



GETTING CLOSE TO GOD

Dale A. DuVerney

INTRODUCTION

Like the apostle Paul, those who have come to know the Father through His Son Jesus Christ long to be with their God. Paul wrote: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phi. 1:23-24, KJV). Each day, the child of God longs to feel that closeness with God as he spends the time of his sojourn on this earth in fear (1 Pet. 1:17).

David sang: "My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God" (Psa. 84:2). Why did he cry out for God? There are times when men and woman of faith feel lonely and separated from their God. David asked: "Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?" (Psa. 10:1). He felt as though he were left alone to fight his enemy. David had other questions for God. Notice Psalm 13:1-2: "How long wilt thou forget me, O LORD? forever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?" There are times in our lives when problems overwhelm us and we feel like crying out: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent" (Psa. 22:1-2). Simply put, there are times when we do not feel close to God. It

is at these times in life that we need to “draw near with a true heart in full assurance of faith” (Heb. 10:22).

Interestingly, mankind has many ideas about how to get “close to God.” Most of these ideas are not based in Scripture, but upon human assumption. If one closes his Bible, and the knowledge contained therein, he knows nothing of the Godhead or how one can become closer to his God. Without opening the Sacred Scriptures one is left with no knowledge of how to build his relationship with God. One cannot get close to God without knowing God’s word (cf. Psa. 19:1-7; Pro. 1:7).

WAYS PEOPLE THINK THEY GET CLOSE TO GOD

Some believe closeness to God is achieved by mere geography. Our God is not limited by geography. Ezekiel wrote of the glory of God’s presence in chapter one of the book that bears his name. Notice: “Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God” (Eze. 1:1). The beauty of the vision is found in the imagery which represents God’s throne as completely mobile and ever present. Ezekiel wrote: “The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel” (Eze. 1:16). Mosher wrote: “The visions seem to be symbolic of the fact that God’s throne is not “fixed” in Jerusalem but that Jehovah is God in Babylon too” (Mosher, 19). Whether God’s people gathered by the river Jordan, or the river Chebar, He was still there among them, still in control, still sitting on His throne. Geography played no role in God’s presence among His people.

There are those today who try to limit God to a geographical location. These believe ornate buildings of glass, stone, and wood are the only place one can truly

feel God's presence. One might hear someone say, "I feel closer to God in the 'sanctuary' (ie. church building)." Any time feelings are the basis of one's conclusions, they have delved into the realm of the subjective, and not the objective. The idolatrous Athenians thought that God dwelt in temples made with hands. However, the apostle dispelled that myth when he said: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). A church building is not the only place where God is present (cf. Psa. 139). It is sad, but church buildings have become to some a great stone of stumbling. Church buildings are not holier than any other structure. The architectural drawings for church buildings will often label the worship hall a "sanctuary." A room in a building is not the sanctuary of God! Every Christian becomes the sanctuary or temple of God through "sanctification of the Spirit, unto obedience and the sprinkling of the blood of Christ" (1 Pet. 1:2; cf. 1 Cor. 3:16-17).

Some convince themselves that mere attendance in a church building somehow makes one sanctified and holy. Colglazier wrote:

In Acts 7 Stephen makes his defense, but he is hung by his own honesty. Stephen proclaims that God has revealed himself in a variety of places – Mesopotamia (vs. 2), Egypt (vs. 9), Sinai (vs. 38). Yahweh is not a "God-in-the-box!" Stephen concludes when he states that God has not revealed himself in the Jerusalem temple, but in the Bethlehem babe – Jesus Christ.

As Stephen was quickly to discover, divorcing spiritual reality from men's homemade boxes is a dangerous business. Acts 7 ends with Stephen's death. The business is still dangerous! Man loves his stained glass windows, padded pews, spacious vestibules and lofty steeples. **They provide him with a feeling of security**

and the aura of stability. To enter a church building allows him to feel religious without truly being religious. A Sunday morning in a church building enables him to feel Christian without actually living as a Christian (Colglazier, 5, emphasis added, dd).

Believing the building makes one holy is a dangerous belief, for it hinders one's understanding of God and His nature. One is sanctified when he comes to God through His Son Jesus Christ and is washed (1 Cor. 6:11; Acts 22:16). He becomes the temple (1 Pet. 2:5-9; 1 Cor. 3:16-16). Geography matters not in closeness to God.

