



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.

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The Book of Revelation (Chapter 22) (Dr. Thomas Strouse)

The following is **part 22** 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! ***(THIS IS THE CONCLUSION OF THIS STUDY)***

The Book of Revelation / Thomas M. Strouse / Revelation 22
CHAPTER 22

Background

This chapter concludes the book and the Bible, giving the concluding description of the New Jerusalem, the last words of the angel, the last words of the Lord Jesus Christ, and the last words of John.

Exposition

Rev. 22:1-21

The River and Tree of Life (Rev. 22:1-2)

Apparently, the River and Tree of Life are essential for eternal life, according to the vision's focus on them.

The Worship of the Lamb (Rev. 22:3-5)

The Lord shall enlighten the city as His servants serve Him.

The Final Admonishments (Rev. 22:6-8)

The Lord's final beatitude involved the requirement to keep the words of the prophecy of the Book of Revelation. This prompted John to worship.

The Last Words of the Angel (Rev. 22:9-10)

The angel rejected John's worship, and commanded him to keep the sayings and worship God.

The Last Words of Christ (Rev. 22:11-16)

The Lord assured of His coming and His approval of the Book of Revelation to His churches.

The Last Words of John (Rev. 22:17-21)

John revealed that the Spirit and the Bride invite all to salvation, and warned about tampering with the words of Scripture, including the addition or diminution of God's words, invoking severe soteriological consequences. He concluded the hope of Christ's soon return.

Theological Concerns

The Lord's revelation does not need man's changes (cf. Dt. 4:4, 12:32), because man's responsibility is to receive the Lord's preserved words (Ps. 12:6-7; Mt. 24:35), not attempt to restore what God supposedly has not preserved.

Textual Issues

Rev. 22:14—CT and modern versions have “wash their robes” instead of TR’s “*do his commandments.*”

Rev. 22:19—CT has “tree of life” instead of TR’s “*book of life.*” The acceptance of the TR reading has the favor of translations from Tyndale (1534) through the Geneva (1560) through the KJV (1611) to the New KJV (1982), or a total of 448 years.

Summary of Chapter Twenty-Two

The thrust of chapter 22 is the Lord’s promise of His imminent return and validity of the Book of Revelation, as He brings to a conclusion revelation about the future of His creation.

Should We Expect Converts to Christ to Demonstrate a Changed Life? (By: Tim Dunkin)

“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)

In previous posts, I discussed several aspects of the rejection of biblical repentance by easy believers. In this final post in this series, I would like to address one last area where advocates of easy believism will differ greatly from biblical, historic Christianity. This is the area of “fruits meet for repentance” – the belief that genuine conversion to the Lord Jesus Christ will subsequently result in a changed life that is characterised by the progressive sanctification of the converted soul as they yield themselves ever more and more fully to Christ and become more Christ-like in their walk, their talk, their thoughts, and their doctrine.

There are many in the easy believer camp who reject the idea that we can assess the genuineness of someone’s profession by looking for evidences of a changed life. Just as they wish to eliminate, or at least severely dilute, repentance as a fundamental part of salvation, so also would they reject the notion that genuine sanctification is demonstrative of genuine conversion. The reasons for these two are closely related. By eliminating repentance from salvation, it is easier for the easy believers to rack up the large numbers of “conversions” that they will often claim to have seen (e.g. “Such and such saw 600 people give their lives to the Lord while out soul-winning last Saturday!!!”). When you don’t have to deal with sin that people want to hang onto and when you tell people that salvation depends merely on praying a prayer, it’s easy to rack up these big numbers. Repentance, sin, all that stuff cuts into that. Likewise, when you start saying that a changed life is the evidence of genuine conversion, and then you note that nearly all of the 600 that prayed a prayer for “such-and-such” on some particular Saturday last year aren’t coming to church, are still drinking and smoking and doing drugs, are still living with their girlfriends in fornication, etc., well, it becomes difficult to trust that these folks were really saved. In both cases, the easy believers’ doctrines are often intended to facilitate large numbers and applause from their fellow man, which is threatened by biblical repentance.

So the question remains – should we expect new converts to demonstrate a changed life as they undergo the process of sanctification? Should someone who got saved five years ago still be where they were at spiritually when they professed to be putting their faith in Christ?

I believe the Scripture makes it pretty clear that we should expect to see the evidence of sanctification from those professing Christ. I mean really, if you think about it, what else would the oft-quoted verse mean,

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (II Corinthians 5:17)

If someone is in Christ, they are a new creature. They have been washed, regenerated, and renewed by the Holy Spirit (Titus 3:5). Old things are passed away, all things are become new. The tense of that verb “become” in Greek is a perfect tense – it means that the becoming has already occurred, once and for all. The person who is in Christ is no longer what they used to be. They are made new. We are in Him – a fundamentally different place than we were before we were saved. As a result of being IN Him, we are different than what we used to be. We are no longer just the natural man, carnal and sold under sin. We have the Holy Spirit within us, and are “partakers of the divine nature” (II Peter 1:4), provided with all we need to get the victory over sin and the flesh.

