

James T. Jeremiah  
The Boundary Problem in Israel  
October 14, 1970

Transcript

James T. Jeremiah:

In his book, entitled, *The Late Planet Earth*, the author suggests that three things must happen in Israel at the end-time. One, the nation must be established. Secondly, Jerusalem must be occupied. And thirdly, the temple must be rebuilt. He suggests that two have already happened. Now in the Middle East, we have been hearing about the fights over boundaries. I want to talk about the boundary problem today, based upon the year verse selected by the faculty. Incidentally, while I'm doing this, maybe I ought to give a little commercial, because in January, Lord willing, we're going to take another tour in Israel for 10 days. We want to make it available to the students who may be interested in going, in relation to a course we have in archeology. If you're interested, I like to talk to you. I suppose you'll have to make arrangements with your professors and with the dean, we have a price that will make it possible for you to go and earn some credit, according to the direction of the dean of the college.

James T. Jeremiah:

But anyway, someone said, "Aren't you afraid to go over there?" Well, not really. Wouldn't it be nice to be hijacked? Not really. But seriously, I suppose it's as safe there as it is in Philadelphia, and Chicago, and New York, and Dayton and a few other wild places. So don't let that stand in your way. Coming back to the matter of boundaries. The faculty selected as the year verse, one found in Proverbs, 23:28, "Remove not the ancient landmark, which thy fathers have set."

James T. Jeremiah:

That's customary when we have a year verse, that the president, somewhere along the lines, should bring a message on it. And this I'm doing. I practiced in the last hour, and now I'll be able to preach this time. However, we want you to think about this in relationship to its background, of course. In the 19th chapter of Deuteronomy, the word of God has another comment on this subject, a command from the Lord, "Thou shalt not remove thy neighbor's landmark, which they of old time have set, in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."

James T. Jeremiah:

God possessed the land. It was His land, He gave it to His people and He had them set landmarks. I mentioned earlier in the year, when we were talking to you, that these landmarks involved a furrow ground, marking the border. And then at each corner, there was a stone or a monument placed to indicate where the land would end and the other man's land would begin. So in the case of erosion or some destruction of the furrow, they would be still able to determine what the landmark really was.

James T. Jeremiah:

Many arguments have been fought in years gone by about landmarks, about lines. I can recall, as a boy, when my grandparents used to, in one particular occasion, with a neighbor had quite a, let's say a friendly discussion, almost a dispute, over a line. Whether a surveyor had made a mistake or not. And I'm sure that if you own property, you would like to know where your line is. If it isn't just where you think it is, why you want to find out why it isn't where it is. It was important in Israel to have these landmarks, and it was considered to be a double sin when they would change it. It was a sin against God, because He established it. It was a sin against one's neighbor, because it would be bringing to pass against the neighbor a crime that should not have been committed. Although the landmarks might

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disappear by erosion or they might be neglected, but God made a very strong statement concerning their destruction secretly or by force. These landmarks were important to Israel.

James T. Jeremiah:

Now there are landmarks that you and I should observe too. And I want to think with you this morning about the landmarks in three God-established institutions, or three of God's purchased possessions. Maybe I should put it that way, three of God's purchased possessions. Since this is the college year verse, it seems to me that it's appropriate that first of all, we talk about the Christian college. What are the landmarks of a Christian college? And what can be done and what may be done to remove them, destroy them, secretly or otherwise.

James T. Jeremiah:

Now in the word of God, in Second Timothy, 2:2, the apostle talks about four generations of people involved in education and training. He speaks about the things that Timothy heard. He should commit to faithful men, who should it press on to teach others also. You have Paul involved here. You have Timothy to whom he spoke, and those that Timothy would teach, and those that Timothy taught, would teach. You have four generations involved in this matter of training and education for those who were to serve the Lord. Now, when we think about Cedarville College, some of us have been around here long enough to know that God established it. It belongs to him. We've seen him work in a miraculous way in so many instances. I've observed what has happened. I think back to the days when we were considering this property and taking it as a gift from friends who had an interest in furthering education.