Others believe that closeness to God is achieved by means of elevation. It is a natural inclination for man to wonder, "Where is God?" The God-seeker looks to the heavens, carefully viewing the clouds by day and stars by night, wondering if he could possibly catch a view of God. The heart of the child thinks, "If I could only climb to the top of that tall tree, I could be closer to God!" However, when speaking of where God is one needs to remember it is not a matter of geography or elevation but of realm. Duke wrote in his book, *"God At A Distance:"*

Where is God? In heaven, we answer, but what does this mean? Where is heaven? The nature of the difficulty is even more apparent when we examine more closely the words we are using. Words such as where and place have literal meaning only in reference to the physical realm. These words reflect our concept of space, a concept which is part of the earthly realm. We measure distances between physical points in terms of physical dimensions just as we weigh objects according to physical measurements. But those standards have no application to spiritual things (Duke, 4).

God is a Spirit, thus the realm about which we speak is spiritual, not physical. One needs to remember that

the realm of heaven is a spiritual realm. Isaiah explained through inspiration that God “inhabits eternity” (Isa. 57:15). Eternity is not simply a place of existence, but a realm. Remember, our God is omnipresent (Psa. 139), He is not fixed to an elevated location.

Why is it important to know that God is not limited by geography or elevation? The Christian needs to know that his God is with him amidst his greatest trials, his fiercest battles and his darkest hours, no matter the location (Heb. 13:5). When facing the trial of health, the battle of fierce enemies, or the dark hours of death itself, the Christian needs to know God is with His children. He will walk with them through the dark valley of the shadow of death itself (Psa. 23). When soldiers of Christ take the glorious Gospel into the whole world, they can rest assured He is there with them (Mat. 28:18-20). That promised closeness is comforting!

Some believe they can get closer to God by means of spiritualism or sacerdotalism. Webster defines spiritualism as “a belief that spirits of the dead communicate with the living usually through a medium” (Webster, 1135). Isaiah wrote: “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:19-20). In our multi-cultural and relativistic world folks need to know that there are religions with no light in them. These teach that for one to communicate with God he needs a human or angelic “mediums” or “intercessors.” The most prominent of these is Catholicism.

A prominent doctrine of Catholicism involves praying to Mary (the Rosary) and dead “saints.” Williamson quotes from the Catholic Dictionary:

Prayer, being an act of religion, should be addressed to God... It is God alone who can

give us what we ask for. This however, does not prevent us from praying to certain of God's creatures. We ask God directly to grant us our petitions; we ask the Blessed Virgin, the angels and the saints to ask God to grant them (145).

The Catholic church also teaches that an earthly priesthood is essential in the sacrificial and atoning work of Christ through their doctrine of sacerdotalism. Webster defines sacerdotalism as a "religious belief emphasizing the powers of priests as essential mediators between God and mankind" (Webster, 1028). No earthly priesthood is essential to one's relationship with God! This flies in the face of what Paul wrote to Timothy: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Christ is the Great High Priest (Heb. 4:14) and every Christian serves in His temple, the church, as a priest and priestess (1 Pet. 2:5-9). One does not get closer to God through a man-made priesthood with its supposed mediatorial work and unauthorized system of sacerdotalism.

There are those who believe they are closer to God when they possess, hold or touch a physical representation or icon of God. When Moses ascended onto Sinai the people saw him disappear into the fire and smoke and wondered if they would be left all alone. They thought that Moses had been killed in the mount (Exo. 32:1). Paul used Israel as an example and warned lest we too, feeling all alone, fall from our steadfastness in Christ (1 Cor. 10:12-13). It is at times when one feels he is all alone that he is tempted to look for a physical, visible, representation of God's presence. He may even conjure up an image of what he thinks the invisible God looks like, carve it out and worship it with his own hands (cf. Col. 1:15; 1 Tim. 1:17; Isa. 44:9-20). That is what Israel did when they pleaded with Aaron to "make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (Exo. 32:1).

People have not changed all that much, there are still some who seek religious icons and images to help them feel closer to their God. Catholicism has a host of images to which they give respect and reverence in stark contrast to the command of God: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them" (Exo. 20:4-5). Protestants also have their icons and religious symbols (crucifixes, pictures of Jesus, and the like). Away with them, for these are not the things which facilitate closeness to God. In reality, they can be that which separate one from God eternally!