Paul elsewhere points out that when we are IN Christ, we walk in a newness of life that should be characterised by freedom from the power of sin,

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Romans 6:4-6)

Paul here is saying that the old man is, in fact, dead. We are raised up with Him. This new life ought to be shown outwardly by a service to God instead of our old service to sin. Obviously (as Paul’s own struggle illustrated in Rom. 7 shows us) we do not become sinless – we still struggle with our old nature, and will continue to do so until either we die or are raptured to be with Him. However, Paul’s point in this passage is that salvation is a fundamental CHANGE in a person – they are not the same as they were before. Because they are in Christ, their federal link to the old man inherited from Adam is broken, and they are now intimately linked with the second man, the Lord from heaven, in their new life in Him (c.f. I Cor. 15:47). Incidentally, believer’s baptism by immersion is the outward, public confession of this in a new believer’s life, which is why it bothers me greatly when someone claims to have believed on the Lord, yet resists and does not desire to be identified with Him in baptism. It is almost as if their flesh is rejecting this identification with Christ because there has been no true salvation and regeneration.

So very definitely, we see that a truly saved person is a CHANGED person.

However, easy believers will often confuse (perhaps accidentally, perhaps purposefully) this principle of works after salvation with works FOR salvation. In doing so, they will often misuse Scripture to try to make their case. One prominent example that I have seen in recent dealings with several folks who hold to this doctrine is to appeal to Jonah 3:10 as evidence that “works” in the lives of those who exercise faith are “works” that they’re trying to be saved by (i.e. works-based salvation).

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.”

I’ve had several easy-believers argue with me that this verse “proves” that repentance is a “work,” and therefore, teaching biblical repentance is to teach “works-based salvation.” The problem, however, is that they’re not understanding the verse. The “works” that the Ninevites were doing, the turning away from evil, was a FRUIT of their repentance. As pointed out earlier, repentance is a willful choice to turn from sin

and to turn to God. It is a part of faith, believing God when He condemns our sin and says that it separates us from Him, and choosing to side with Him instead of our sin. The result of this choice after a person puts their faith and trust in Him will then be that they act on the choice they made, responding in faith to what His Word says. THIS is what is going on in Jonah 3:10 – God had already told Ninevah that they would be destroyed, they repented in sackcloth and ashes, and as a result of their change of mind, they then acted to turn from their wicked ways. In New Testament parlance, we would say that they were “bring[ing] forth therefore fruits meet for repentance” (Matthew 3:8). The fact that they had already repented was subsequently evidenced by their changed lives. This is not “works-based salvation.”

This is what we see in the text verse at the top, Acts 26:20 – Paul preached that people were to repent and turn to God, and after that, there were to be “works meet for repentance” that showed the truth to the professions.

Very clearly the New Testament enjoins believers to demonstrate a changed life openly by living for Christ in an open and unambiguous manner. We are to demonstrate daily our subservience to Him by obeying His Word and living it before the world,

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” (Titus 3:8)

“And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.” (Titus 3:14)

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Ephesians 2:10)

“He that saith he abideth in him ought himself also so to walk, even as he walked.” (I John 2:6)

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” (I Peter 2:12)

“And let us consider one another to provoke unto love and to good works.” (Hebrews 10:24)

“Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Hebrews 13:21)

And so forth. Clearly, someone who is being faithful to the Lord is someone who is going to be *empirically* different than they were before they were justified in Christ. In turn, this walk in the Spirit is evidence that they have been placed IN Jesus,

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Romans 8:1)

Walking after the flesh (i.e. this is the pattern of their life and manner of conduct day by day) suggests that someone is not “in Christ” while walking in the Spirit suggests that they are.

This gets back to the objection that many easy believers have against the doctrine of “fruit-checking,” as some might call it – not seeing any fruits meet for repentance calls into question the validity of their easy believer perversion of the gospel, that it may not in fact be a true gospel that leads to the genuine conversion of lost souls to Christ at all.

“Wherefore by their fruits ye shall know them.” (Matthew 7:20)

The thing to keep in mind about this verse is that, contextually, it is speaking of “false prophets” (v. 16). It is saying that you can tell the genuineness of a teacher’s doctrine and teaching by looking at the fruit they produce – the “crop” of their ministry, so to speak. In the case of the easy believers, the crop is often non-existent, or at least much smaller than the awards sessions would suggest. When you have a ministry that claims to see thousands saved every year, but yet which produces “converts” whose lives stay the same, never evince a desire to turn from their sins, and so forth, the fruit simply isn’t scriptural. It is not fruit that one would expect from people responding to the genuine Gospel of Jesus Christ. It is not the same as what Paul saw in cities all over the Mediterranean. It is the fruit of a false gospel.