James T. Jeremiah:

Some of us remember many times hearing Dr. George Milner tell about his experience in a devotional time, when God gave him some verses. He was chairman of the board of trustees at that time, and some of them deal with directing us in selecting a place to pitch our tents. Another one speaks about the Lord going before to do the battle. If you want to know what those verses are, if you want to know the history of how we believe God has established this institution, go to the bookstore and buy Dr. McDonald's book and read it. No charge Dr. McDonald, this is without commission, but you ought to read it, if you haven't. It has an interesting story for every Cedarvillian, and other kinds of people too. Read it and see what God has done.

James T. Jeremiah:

This is God's school. God's gift, God's possession. Now you may not believe that. You may not agree with that, but your disagreement doesn't change the facts. It's still true. If it had not been through the Hand of God, to begin where this school would not have been here. Second place, it would never have been maintained. And I think frankly, that's the greatest endowment we can have. God help us if we ever get to the place where our competence is going to be in men, instead of him, we're in trouble.

James T. Jeremiah:

What are the landmarks of a Christian college? Certainly not its affiliation with the church. There are a lot of so-called Christian colleges affiliated with denominations that are no longer Christian. They're not as Christian as some of the liberals and the other kind of schools. They've long since gone beyond that. By the way, the standards of Cedarville College are our own. They're not some standards that are brought to bear upon us by churches, or a church. May God help us to maintain them that way.

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James T. Jeremiah:

The real landmarks, I think, are our purposes and our doctrinal position, or maybe I should put it the other way around? Our doctrinal stand and our purpose. And these are vitally important. If they change, the landmarks are removed, no one will longer know where we are, and where we're going and why we're in business. You young people will soon, sooner than you think, be graduating, leaving this institution, going out into the world in places of leadership. It'll be your responsibility. Not some of those of us who have been around here a while, because we won't longer be here. It'll be your responsibility to see that these landmarks are maintained.

James T. Jeremiah:

Now the question may come, how can they be removed? Well, there are three reasons, three ways, I'd like to suggest as possibilities. One way the landmarks may be removed, is by simply being indifferent to the convictions held by the school. Just indifferent, not necessarily in opposition to, but just indifferent to the convictions of the institution. I think I can speak for many pastors, when I say that the thing that breaks the heart of God's servants today, is not opposition, it's indifference. And the thing that disturbs me on occasion, is not opposition to what we believe. It's indifference to it.

James T. Jeremiah:

Now, the word of God and the testimony of Jesus Christ is this model, but we could have the motto engraved in stone, as it is out in front of the entrance way, and be as far removed from the principle of that as it's possible to get. Young people, God expects us to have a reason for the hope that is within us. Don't get caught up in the stream that's flowing down the world today. That says, "Don't worry about convictions, just be sincere and kind and good and brave and cheerful and reverent. Be a good boy scout."

James T. Jeremiah:

There is a lot involved in it besides sincerity. God help us to be sincere, but there's more involved in it than that. Have some convictions, base them upon the Scriptures. Not simply what somebody tells you, what you read in the word of God. If all you have is conviction by proxy, you won't have it very long, because the next fellow that comes along with a logical conclusion, you'll swallow it as easily as you the first time. But indifference to convictions on the part of a great number of people can help to remove the landmark.

James T. Jeremiah:

There's another one. Another thing that can help remove the landmark, is infiltration into the curriculum of the school. Now I want to say something that I say sincerely, because I mean it with all my heart, I believe that God has placed in this college, Godly men and women on the faculty. I have high respect for all of them. I believe that they are seeking not only to do the best possible piece of work they can in the job that they have been given by the Lord, but I believe they hold convictions and they seek by the Grace of God to impart what they believe. My comments at this particular time are not made in any derogatory sense of the faculty. It is commending them.