Idolatry was soundly condemned by the inspired apostle Paul when he told the Athenians that one "ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29-31). Paul's experience at Athens shows that men are prone to worship just about anything and everything. The Athenians had even made an altar to the "Unknown God" (Acts 17:23). The misconception of the ancients was that one could find comfort and solace in seeing his god. The modern idolater fashions an image of what he believes the Christ looked like; or Mary, some apostle, or supposed "saint," and bows to the image as a means of worship, adoration and prayer toward God. Some people look to their parish priest, or the pope himself, as a Vicar of Christ. They venerate religious icons or supposed "relics" and hold them to be a means of special closeness to God. They are no different than their ancient counterparts and they need to understand that God now commands all men everywhere to repent of that activity (Acts 17:30-31). God told Israel: "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). How much plainer could it be? To walk with God is to walk by faith and not by sight (2 Cor. 5:7).

HINDRANCES TO ONES CLOSENESS TO GOD

The general truth is that one's sins separate between him and his God. It seems to be an overly simplistic statement, but this statement is the crux of the broken relationship between God and man. From Adam to the end of time, habitual sin will sever the relationship men have with God (Isa. 59:1-2).

Often people express that they want a relationship with God, but they want it based on their own terms. When one hears the old mantra, "I know the Bible says, but..." he can rest assured that the person is about to state terms by which he believes God must abide to establish or carry on a relationship. In reality, many simply do not believe that their lives of sin matter when it comes to having a relationship with God. Sin is a transgression of God's law (1 John 3:4). Whether one commits sins of commission or omission, the result is death to the soul (Rom. 6:23). Repentance and remission of sins past is the only answer to starting a right relationship with God (Acts 2:38). Sadly, preaching on repentance is lacking in too many congregations these days. It is not uncommon to hear of those living in various sins though they have been baptized. No matter the personal sin, if it is not repented of, one will perish (Luke 13:3, 5; Acts 17:30-31).

Too many people are like their ancient counterparts in Israel. The people in Isaiah's day no longer regarded the law of God as important in their relationship with Him. As a result judgment for their sin was coming! The nation suffered constant invasion and threat of slavery. They were wondering, "Why won't Jehovah save us?" Isaiah explains: "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2).

Dear Christian, remember that God will not hear the prayers of those who regard iniquity in their hearts (Psa.

66:18). One cannot continue in sin and expect the grace of God to abound (Rom. 6:1-2). People cannot claim to walk in the light and continue to walk in darkness (1 John 1:6). God demands holiness and He will not accept anyone on their own terms, they have to meet His (1 Pet. 1:16). Do not think that you can continue in sin and be in a right relationship with God.

Specifically, there are other things which will cause one not to have closeness with God. Bitterness separates people from God. The word bitterness can easily be defined as the spiteful sourness that comes from the heart which feels it has been wronged. It comes from an old English word which means "sharp, cutting, angry, cruel, embittered" (Online Etymology Dictionary). God has warned mankind of the dangers of bitterness (cf. Acts 8:23; Eph. 4:31). One of the strongest warnings comes from Hebrews 12 when the writer admonishes: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled ..." (Heb. 12:14-15). The people of Israel were tried at Sinai and they failed the test. Will those in the church today fail the tests of life?

Bitterness can turn to anger and anger to wrath. Anger makes up a larger part of the word danger! There is danger in anger. The child of God is to "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (Jam. 1:2-3). James concluded with the warning: "let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (Jam. 1:19-20). Too many, when they are tried, become bitter and angry, and unproductive to God. Beware of bitterness and anger, for it will separate you from your God!

Certainly the inordinate pursuit of entertainment, immoral relationships, an overemphasis on personal financial gain, and a host of other things can draw a

person away from God (cf. Jam. 4:1-4; 1 Cor. 6:9-10; 1 Tim. 6:6-10). May the Christian never grow so attached to this world that his vision is blinded to the more important reality of his heavenly home (cf. 1 John 2:15-17; James 4:4). Remember, there is nothing internal or external that can separate us from the love of God, except ourselves (cf. Rom. 8:34-39). If you, dear reader, do not feel as close to God as you once did, who moved?

HOW DOES SOMEONE GET CLOSE TO GOD?

Draw close to God and He will draw close to you (Jam. 4:7-10). God is where He has always been, He has not moved. The late and lamented Johnny Ramsey spoke in a sermon of a preacher who was asked by a distraught and bereft mother: "Where was God when my baby died?" The preacher responded in all kindness, "Ma'am, God was in the same place when your baby died as He was when His Son died." God has never moved.

