



Hunger For Truth

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HUNGER FOR TRUTH
MINISTRIES

Proverbs 7:2 – Matthew 5:6 – John 8:32 – II Timothy 3:16-17 – Hebrews 4:12
“Let us Hunger For Truth”

Please note that back issues of Hunger For Truth are viewable and printable at:
www.studytoanswer.net.

It is our desire that Hunger For Truth edifies, blesses and encourages you in your walk with the Lord. Thank you all for taking the time to read this and for your prayers for us. We greatly appreciate your comments and we praise God for each and every one of you.

In This Issue:

- **The Book of Revelation: Chapter 20** (By: Dr. Thomas Strouse)
- **Is Biblical Repentance “Works-Based Salvation”?** (By: Bro. Tim Dunkin)
- **The Identity of the True Believer** (By: Pastor Cas Reeves)
- **Only Jesus Saves (From The Gutter to Glory)** (By: Pastor Cas Reeves)
- **Children for Christ** (Jesus – The Divine Messiah)

The Book of Revelation (Chapter 20) (Dr. Thomas Strouse)

The following is **part 20** of a study on the book of Revelation by Dr. Thomas Strouse who is Pastor of Bible Baptist Church and Theological Seminary in Cromwell, CT (www.bbc-cromwell.org). It is a syllabus written by Dr. Strouse. It is the HFT editors desire that this study helps you grasp the deep truths within this incredible book! Please look for a chapter from this syllabus posted in upcoming issues of Hunger For Truth. We trust this will be edifying and convicting as well as a blessing and encouragement to readers. Thank you for reading. We praise God for the privilege of being able to share this study with you. May God richly bless!

The Book of Revelation / Thomas M. Strouse / Revelation 20
CHAPTER 20

Background

Chapter 20 takes the reader to the next event after the Tribulation, namely, the one thousand year (6x) Millennium. During this time culminating events will occur, including the revelation that the Devil will be bound for a thousand years, Tribulation saints will be resurrected, Satan will be loosed, and the unsaved will be judged and cast into the Lake of Fire.

Exposition

Rev. 20:1-15

The Binding of Satan (Rev. 20:1-3)

John saw an angel come from heaven and bind Satan in the abyss for one thousand years. During the Millennium Satan will not deceive the nations.

The Judgment and Resurrection of Tribulation Saints (Rev. 20:4-6)

Next, he saw the Tribulation saints on thrones, having been resurrected in the first resurrection.

The Gog/Magog Uprising (Rev. 20:7-10)

Similar to an earlier Gog/Magog uprising at the mid-point of the Tribulation (Ezk. 38:2 ff.), Satan will orchestrate his final rebellion after his release from the abyss, deceiving the nations and opposing the saints at Jerusalem until the Lord will stop him, and subsequently will cast him into the Lake of Fire.

The Final Judgment (Rev. 20:11-15)

The vision of John will include the final judgment of the unsaved, as they will stand before God at the Great White Throne Judgment, be examined by the books, and cast into the Lake of Fire.

Theological Concerns

The literal interpretation of chapter 20 requires a thousand year reign of Christ which will occur after the Rapture and the Tribulation (thus arguing for a Pre-Tribulation, Pre-Millennial Rapture). The A-millennial and Post-Millennial positions of eschatology are rooted in allegorical interpretation, and therefore biblically feckless.

Summary of Chapter Twenty

Chapter 20 brings human history to a close concerning final judgment on man's arch-enemy and man himself. All rebels against the Lord Jesus Christ will be cast into the Lake of Fire.

Is Biblical Repentance “Works-Based Salvation”?

(By: Bro. Tim Dunkin)

Is Biblical Repentance “Works-Based Salvation”?

By Tim Dunkin

“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” (Acts 20:20-21)

It is not uncommon when dealing with proponents of easy believism to hear them describe biblical repentance as “works-based salvation” or “trusting in the flesh,” and to see them accuse those who preach biblical repentance of “preaching a false gospel” or of being “Lordship salvationists.” As our verse above points out, if biblical repentance is “works-based salvation,” then Paul the Apostle, the apostle of grace to the Gentiles and Jews alike, was guilty of preaching “works-based salvation,” for he taught that repentance and faith were the same thing when it comes to receiving the gift of salvation. Of course, we know that Paul did not teach “works -based salvation,” but rather simply taught the Scriptures as God intended it to be taught – just as do those who teach biblical repentance unto salvation today.