James T. Jeremiah:

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But nonetheless, I think, as I speak about myself. I think we periodically need to be reminded that what happened to others can happen to us. What has happened in many of these schools is that slowly, but surely, liberalism, false teaching, denial of the authority of the Scriptures has crept in to the curriculum, to the teaching. The great responsibility of the soundness of this institution rests in the classroom behind the desk where that teacher sits. I challenge you faculty members by the Grace of God, ask the Lord daily for Grace to be true to the Book. Schools have gone down the drain to spiritual oblivion, Biblical conviction because of infiltration. The Word of God says in Jude 4, "That men crept in unawares." This is what made the apostasy. And it's a sad thing that's happened. Infiltration into the curriculum.

James T. Jeremiah:

Now, another thing that'll remove the landmark is identification with its contemporaries. Three things, indifference to its convictions, infiltration into its curriculum, identification with its contemporaries. There's a great pressure today for every college to be like everybody else's college. There's a pressure today in education, if you don't measure up to what some group of people think, and follow every little detail in what they put, especially if it's liberal, that you haven't made it. There's no single solitary one of us in this place, that does not want and does not seek accreditation. We believe it can be had within the realm of the convictions we hold. But if it can't be, may God give us enough grace and conviction to say, "We will not conform to the contemporaries in order to get the honor that the man of the world wants to give."

James T. Jeremiah:

A good many colleges, Christian colleges have gone down the road to ruin, because of a proud ambition to be like the contemporary. And when that happens, the landmarks are gone. We no longer have what men sweat blood to get. It was considered to be a very disgraceful thing for a neighbor to remove Israel's landmark. It's a disgraceful dishonest thing for anyone to remove the landmark established in the realm of biblical conviction. I say to myself, "Well, that can never happen here," but I must not say that to myself. I must not say that to you. It can. They say, "Well, how do you know it can?" Because it has in days gone by, in other places.

James T. Jeremiah:

Originally this institution in 1887, was chartered for the very thing we're doing today. Do you know that? The very thing. But as time went on, the days went on, you read the history, you'll discover that the purposes for which it was established in 1887, finally drifted to something else. Thank God He has brought it to its original purpose. May God help us to keep it that way. Say, "Well, it can't happen." It has happened.

James T. Jeremiah:

I like to read the story of early American history, I'm particularly interested in what happened with regard to Harvard. I went through Harvard, you know, one day, a quick trip. I shouldn't even use that word today, I guess, trip. Anyhow, when the colonists came, according to a pamphlet published in 1643 entitled, *The New England's First Fruits*, we had this statement, "After God had carried us safe to New England. And we had built our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked

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after, was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present minister shall lie on the dust."

James T. Jeremiah:

Now this was the purpose and the background of the founding of Harvard. John Harvard bequeathed half of his income, gave his library. So it was called Harvard College, or it became Harvard University. It was located in Cambridge, the city, Cambridge was named incidentally after the university in England, because so many of the people living there had gone there to the university. The college was founded for the very reason that we were founded. The very reason Christian colleges were founded. They elected Henry Dunster to be president of that institution. He read his Bible like all presidents ought to do. As he read his Bible, became convinced that infant baptism was not scriptural. And he took a stand against it, and they fired him. They didn't want him around anymore because he changed his ways, but they had a twinge of conscience. So when they built the new administration building at Harvard, guess where they put it? On Dunster street, that ought to help relieve their conscience.

James T. Jeremiah:

But what happened? Not very long after Harvard had been in business, training the ministry so that when the older preachers had been lying in the dust, they'd have new ones, better trained. Not long after that, Cotton Mather became one of the founders of Yale. Why did they found Yale? Because Harvard had been liberal and they had to found something to take over. Now you can come to your own conclusions as to where Yale has gone, but at least that was the reason it was founded.

James T. Jeremiah:

In the city of Chicago, many years ago, University of Chicago was founded. It was endowed in great measure by the millions, some of the wealth of the Rockefellers. It was founded, at least the theological seminary, was founded in order to train preachers. To go out and serve God in churches and the mission field. In 1913, the Northern Baptist Seminary was founded. Why? Because the Chicago Divinity School had gone liberal. And again, you can draw your own conclusions as to the conclusions now, Northern Baptist Seminary that's your conclusion that you'll draw.