God has posited Himself in the place and position of holiness. Holiness is His habitation (Isa. 63:15). He will not budge a hair's width from that position. As the father in the parable of the Prodigal Son, God waits for the wayward child to return to Him (Luke 15:11-32). Whether one is an alien sinner or a Christian who turns again to the weak and beggarly elements of the world, through His Christ, God has made the way for man to draw nigh unto Him (Eph. 2:13). To have the forgiveness of sins, and thus get closer to God, one has to move to where God is!

One draws nigh to God initially through obedience to the Gospel. Being baptized into Christ his sins are washed away and he rises from the watery grave sanctified, made holy (1 Cor. 6:11). Being raised up to walk in the newness of life, he puts on Christ and seeks those things which are above (Rom. 6:4; 13:14; Col. 3:1ff). Each person has to make the choice to move! Dear reader, draw nigh to God and He will draw nigh to you (Jam. 4:8).

A person who studies God's word is getting closer

to God. Study of the Bible is how one comes to know his God (cf. Rom. 10:17). Application of God's word is how men and woman come to know God intimately (1 John 2:3-4). Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Continuing in the Word of God is putting one's faith into action (Rom. 1:5; 16:26). Faith without works is dead (Jam. 2:20). A person acts in faith by putting into practice what he has learned. It is only through continuing in the word that one is a true disciple, and the only way to know the truth is to obey it. May one never be numbered among those who are "ever learning, and never able to come to knowledge of the truth" (2 Tim. 3:7).

One's faith and relationship with God is shown through a loving response to the revelation of His will. If someone loves Him, he will keep His commandments (John 14:15). Jesus said to His disciples: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). The apostle John wrote: "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3). Without a study of God's word one does not know what those commandments are, thus they cannot get closer to God.

The Bible is God's word (2 Tim. 3:16-17). It is His only chosen way of communicating His will to mankind. Without it, mankind is blind to any and all understanding of God. One may know that a God exists, but he would not know Who that God is without His revelation to him (Psa. 19:1-7). The mystery of Who God is and what He had planned for man's salvation was revealed through the writings of inspired men (1 Cor. 2:7-13; 2 Pet. 1:20-21). They wrote so mankind could know the mind of God pertaining to His relationship with His creation. Therefore, it is imperative that man becomes a regular reader of God's revelation (cf. 2 Tim. 2:15; 1 Tim. 4:16).

Faith itself is dependent upon the knowledge of the

word of God (Rom. 10:17; cf. Heb. 11:6). David wrote: "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130). It is through the precepts of God that one gets understanding and comes to hate every false way (Psa. 119:104). Study (diligence: ASV) is how men become approved of God and learn to rightly divide the word of truth (2 Tim. 2:15). Once one has come to understand truth, he must receive a "love of the truth" or he cannot be saved (2 The. 2:10). Do you, dear reader, love the truth? One must love the truth if he is going to get close to God.

The prayer closet is a place where one draws close to God. Jesus, in His earthly ministry, was ever connected with His Father (John 10:30). Again and again one reads of His trips to the deserted places to pray. There are no less than nine prayers of Jesus recorded for our learning (Mat. 6:9-13; 11:25f; 27:46; Mark 14:36; Luke 23:34, 46; John 11:41f; 12:28; 17:1-26). There are additional references to His prayers where the Gospel writers did not include his words. It is also interesting that Jesus spoke of the temple as being a place of prayer rather than the place of sacrifice or worship (Mark 11:17; Isa. 56:7). Prayer was a very special time for our Lord, no matter the place. It should be so for all who desire to be close to God.

It is in the Christian's obligation that "supplications, prayers, intercessions, and giving of thanks" are made for all men (1 Tim. 2:1). Here one asks the Father to supply his "daily bread" (Mat. 6:11). God knows what one has need of before he asks (Mat. 6:8), but if one has not it is because he has not asked for it (Jam. 4:2-3; cf 1 John 5:15). The "eyes of the Lord are over the righteous, and his ears are open unto their prayers." However, those words are coupled with the warning: "but the face of the Lord is against those who do evil" (1 Pet. 3:12). Of course, prayer must be asked according to God's will (1 John 5:14).

David's confidence can be that of every child of God: "I cried unto the LORD with my voice, and he heard me

out of his holy hill" (Psa. 3:4). He also wrote: "Delight thyself also in the LORD: and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass" (Psa. 37:4-5). Prayer is a time when man in boldness actually draws near to the very throne of Jehovah (Heb. 10:19-22). The prayer closet is much too sacred to neglect, for it is one place where the Christian draws closer to his God.