Paul was addressing the elders of the Ephesian church while he was traveling back to Jerusalem. He was recounting his ministry to them, as one of the major churches of the Gentiles, and his own faithfulness in teaching and preaching the Word of God to them. In the course of doing this, he made the statement recorded above. In it, he says a number of important things that bear on the discussion of biblical repentance versus easy believism that I have been developing over the course of the last few posts.

First of all, he says that the teaching of repentance was “profitable” for them, one of the many things needful for salvation and mature Christian faith that he had not kept back from them. But unlike what is taught by many in the Hyles/Schaap circle of easy believism, this repentance was not merely “for the Christian” nor was it only limited to “sins committed by those who were already Christians.” No – this repentance was for the lost person to make if they hoped to be saved, to be born again. In v. 21, Paul provides us with a type of Hebrew parallelism in his thinking and argument-building (while the New Testament was written in Greek, Paul was a Jew who was steeped in the Hebrew scriptures, so it is natural that he would think in the patterns found therein).

He says that he had taught them, “...repentance towards God, and faith toward our Lord Jesus Christ.”

This, in essence, is salvation. Without faith, there is no salvation of the lost soul. But equally so, without genuine repentance of sin, there is no salvation either. Both of these are mentioned here in this verse as being equivalent. They are responses of the same impulse, involving two different Persons of the Trinity, the Godhead. God the Father is in view here when he says, “repentance toward God.” God the Father is the One to Whom we must be reconciled. It is against Him that our sin has been committed and from Whom we must receive forgiveness of that sin. God the Son is the One toward Whom we must place faith and trust in the sacrifice which He made for us on the cross of Calvary. We come TO the Father THROUGH the Son. For this to happen, we must respond in faith and repentance to God’s dealings with man as per His Godhead. Repentance – that choice on the part of the lost sinner to turn from sin and to God, loving God instead of sin – is made towards the One from Whom we are separated because of that sin, the

Father. Faith – that decision on the part of the sinner to believe God, to simply take Him at His Word and respond to Him as He says we should – believes on and responds to the fact of Jesus Christ’s vicarious sacrifice in the sinner’s place and the shedding of His blood for the lost sinner’s atonement. Faith and repentance are two aspects of the same believing response on the part of a lost sinner who turns to God for salvation. If you don’t have repentance of sin, you don’t have faith in Christ, and you don’t have genuine biblical salvation.

Now, many easy believers will try to say that calling repentance “a change of mind that leads to a change in direction” is “teaching works for salvation.” But let’s observe that they miss a very salient point about this, which is that the change of mind LEADS to a change in direction. The change of mind is not, itself, the change in direction. Rather, what is being said is that when someone repents, they are willing for God to change them, make them a new creature, and to alter the whole direction of their life. When a person repents, they no longer want to keep going in the same direction they were before, they no longer love their sin and want to hang onto it, they are willing for God to make “old things pass away” and “all things become new” (c.f. II Corinthians 5:17). It is not that the repentant sinner is doing these things his or herself, but rather that they have chosen God over sin, chosen love for God over love for their sin. They want God instead of their sin – not just in word, but in their heart of hearts. The putting away of sin will come later as they grow in grace and knowledge, but there must first be the decision to turn to God and away from sin before that sanctification process can begin. Again, we can see the example from Paul’s preaching,

“But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” (Acts 26:20)

Notice here that Paul’s preaching everywhere he went was that people should “repent and turn to God” first. Once they had done this, then they could “do works meet for repentance.” After they had trusted on Christ by faith in repentance, then they were to live for Him, their lives being filled and manifesting to the world at large good works that were fit and proper in the life of a Christian believer. But it all begins with that decision to turn to God and from sin. Simply “realizing they need Jesus in their lives” is not enough. Unless the love for sin is dealt with – which is what separates us from God – salvation cannot be had.

