

## *Peter Did Not Know What He Was Saying*

David Halbrook

When Jesus was transfigured, Peter awoke to see Him talking to Moses and Elijah. Peter suggested building three tabernacles as a memorial, *not knowing what he was saying* (Lk. 9:33). His effort to honor Jesus would dishonor Jesus by equally honoring Moses and Elijah. Jesus is above *all*.

Many people today are sincere like Peter—wanting to honor good things, but they end up dishonoring good things. For example, God gave the Lord's Day as a memorial of Jesus' resurrection (Rev. 1:10; *the first day of the week* is the only day of significance for the church in the Bible). Today, many people have added "Christmas," "Easter," and other days as memorials and holy days "of the church." By making these man-made days equal to or above the Lord's Day, men "do not know what they are saying"---they too dishonor Jesus by putting man's ideas alongside God's. When any day is viewed as equally or more holy than the Lord's Day, man's ideas are elevated above God's, despite good motives.

Send us your thoughts, or come talk to us in person next week during our fall gospel meeting---Monday-Friday at 7PM. Visit our website for more information.

Editor's Note: Not only does the transfiguration of Jesus teach us about Jesus, it also provides an opportunity to learn and teach from Peter's flawed thinking. Since then, his thinking has been imitated in many ways. Use our article in *Arkansas Weekly* to offer others an opportunity to learn from Peter's bad idea.

### Simple opportunities to teach the lost and assist each other.

Pray for: Ed & Janice White, The Ledgerwoods, Novela Puckett, Noleka Hopper, Samuel Southall, others with ongoing trials, new Christians among us, and Ben Calderon with whom we fellowship (share) as he works in Conway.

Our fall gospel meeting with Donnie Rader begins *next week*, September 13-18.

*Join us each Sunday at 10AM (classes), 10:45AM, & 5PM and Wednesday at 7PM.*

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# The Exhorter

Acts 11:23 *Exhorted them all... cleave unto the Lord*  
church of Christ--Quail Valley  
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[WWW.QVCOG.COM](http://WWW.QVCOG.COM)

## *The Rich Young Ruler* Donnie V. Rader

All three of the synoptic gospels tell the story of the rich young ruler (Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23). This was a man that seemed to have it all going for him. Youth, wealth and power -- what more could he want?

There are several things we learn from this story that help us understand Bible principles and how to apply them to our lives.

**1) Good people can and will be lost.** It is quite hard for some to conceive that good people will lose their souls.

First, let's consider the many principles that made this man so good. It was not his wealth, youth or power. He had other qualities that were far more important than these. *a) He had an interest in spiritual things* as evidenced by asking, "Good Teacher, what good thing shall I do that I may have eternal life?" (Matt. 19:6). *b) He wanted to go to heaven.* He didn't just ask about a religion, but had his mind focused on eternal life. *c) He had a concern for his soul.* He had a concern that few today have. He didn't ask about his power, or his money. He asked about his soul's salvation. *d) He had kept many of the commandments.* In fact, he had been doing so for some time. Jesus doesn't negate the fact that this young man claimed to keep the commandments. *e) He was morally good.* If he kept this commands, he didn't steal, lie, or engage in premarital or extramarital sex.) *He was trained well.* If he had been keeping the commands since his youth, his parents had to teach him something about the law, respect for it and serving God. What a fine young man!

Yet, this man was lost and would not go to heaven in his present condition. The fact that he was sorrowful ("very sorrowful" - Luke) as he left this discussion with Jesus about going to heaven says he knew he was not going. Furthermore, Jesus followed this discussion with this statement: "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Matt. 19:23-24).

We must conclude from this that there are many “good” people in this world that will be lost.

**2) Some are not willing to change.** In order to have eternal life, this young man was going to have to make a change. He had been selfish with his wealth. He had not been thinking of others. He had too much love for money. All of that he had to change. That, he was not willing to do. The gospel demands radical changes.

**3) Some are not willing to give up a hindrance to their salvation.** This young man’s love of money stood between him and going to heaven. Which meant more to him? Certainly, eternal life should have. However, the money must have meant more for he went away very sorrowful.

**4) Choosing to do nothing is a choice for disobedience.** There is no indication that the young man made a conscious choice to commit sin. That is, he didn’t say anything like, “I’d rather commit sin and go to hell for it as to give up my money.” What he did was to do nothing about the command that Jesus gave. That, in principle, was a decision for continuing in sin and heading for torment.

**5) God requires more than some general service.** It seems to me that there are those who feel that all is well as long as they are “generally” doing what is right. They don’t seem to worry much about how careful their walk is (Eph. 5:15). Nor are they upset when they know that they are doing something wrong. How many times have you heard someone say, “If that was all I ever did that was wrong, I wouldn’t worry about it”?

The man in our text seemed to generally follow the law given by Moses. The “one thing” he lacked was enough to render him unfit for heaven.

We learn a lot from the rich young ruler.

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*Without counsel, plans go awry, but in the multitude of counselors they are established.* (Proverbs 15:22, NKJV)

Just as there is safety in numbers when facing imminent danger, the wise person knows the value of seeking sound, godly advice when planning a course of action. Do you only seek for counselors who will justify what you have already decided to do? Or, do you find those who will give you a balanced assessment, grounded in truth and wisdom? The most important counsel to seek is God's word and those who know it. Access this valuable resource. The counsel of godly men and women who know and live God's word is invaluable as you plan your life. Godly counsel, anchored in God's word, will equip you for success.

*Joe R. Price; SWORD TIPS #582 (August 29, 2015)*

## *We Wait by Faith*

*Irvin Himmel*

To the Galatians, Paul wrote, "For we through the Spirit wait for the hope of righteousness by faith" (**Gal. 5:5**). The main thought in that sentence furnishes the title of this article.

**1. We wait by faith when the gospel is preached.** After the farmer or gardener sows the seed, he cultivates, waters, and cares for the plant, patiently waiting for the harvest. He has faith that the seed will germinate, the soil will be productive, and the sunshine will cause growth according to God's natural laws.

In like manner, we do not expect immediate results each time the seed of the kingdom is sown. We show our faith in God's word, in the divine laws for the growth of the kingdom, and in the promises of God by cultivating and watering, and by patiently waiting for the increase.

**2. We wait by faith for the coming of the Lord.** Jesus has promised that He will come again (**John 14:1-3; Acts 1:9-11**). No one knows of that day or that hour (**Matt. 24:36**). We do know that "unto them that look for him shall he appear the second time without sin unto salvation" (**Heb. 9:28**). Our citizenship is in--heaven, "from whence also we look for the Savior, the Lord Jesus Christ" (**Phil. 3:20**). "Look for" in this passage is the same as "wait" in **Gal. 5:5**. It conveys the thought of eager expectation as well as patient readiness.

**3. We wait by faith for eternal life.** We who are Christians live "in hope of eternal life, which God, that cannot lie, promised before the world began" (**Tit. 1:2**). That which is the grand object of our hope is unseen, for "hope that is seen is not hope . . . But if we hope for that we see not, then do we with patience wait for it" (**Rom. 8:24, 25**). This is what Paul is referring to in **Gal. 5:5**. We, through the Spirit's revelation by means of the word of God, wait for the hope of righteousness. The Spirit reveals that righteousness or justification is through Jesus Christ, not the works of the law of Moses. Eternal life is the hope offered to all who attain to the righteousness that comes through the exercise of faith in Jesus Christ. We wait (rather than grow discouraged or turn back) for the hope of righteousness by faith.

The life of the Christian is one of the earnest expectation and diligent service in patient waiting; it is a life of fidelity to Christ.