James T. Jeremiah:

I sat in a class some years ago and heard a man, who taught in what had been an outstanding Christian seminary, Christian college, and with tears in his voice and almost tears in his eyes, he said this, "I served for 20 years in this school." And I use his words, "I lived to see it raped." Somebody removed the landmarks. Somebody decided it was no longer necessary to believe what they believed in the early days, and it was gone. Out in the Midwest, I visited a theological seminary that was established some years ago. It's not in Chicago, it's farther west. And I was amazed, beautiful buildings, all kinds of library facilities, but 50 students. As I walked around and talked to some of them, I was convinced of one thing, that was 50 more students than they should have had. It had gone, landmarks.

James T. Jeremiah:

Now this expectation of the scripture that says, "Remove not the ancient landmarks," does not have any thought in mind of saying to you as a Christian, "Let's not grow in grace, but be stagnant." That isn't what it says. [inaudible], as people who should be studying and interested in acquiring knowledge and going after truth saying, "Wow, we've arrived now." No, that isn't what it means. I'm convinced, young

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people, that Christians have the truth of God's Word and ought not to be afraid of truth anywhere. I'm not talking about somebody's definition of it. I'm talking about truth.

James T. Jeremiah:

But I am concerned that in the days in which we live, with the pressures that are being brought against the children of God, that we unite our hearts in prayer and dedication that this institution will not lose its landmarks. Now, I had in mind talking about two other things, and I'll briefly mention them. You see, this is what happens when you preach early and then you preach late. You catch up a little bit on the way. Since I don't use a manuscript, I don't know what the rhyme will say the second time, it hasn't been the same.

James T. Jeremiah:

Anyway, there's another area that I think is important that we ought to consider related to this. That is the matter of the local church. Now God established the local church. Let's not forget that. Fact of the matter is, the Bible says Christ died for it. "Oh," you say, "I thought he died for the invisible church." He died for sinners, and the theologians can straighten up the limitation of the atonement here. But the Word of God says Acts 20:28, "The flock, which he has purchased with his own blood," that lends dignity to a local church to know that God died for that, God's son died for that flock. There are certain landmarks that are to be observed in a local church, such as the authority of Scripture, believers' baptism regenerated membership, the autonomy of the local church, the priest and the believers, a number of other things.

James T. Jeremiah:

We are living in a day when there are attacks to remove the ancient landmarks, my friend. Did you ever hear anybody say the church has failed? So they look at some dead old, religious mausoleum that hasn't had enough life in a long time. And they put every church in that mausoleum, and they say, "They've all failed." No, they haven't. God's churches don't fail. I'm disturbed when I think of people who are saying, and they're not all non-Christians, and they're not all non-fundamentalists, who are saying, "The church has failed. So now we're going to succeed in a Bible class. Let's go out somewhere where we can be by ourselves, and everybody take a Bible and we sit down and we read a verse. What's that verse say to you and what's that verse say to you?" When you get through it, nobody knows what to say to anybody.

James T. Jeremiah:

I'm not arguing against Bible classes, the Lord forbid. But I am saying there is nothing in all this world that takes the place of a local church to do God's business. And you better remember that young people, because if you get out of this place and go out in the world and all you do is drift without identification in serving God in a local church, you won't go in grace, and you might as well face it. You can be silent to these landmarks and remove them. You can continue to be part of the problem and remove them. You can be indifferent to the powerlessness that exists sometimes, and let it drift. A friend of mine said he went to church and all five people came pouring into the evening service. Not a big crowd. Five came in because nobody went out.

James T. Jeremiah:

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We can tolerate its enemies. We can cooperate with the apostasy, remove the landmarks. And oh, my dear friend, we need in this day to recognize that apostasy is a reality and we cannot close our eyes to it. We have to face it, not cooperate with it. Some of you listening may be in churches that are related to the apostate World Council of Churches. If you are, you're a part of it. You can't argue that your sound in the faith. If you're in it, you're in it.

James T. Jeremiah:

It's about as sensible to argue that way, as it is to the man who kicks his mother-in-law down the backstairs while being married to his wife. You're a part of it. This apostasy is not going to go away. Don't just think you can close your eyes, and sometime wake up and the millennium is here. There a few things coming to the pass before the millennium. Landmarks in the local church.