Now, many will accuse this of being “Lordship salvation.” Frankly, I’m not really interested in getting into a discussion about whether it really is or not, because there are about a dozen different definitions of that term that I have seen floating around the internet, in books, and so forth. Basically, it seems like the term is used more as a pejorative – if someone doesn’t like a teaching, they’ll accuse it of being “Lordship salvation,” and let that suffice in place of making a genuinely reasoned argument against what they don’t like. The “Lordship salvation” canard is just that – a canard – and doesn’t merit a whole lot of discussion unless it is being specifically defined, which it usually isn’t.

I would note, however, that when Paul was confronted with the Lord Jesus Christ in all His glory there on the Damascus road, he went from hating that name to calling Him “Lord” (Acts 9:5), indicating a definite change in his heart attitude towards Jesus Christ. Also, I would note that Jesus Himself said,

“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46)

Which could encompass the earlier call in the Gospels to “repent, for the kingdom of heaven is at hand.” So there does seem to be an element of recognizing that Jesus Christ is Lord of the one’s life, in that if one is truly willing to turn from sin, then one will be willing to yield their life to Him completely. However, I can also concede that a lost sinner probably will not understand the totality of all the changes that will have to be made in his or her life for Jesus to be the Lord of their life – this will come as they are being sanctified and are faced, again and again, with either yielding another area of life to Him or withholding it in disobedience. It is the consistent tenor of the choices they make that will determine if their profession of faith

is genuine or not. To the extent that we can discuss “Lordship salvation” biblically, it would be in the area of sanctification and our responses to the choices we are called to make – are we bringing forth fruits meet for repentance as people who have already professed faith in the Lord?

Anywise, back to the main issue of biblical repentance and the accusations against it. One charge often leveled is that biblical repentance is “proud,” “boastful,” or “trusting in the flesh.” Frankly, I have to say that if someone actually understands what is being taught about biblical repentance, these charges are simply foolishness. How is it “trusting in the flesh” to be willing to turn away from sin as God says we must? As noted before, sin is what separates us from God,

“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” (Isaiah 59:2)

How can a lost sinner be restored to Him except that this sin problem first be dealt with? The answer is that he or she cannot. But this is where the charges made by the easy believers fall apart completely – there is absolutely NOTHING “proud,” “boastful,” or “fleshly” about repenting of sin. Indeed, repenting of sin is exactly the OPPOSITE of what the flesh wants to do,

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.” (I Peter 4:1)

The flesh loves sin. Sin pleases the flesh. Sin “feels good.” Conversely, the flesh hates to turn away or abstain from sin. Being willing to leave your sin and turn to God, believing that He will take away your sin and give you victory over it – this is exactly the opposite of what the flesh naturally wants. Calling biblical repentance “fleshly” is like calling the air “a vacuum” – it is completely and totally untrue at its very foundational definition.

Further, we should note that the easy believer calumny against biblical repentance as being a “work” is shown to be false by the fact that repentance is said to be something that God Himself *gives*,

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” (II Timothy 2:25)

Clearly, repentance (like faith and grace, take note, Eph. 2:8) is something that is given by God, as He works in the heart of the lost sinner whom He is calling to Himself. And just as with faith, the lost sinner must make the choice to respond or reject, so with repentance, the lost sinner must make the choice to respond or reject. Repenting of sin is a positive response TO the grace of God that is being extended to the one with whom God is dealing. Repentance is no more a “work” than faith is – once again, they are both two sides of the believing coin.

But this leads me now to a point where the easy believers trap themselves into a biblically untenable yet entirely logical conclusion of their arguments. Let’s take the arguments in the opposite direction. If repentance is a “work,” then so is “faith.” After all, they say that it is a “work” for a lost sinner to choose to turn away from sin and to God. Making a choice is a work, they say. But that’s exactly the same kind of choice that someone makes when they choose to put faith in God through His Son Jesus Christ. They make a choice – which per the logic of the easy believers...is a work. If the one is a work, then the other must be. Both involve making a choice for or against God, believing or refusing to believe what He has said. By their own arguments against biblical repentance, easy believers are trapped into essentially arguing that they themselves believe in “works-based salvation.”