Now, having said all of this, this all is not to suggest that any one believer has leave to look down upon or be judgmental toward another who has not grown as much or as fast as they have. Every genuinely born-again believer is undergoing the process of “working out” their own salvation (in this case, sanctification),

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” (Philippians 2:12)

This is an on-going thing in their lives. We all grow at different rates – sometimes due to our own choices, sometimes due to our external circumstances. But the point is that if someone is saved, there will be some changes. Maybe not always as many or as extensive as we would like to see, but there will be some fruits meet for repentance being manifested in their life. That sort of a situation is wholly different from one where there are NO fruits, and no DESIRE for fruits, in the life of someone professing Christ.

And finally, of course, we must acknowledge that what I’ve been talking about above is of necessity reliant upon the imperfect observations of fallible man. As a result of this, I would say that when we’re making a legitimate, scriptural observation of someone’s life, what we are NOT doing is making an absolute judgment about this person’s salvation or lack thereof (something only God knows). Instead, we’re making a judgment based on what we can see, and responding to what the Scripture says ought to be openly shown in someone’s life. If someone professes the Lord, but the fruits just aren’t there to be seen, in the very least, this person ought to be encouraged to examine his or herself to see if he or she is “in the faith” (II Cor. 13:5). This does not mean, however, that one can simply say “you can’t judge me!!!!” and expect to necessarily have a profession of faith taken at face value. This is not making a judgment absolutely on that person’s salvation in the place of God, but is instead making a judgment based on Scriptural indicators as to whether we, on this earth, will give credit to that profession based on what we see. We may be wrong sometimes, but all the same, we are expected to act on what we see, lining it up with what we read in Scripture.

The Doyle Measure: (By: Pastor Cas Reeves)

The Doyle Measure is a wooden ruler-like log scale for measuring the diameter of trees. This measuring ruler in the hands of a skilled forester or woodsman helps him to determine the board foot volumes of standing trees and harvested logs. It can also be used to determine the heights of standing trees. Most Doyle measuring sticks are a little less than a yard in length and usually a little wider than a yard stick in width. Unlike the Doyle stick, the Doyle ruler is usually like a folding ruler with the Doyle scale and is carried by most loggers.

The Word of God is also a measuring tool, but instead of measuring trees it measures men and their lives. It can tell you where you came from, what you are doing here and where you are going to end up when this life is over.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am (Psalm 39:4).

The Word of God is a true standard that all men can use as a guide through life.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works (2 Timothy 3:16-17).

The Word of God is truth that can sanctify the believer and measure one's spiritual growth as a Christian.

Sanctify them through thy truth: thy word is truth (John 17:17).

The Word of God is a cleanser from sin as the Psalmist David mentioned many years ago.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes (Psalm 119:9-12).

Just as the Doyle Stick is a measurement of a trees life and wealth, so is the Word of God the measure of a man's life. Have you been measuring your life with God's measure? Don't use a misleading measure devised by man to measure your life, but rather the true measure of God's Word. –CAR

Only Jesus Saves! (John 14:6)

John 3:16

JOHN 3:16

For God – The Lord of earth and heaven
So Loved – and longed to see forgiven
The World – in sin and pleasure mad
That He gave – the greatest Gift He had
His only begotten Son – to take our place
That whosoever – oh, what grace!
Believeth – placing simple trust
In Him – the righteous and the just
Should not perish – lost in sin
But have everlasting life – in Him!

--By: Roy F. Caldon

:) Children For Christ :)

Name That Mountain

Memory Verse: Romans 3:23 – “For all have sinned, and come short of the glory of God.”

Name the mountain in the Bible by filling in the blank below. The first letter is given.:

1. The ark ended up on top of Mount A _____

2. Christ died on Mount C_____ (Only to later rise again!! Amen!!)
3. Moses climbed to the top of Mount P_____
4. Solomon begin to build the house of the LORD at Jerusalem in Mount M_____
5. A Lamb (*Jesus*) stood on the Mount Z_____

Consider This: (Quotes)

“Charles Darwin was an evolutionist until April 19, 1882. He died that day and has been a creationist ever since.”

“I'd rather walk in the dark with God than go alone in the light; I'd rather walk by faith with Him than go alone by sight.” – *Mary G. Brainard*

“The compromisers say 'lighten up,' but we really need to 'let our light shine,' and really 'light things up'!

Praises and Prayer Requests

Praises

- Praise God for spring time! What a beautiful time of year!

Prayer Requests

- First Bible Baptist Church street preaching ministry (Salvation, spiritual growth, Jose – a young man recently saved during preaching in New Britain!) (Giovanni – Salvation)
- Pastor Brad Brandon and family who moved to CT from MN on 3/16 to begin serving at FBBC! (A family of ten) (Please pray for this faithful servant of God and his family)
- 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**