James T. Jeremiah:

Now it's important that we observe that there are landmarks in the individual Christian that must be protected too. We're God's property. Twice in Corinthians, once in 6:20, once in 7:23, First Corinthians, God through the Apostle Paul says, "Ye are bought with a price." What's that mean? That means I don't belong to myself. That means I've no right to direct my life, and tell me where I'm going. That means I have no right to determine what I'm going to do. Listen to me, young man, young woman, you're in a Christian college, in a Christian environment. Every single solitary one of you must face this. Does God want me in His service? I'm not saying now that He wants you to preach. I'm not saying He wants you to the mission field. I am saying that every one of us, somewhere along the line must face this. If He doesn't want us there, He'll make it known. If He wants us there, He'll make it known.

James T. Jeremiah:

Out yonder, there are mission fields that are unmanned. There are pastorates that are not pastored. There are Christian teaching opportunities where there is no teacher. If your objective in life is to get a college education in order that you may become more involved in the income bracket, and all you're interested in is having a degree that you might have standing and not serve God, the landmarks are already beginning to deteriorate. How does it come about? By prayerlessness, by neglect of the Scriptures. You can't read the Bible without getting convicted. By indifference to serve. I was delighted when I heard our director of Christian Service say, that when you students registered, out of 961 students, there are very few people, a small minority in comparison, who did not want to do Christian work. That thrilled me to the very soul.

James T. Jeremiah:

I am concerned about the minority. I wondered where you back slid? What happened to your life? Why you decided you didn't have any responsibility to God. God help you, friend, you're the loser. There isn't anything in all the world quite like getting saved, first of all, and serving God, secondly. If you're saved, and not serving, you're unhappy. Probably backslidden in heart and feeling sorry for yourself, and criticizing everybody under the sun, and blaming the preacher, and blaming the teacher, and blaming the school, blaming your father and mother, blaming your classroom, your classmates, blaming your roommate, blaming the food, blaming everything. Why don't you get to work for God, and stop blaming, huh? That's a way to ruin the landmark.

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And somebody said, "Now, I just don't like this negative preaching." Yeah, I don't care much about it myself. I don't think I'm going to have this message transcribed and printed. But on the other hand, let's find out who the negative is? Who is the negative? Listen to me, I want you to listen to who the negative is. Long ago, there was an Old Testament prophet who had a very good name. He wrote 52 chapters. Somebody wanted to know if he was related to me. I said, "Yeah, he was the founder of the British Israelites. And I'm a British Israelite." No, I better correct that one. I'm not a British Israelite in the doctrinal sense. I'm only in the ethnic sense, I guess, that's it. But they say, you know, that Jeremiah left Jerusalem and went to Judah, and went to Egypt and then they transported him to England, and he became the founder of the British Israelites. Anyway, let's forget that. That's the part of the doctrine I want you to remember.

James T. Jeremiah:

The sixth chapter of the book of Jeremiah, after telling these people about Babylon is coming. Every chapter almost, Babylon is coming, this is what the Lord said, "Stand ye in the ways and see, ask for the old paths, where is the good way? And walk therein, and ye shall find rest for your soul." That's positive. Now, who are the negative? Here are the negatives. The people who heard this, were negative, they said "We will not walk therein." So listen to me. If you hear God's Word and what it says and what you want to do, it may come to you. And it says, "I don't like negative," Brother, Sister, you're the negative. If you hear what God says and refuse to do it. Remove not the ancient landmarks.

James T. Jeremiah:

Father in heaven, we pray this morning, give each of us the grace to stand where we ought to stand, help us to stop an indifferent attitude when it comes to the matter of hating sin and evil, and standing for the Word of God. We thank Thee for these students and our faculty, and for our staff, administration, people who are serving sacrificially for the cause of Christ in a school like this. God, we pray, help us to keep our identity, help us to be willing to be different, that our Lord Jesus Christ may be honored as the consequence. We pray in Jesus' Name. Amen.