course, as the punishment continued, the people mourned their loss as they saw people dying as a result of sin (v. 6). At this time, a

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. In Galatians 3:27 Paul wrote, for as many of you as have been baptized into Christ have put on Christ. When one believes that Jesus Christ is the Son of God, repents of his sins, and has confessed Christ with his mouth, he is only then ready to be baptized into Christ!

man named Zimri, a "prince" among those of Simeon (v. 14), committed fornication in the tent with a woman named Cozbi (v. 15), a daughter of Zur, one of the "chiefs" of Midian (v. 6).

Enter Phinehas! He kills those two in the very act (v. 8)! As a result of his bravery, zeal, and willingness to stand for God, the text says, "the plague was stayed" (v. 8)! Then, God speaks through Moses and blesses Phinehas for his bravery, zeal, and obedience (v. 10-13).

What Lessons Can We Learn From This Chapter?

In the midst of this plague, in the midst of the hardship and sin surrounding him, Phinehas stands out as a man worthy of our emulation. What did he do?

First of all, Phinehas got angry at the right things!! (sin) Sometimes, we can become angry at the wrong things. Thankfully, Phinehas directed his anger toward matters deserving of anger. We know that some today try to "whitewash" sin, and treat it as if it does not exist, or as if we do not have the "right" to be mad, show concern, stand up, and say "no," to such matters. Phinehas didn't believe this! When he saw those two people flagrantly and blatantly flaunting God's commands, he stepped up and stopped them from sinning! (v. 7-8).

Phinehas takes his place with such worthies as: Ezra - who got mad at the sin of the people when they married women they were not supposed to (Ezra 9-10). Nehemiah - who had to deal with people who had allowed a Moabite to live in the Temple, as well as deal with those who had married foreign wives, etc. Nehemiah was angry, and he made the people repent and straighten things up in a hurry! (Neh. 13) Yes, Phinehas even acted as Jesus would one day act. Jesus overthrew the tables of the money-changers twice in His 3 years of preaching (Jn. 2:13-17; Matt. 21:12-13)!

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Another lesson we learn is that Phinehas was zealous for the right things! His zeal was apparent. He was a man who did the right thing at the right time, doing the best service he could for his people and his God at that time!

Third, we see Phinehas as a man who did not show favoritism/partiality. This is a character trait we all should emulate! What do I mean by not showing partiality? Take note of the fact that those two whom he impaled were not the "rank and file"! They were high-ranking people among the Simeonites and the Midianites! We know this because of the pains God goes to to describe just who "Zimri" and "Cozbi" were! (Num. 25:14-15)

An additional lesson learned from this study is the praise Phinehas received. We see he was praised like Abraham. Phinehas' action, "was counted unto him for righteousness" (Ps. 106:31). This is similar to Abraham's praise by God (Gen. 15:6; Jas. 2:21-23).

Lastly, Phinehas was blessed by God. Numbers 25:12-13 says, "Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Applications We Can Make From This Study.

The records of the actions of men and women in the Old Testament are for our learning (Rom. 15:4; I Cor. 10:10). What are some things we can learn?

Let us be people who are angry at the right things (Eph. 4:26). A little test: Does sin make us mad anymore? We know sin has produced a world of sadness, crime, death, sickness, old age, rebellion, etc. In fact, when Christ was on earth, we see Him angry because of sin (Jn. 2; Matt. 21; etc.). Yet, do we become angry with sin? Do we get angry with ourselves (as we would with others) for falling into Satan's snares? Such anger can be helpful when directed in the right way, and used in resolving that we will not fall for the same sins, and will not yield to temptation in the future!

People can be zealous for a lot of things. Sometimes, folks have zeal without knowledge (Rom. 10:1-3). Let us not be like that. Let us be like Phinehas, and be zealous for the right things (Rom. 12:11; Titus 2:14).

Christians today need to have a proper zeal for:

- The Lord's church - (Men Belonging to it; Bringing folks into it, Acts 2:47; Being assured there is only one, Matt. 16:18; Eph. 4:4).
The truth - (Knowing there is only one body of truth, Jn. 17:17; We can know it, Jn. 8:31-32).
Lost souls - (Example: Acts 17:16; Mk. 16:15; II Tim. 2:2; etc.).
Keeping the saved, saved - Just because someone is baptized does not guarantee an entrance into Heaven (I Cor. 9:27)! What are we doing to encourage the saved? What are we doing to make sure they know that they have a place in the Lord's kingdom?
Worshipping God "in spirit and in truth" (Jn. 4:24) - In other words, respecting God's pattern, and not falling for man's wishes (Matt. 15:8-9).

Let us remember also not to be a people who show partiality while teaching/living God's word - sin is sin!! Sometimes, people make excuses for folks being caught up in sin; God does not do that! Someone might have "excused" Zimri and Cozbi based upon their "social standing" and "position" among the people. Not Phinehas!

Sometimes, we condemn people based upon past behavior, or based upon our "history" with their family. In that sense, we really are not much different than the Israelites in Ezekiel 18 (v. 24, 26, etc.), are we? Sometimes we are easier on our own mistakes than we are on others who do the same thing! (See: Matt. 7:1-5) These are great and grave errors!

Further application includes our need for being obedient to the extent that Abraham and Phinehas were obedient. Friends, think: Where did such an obedient attitude come from? It was not "born" at this moment, but in fact, had been taught and nurtured through the instruction of his father and grandfather! At the same time, his faith was his own - He was himself accountable to God (Rom. 14:12), and he stood "in the gap" when the time came! Will we do the same? Our faith must be our own, and we will also stand accountable before God.

Finally, just as Phinehas did, we need to seek "peace" and "atonement" with God. Such blessings do not come

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