It gets even worse for their arguments, however, when we note that the only escape for them from this quandary, if they refuse to simply accept the biblical truth about biblical repentance, is to go full on

Calvinist and say that the lost sinner has no part in repentance and faith – these are completely and utterly acts of God for which the sinner makes no response, does absolutely nothing his or herself, that the sinner is a totally passive character in the business of salvation. Hard core Calvinists would have no problem with that – they already think that God has picked out certain people to be saved while everyone else is lost, and that these people predestined to be saved have no say in the matter themselves. They WILL be saved, like it or not. I've even heard of some extreme Calvinists whose testimonies of salvation are essentially that they woke up one morning and just realized that they were part of the elect, and were therefore saved.

In almost all cases, this is not what the easy believers actually believe – but it is the logical conclusion of the arguments they make, if these arguments are carried to their end point. If repentance is a “work,” then so is faith, so if we wish to avoid works-based salvation, then neither faith nor repentance are decisions that the lost sinner makes for himself.

Of course, the other way to escape this quandary is to simply accept that BOTH faith and repentance are two sides of the same coin, and simply involve believing on the Lord and trusting Him, and that NEITHER of them are “works.” But this, of course, means jettisoning the false gospel of easy believism for the genuine Gospel taught by the Lord Jesus and His apostles.

The Identity of the True Believer (By: Pastor Cas Reeves)

--Source: Heritage Herald 2/1/15

When the Apostle Paul wrote to the church which was at Colosse, he revealed a number of wonderful truths with the church members. One of those truths was the identity of the true believer in Colossians chapter three.

Paul begins by identifying the true believer with the resurrected Christ our Savior: “*If ye then be risen with Christ*” (Colossians 3:1). A true believer is **risen with Christ**. In other words, he is **saved**. A raised and living Savior, who also raises the believer to a position with Him, saves true believers. In the practical sense then, the true believer is to seek those things which are above and to set their affection (*intentions, mind*) on things above and not the things on the earth.

Secondly, Paul shares that the true believer is “*hid with Christ in God*” (Colossians 3:3). Think of a closet and God is that closet. The true believer is hid in the closet, not alone, but with Christ his Savior. The true believer is **never alone** and totally **secure** in God.

Thirdly, the true believer has been “*renewed in knowledge after the image of [God] that created him*” (Colossians 3:10). The true believer is the regenerated (*born again*) man who now exhibits godliness as a result of being quickened (*made alive*). This livingness gives the true believer an understanding of spiritual things which he did not have as a natural or lost man (1 Corinthians 2:14). In other words, the true believer can now **read God's Word and understand it** because he has been renewed in the likeness of God.

Fourthly, the true believer is identified as the “*elect of God*” (Colossians 3:12). He is favored by God just as one might favor a certain pen or a favorite pen. The true believer is **special to God**. He is also identified as **holy**, or one who is pure and clean, and **beloved**, or endeared to God.

Finally, the true believer is “*called in one body*” (Colossians 3:15), which is the Lord's church

(Colossians 1:18). The word "called" speaks of (*bid to come*). In other words, the Lord expects true believers to be **church members**. The Lord's church is commanded to make disciples, baptizing and teaching all things (Matthew 28:19), this includes church membership. Thus, true believers are identified with local church membership.

Paul's identification of true believers is encouraging and assuring to them. It helps them to understand who they are and why they live the way they do. Can you identify yourself as a true believer (John 8:47)? -- CAR

Only Jesus Saves! (John 14:6) (By: Pastor Cas Reeves)

From The Gutter to Glory

TEXT: Titus 3:3-7

Some folks have been saved out of the gutter of sin and have found the glory of an abundant life of salvation in Jesus Christ. Some may be looking for a way out of the gutter; they are looking for hope. Notice what the Apostle Paul says about this to Titus his fellow minister in the gospel:

I. From The Gutter (vs. 3)

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

II. To The Glory (vs. 7)

That being justified by his grace, we should be made heirs according to the hope of eternal life.

III. How to Get from the Gutter to Glory (vs. 4-6)

But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour;

- A. Through the kindness of God (vs. 4)
- B. Through the love of God (vs. 4)
- C. Through the grace of God (vs. 5)
- D. Not through the works of men (vs. 5)
- E. But through Jesus Christ (vs. 6)

Have you been delivered from the gutter of sin and despair? The way out of the gutter is through our God and Savior Jesus Christ. Have you received Christ as your Savior?