There is a place of quiet rest, near to the heart of God! One draws near to God by entering into His rest. When the temple was completed, Solomon prayed: "Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness." The church is God's temple today (1 Pet. 2:5-9; 1 Cor. 3:16). Collectively, when Christians are assembled they are God's resting place. He is there in their midst! For the Christian then, there is the special rest found only in assembling with God's people (Psa. 122:1; Heb. 10:23-25). Here is found a rest from sin (Mat. 11:28-30; cf. Pro. 13:15) and the rest of a peace filled mind (Phi. 4:6-8). David addressed the peace of heart that comes only through our entering into God's rest (Psa. 116:7; cf. 2 The. 1:6-7). Is His rest your priority? Is your assembling with His saints important to you? It is that place, where in a very real sense, you will be closer to God.

One draws close to God when he learns to emulate his Heavenly Father. Often when one sees a picture of a family he can pick up on the resemblances between parents and their children. Siblings will often bear a striking resemblance to each other. Talk with a son for very long and often his characteristics, mannerisms of speech, and conduct will reflect his father's. If a son is close to his father he learns from him how to interact and communicate with his fellow man (cf. Mat. 22:34-40). The same is true with our God. He sent His Son to represent Him on this earth and to set the example for us to follow

(cf. Heb. 1:3; Col. 1:15; 1 Pet. 2:21ff). Do you, dear reader, reflect the characteristics of your Father?

On one occasion Philip told the Lord, "Shew us the Father, and it sufficeth us" (John 14:8). The Lord replied: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:9). To emulate the Son is to emulate the Father. "Be ye holy as I am holy" is the call from the Father to emulate Him (1 Pet. 1:15-16; cf. Lev. 20:7).

If we are emulating our Father through Jesus, we will be dwelling in unity. Jesus prayed for Himself, His disciples and for those who would believe on Him through their preaching (John 17). In that prayer He prayed that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). If Christians are to be one with Christ, the Father and each other their purpose and goals must be the same! Paul pled for that unity in 1 Corinthians 1:10, and gave a platform for unity in Ephesians 4:1-6. Oneness in name, doctrine and organization are all included in that plea and platform. However, there is also another aspect of unity which eludes many and is found in having unity in the nature and essence of God. Brown reflected on this concept:

What then, is the basic thing that characterized the oneness of Christ and the Father? My judgement is that it is in the fact that they had the same nature or essence. That concept leads on to this simple, yet profound truth: The wearing of the same name, practicing the same rituals, and even believing in the same doctrine matters little if we have not become "partakers in the divine nature (Brown, 3).

Brown goes on to make the point that sometimes there is a failure in the conversion process because while people are converted in name, doctrine, organization and baptism,

there is a failure in making sure they have become partakers in the divine nature (Ibid.). What he means by this is one needs to understand and know what Jesus was. In Peter's sermon delivered on Pentecost he did not begin with what they were to do, be or get. Rather, he preached on Who Jesus was (Acts 2:22-36). Brown adds:

If Jesus is not both Lord and Christ, it does not matter whether you believe in one baptism for the remission of sins. If Jesus is not both Lord and Christ, it does not matter whether you believe the Lord will "add to the (one) church daily such as should be saved"! If Jesus is not Lord and Christ, then you can not become partakers of his Divine nature, and it does not matter if you "continue steadfastly in the Apostle's doctrine (in all outward matters), in the fellowship, in the breaking of bread and in prayers (Brown, 3).

If one wants to be close to God he must have a new nature, and that comes by not only being in Christ, but putting Him on day by day (Rom. 13:14; cf. 2 Cor. 5:17; Gal. 3:26-27; Col. 3:1:ff). His attributes of kindness, mercy, love, holiness, purity, etc. become our attributes. These attributes are exhibited for the world to see, and in so doing one becomes to the world salt and light by which men see his good works and glorify God in heaven (Mat. 5:13-16).

CONCLUSION

God wants to be close to the zenith of His creation, man. His eyes run to and fro "throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chr. 16:9). Jesus told the Samaritan woman "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). He still seeks such to worship Him today.

Enoch walked with God (Gen. 5:24; Heb. 11:5). Noah walked with God (Gen. 6:9; Heb. 11:7). Abraham walked before God (Gen. 17:1; 48:15). The Christian is to “walk circumspectly, not as fools, but as wise... understanding what the will of the Lord is” (Eph. 5:15-17). In this he knows that “if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). Are you walking in the light? If so, you are close to God.

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