

It's Just A little Item
"IT'S JUST A LITTLE ITEM"

BY

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It happened in the area of Galatia. Some had professed faith in Jesus as the God-appointed Mediator between God and man. They had believed that there is none other Name under Heaven given among men whereby we must be saved. They professed that Jesus was *the way, the truth, and the life*, and that no one could come unto the Father but by Him.

Not long after the preaching of Paul there came others who said, *It is not enough to simply believe on Jesus' Work alone for justification before God. You must add another item to this: circumcision.* They taught that faith in Jesus plus circumcision was the way to be saved. Circumcision was necessary. It is this with which Paul deals in his letter to the visible churches in Galatia.

It may seem to be just one *little item* ... a small addition to the faith ... an innocent matter ... nothing to make a fuss about. After all, it will do no harm, so long as we believe in Jesus' Work for us.

Paul, however, was not influenced by the philosophy of our day: *Be positive. Say nothing negative. Don't be unkind and unloving. Let it go! Look over it! It's a harmless matter! It is inconsequential!*

Paul did not seek to be politically correct.

Instead, he launched a broadside attack against the added item . . . circumcision. Nothing must be placed alongside Jesus'

Work in a way of satisfaction or adoration.

There must be absolutely no reliance upon, or a looking to, anything, or anyone, besides Jesus' Work in laying down His life for His sheep. As the poet has written, Jesus paid it all, and that's it!

Paul's words are vehemently strong:

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." (Galatians 5:2-9) "And I, brethren, if I yet preach

Why do I yet suffer
is the offence of the
Galatians 5:11)

are so soon removed
and you into the grace of
the gospel: Which is not
to be some that trouble
and pervert the gospel of
Galatians 1:6, 7)

those, who hath bewitched
and not obey the truth,
Jesus Christ hath been
crucified among you?
earn of you, Received
the works of the law, or
faith? Are ye so foolish?
the Spirit, are ye now
of the flesh? Have ye
things in vain? if it be
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and worketh miracles
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the hearing of faith?"

... who was with me,
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no, not for an hour;
the gospel might
(Galatians 2:3-5)

... those who have
error into the visible

"I have confidence in you through the
Lord, that ye will be none otherwise
minded: but he that troubleth you shall
bear his judgment, whosoever he be."
(Galatians 5:10)

"I would they were even cut off which
trouble you." (Galatians 5:12)

"But though we, or an angel from heaven,
preach any other gospel unto you than
that which we have preached unto you,
let him be accursed. As we said before, so
say I now again, If any man preach any
other gospel unto you than that ye have
received, let him be accursed." (Galatians
1:8,9)

We see, then, that what might be
considered a little item . . . a mere
addendum... might be a damnable thing.
Some might believe it.

There is one matter that we must have
clear in our understanding of the Gospel:
it is Christ's Work plus nothing. *Sola*
(only) was one of the watch cries of the
Reformation. *Sola Scriptura, Sola Fide,*
Soli Deo Gloria. The same was true of
Jesus' Work. It alone was salvation. The
Puritans called it 'The Finished Work'.

The Reformation took place within the
Roman Catholic system. It sought to
sweep away any additions to the work of
Jesus. If one has a true, saving, heart
knowledge of the work of Jesus, one will
realise that nothing else is necessary.

It may take a while for the Roman
Catholic to be weaned from attending the
Sacrifice of the Mass, but he will be.

Jesus' sacrifice was once for all, and fully
adequate. "Who needeth not daily, as
those high priests, to offer up sacrifice,
first for his own sins, and then for the
people's: for this he did once, when he
offered up himself. For the law maketh
men high priests which have infirmity;
but the word of the oath, which was since
the law, maketh the Son, who is consecrated
for evermore." (Hebrews 7:27). How then
could a true believer go through the
hocus-pocus of the idolatrous Mass?

It may take a while for the Roman
Catholic to stop confessing his sins to a
human priest who is a sinner like himself.
This reality has certainly been evidenced
by the recent allegations against priests
regarding homosexuality and, especially,
child abuse. This makes them little
different from the Buddhist monks in
Tibet who practice *Drombo* and use
children for this sexual purpose.

It may take a while for the Roman
Catholic to stop believing in a Purgatory
when he realises that in justifying the
sinner, God has declared him legally
righteous for Jesus' sake. No further
purging from sin to enter Heaven is
necessary.

These are just a few of the items that are
considered 'little' by many. The
Ecumenical Movement, and many in it,
who profess to have been born again, are
ready to accept as credible the profession
of a Roman Catholic to be a Christian,
even though he still holds on to the Mass
and a myriad of Rome's other lying errors.

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"Faith in Faith is no Faith"

and, sad to say, an error that may damn the soul.

The Arminian who truly understands the Gospel must cease to say *God loves everybody* (in a universal sense), *Jesus made an atonement for all, and we must give Him a chance to save us by making a decision for Him*. This is similar to the error introduced into the Galatian visible churches all over again, and it is not such a little item. Yes, little items are important: it is the little foxes that "spoil the vines." (Song of Solomon 2:15)

This matter may be applied even beyond Roman Catholicism and Arminianism. We live in a day when there is much rubbish in the visible church and even amongst those who profess to be in Biblically oriented, Orthodox, Reformed churches.

It is considered a *little item* to use a perversion of the providentially preserved Word of God: *any version* (perversion) will do, so long as you understand it better. It doesn't really matter what God has eternally said and preserved for us.

It is considered a *little item* as to how we worship God. We can add, or use only, uninspired human compositions set to music in place of, or alongside of, the God-ordered use of Biblical Psalms.

It is considered a *little item* that we follow a calendar of pagan Feast Days camouflaged in Christian language: December 25th with its idolatry, the creche; Easter, the Feast to the Goddess

of the Dawn, used as a day to celebrate Jesus' resurrection from the dead. Where has *Sola Scriptura* gone? Where is so-called Good Friday in the Bible? What has become of the God-ordered Sabbath which celebrates Jesus' resurrection once a week every week? Why should we utilise a pagan Feast to emphasise a certain Sabbath day above others? Is it just because there are those who say that there is no harm in it? It's just a little item to enhance the day.

All of these things are similar to the Galatian error. They are considered harmless entities, edifying additions. Yet, all the while they cry to God, *Not enough! Not enough!* Something must be added by us to satisfy You. What an insult this is to the Lord God Almighty who has satisfied Himself by Himself pertaining to the need of those whom He has ordained to eternal life, and has prescribed the way of approach to Him both pertaining to salvation and in worship! They that worship Him must worship Him in Spirit and in TRUTH!

Let us stop saying then, *It's just a little item*. I believe in Jesus and it doesn't really matter what I add to my profession, so long as I believe. It's still a credible profession of faith. This is a most dangerous course to pursue for it may mean that you haven't really understood the Gospel at all. It may mean that you haven't really been born again and are, to all intents and purposes, if we read evidences at this present moment, on your way to the awful Hell that God has described in His Word.