:) Children For Christ :)

Jesus – The Divine Messiah

Memory Verse: Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men,

Almost any time can open unique evangelism times by simply letting the Bible speak for itself. Parents and grandparents can use this with their children.

TRUTH: Jesus is the promised OT Messiah and He is God!

PLAN: Let everyone who can read participate. Discover further truth from God's word by answering the following questions:

1. What would Messiah be called? (Is. 7:14) _____
2. At His birth, what names would Messiah be given? (Is. 9:6) _____
3. Where would Messiah be born? (Micah 5:2)? _____
4. What is Messiah's actual starting point (Micah 5:2)? _____
5. What name would this child be given? (Mat. 1:23)? _____
6. What does this name mean? (Mat. 1:23)? _____
7. What do we know about the origin of Jesus? (Jn 1:1) _____

COMPARE: After comparing the promises in questions 1-4 with the statements of questions 5-7, what must we conclude about Jesus? _____

8. What did Jesus promise to give to those who believe on Him? (Jn. 6:27,33,40,54)

Consider This: (Quotes)

“I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, and stand with him while he is right, and part with him when he goes wrong.” -- *Abraham Lincoln*

“Some in the Lord's army are the only ones who intentionally shoot their wounded.”

Praises and Prayer Requests

Praises

- Praise God for the street preaching ministry of First Bible Baptist Church where the gospel is preached and tracts are passed out on the streets of Hartford as well as New Britain, CT! This group of believers have been blessed with opportunities to preach and share the gospel with thousands! (To find out more, please visit: <http://street-preach.blogspot.com/>)

Prayer Requests

- Marcus Smith (Son of pastor David Smith of Community Baptist Church of Quakertown, PA) (Broken collarbone)
- First Bible Baptist Church street preaching ministry (Salvation, spiritual growth, Jose – a young man recently saved during preaching in New Britain!)

- Mike Jordan (Being discipled by Bro. Lacroix)
- Salvation of Brother Andrew Lacroix's family
- Salvation of Wendy and friend Ben, Jacob, Kaitlyn, Sybil and Bernice (Family of Craig Glickman)
- Kelly Freeman (Cystic Fibrosis)
- Job needs for Brother Craig
- Sarra Family (Missionaries to Zambia Africa) (John – Health needs – back, liver) (Coming to the states on furlough in winter of 2015!)
- Wisdom regarding developing the new location for Heritage Baptist Church in Norwood, MA center.
- Sherrie (Sister of Bro. Craig's Fiancee Tash) (Lymph Nodes) (Heart issues)
- Wedding for Bro. Craig and Sister Tash on May 2, 2015
- Abby Lafreniere (ALS) (Wife of Pastor John Lafreniere, church planter to Fairfield, CT)
- Dr. Michael Thompson (Member of Heritage Baptist Church of Norwood, MA) (Brain cancer)
- Pastor Gary Freeman (Race Street Baptist Church in Catasauqua, PA) who is battling colon cancer
- Missionary Tim Hawes (To Papua New Guinea) (Church Planting, Bible Translation, Agricultural Development)
- Brother Bill Moore of Heritage Baptist Church (Health needs)
- Needs of the body at First Bible Baptist Church of Plainville, CT
- Needs of the body at Heritage Baptist Church of Norwood, MA
- Needs of the body at Community Baptist Church of Quakertown, PA
- Needs of the body at Race Street Baptist Church of Catasauqua, PA
- Needs of the body at Heartland Baptist Church of Alliance, NE
- Needs of the body at New Hope Baptist Church of Lynn, MA
- Needs of the body at Chester Baptist Church of Chester, MA

Hunger For Truth is a bi-monthly e-newsletter publication edited by Bro. Craig Glickman who is a member at First Bible Baptist Church of Plainville, CT where the Pastor is Thomas Benson and Bro. Andrew Lacroix who is a member of Heritage Baptist Church of Norwood, MA where the Pastor is Steve Hathaway.

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Thank you for reading this. We praise God for all our dear brothers and sisters in Christ and we greatly appreciate your prayers. May each and every one of you be richly blessed as we serve our precious Lord and Savior Jesus Christ!

His Servants,

Craig Glickman Andrew Lacroix
Prov. 3:5-6 1 Thes. 5:18

