

# Ronald L. Dart Ministries



Volume 1, Issue 8

NEWSLETTER

August 2018

## Holy Days Revisited

By Ronald L. Dart

The holy days are, to me, an endless source of fascination. Every year I approach them with renewed anticipation. Long ago someone pointed out to me a simple, elegant pattern in the meaning of these days. The Passover portrays the sacrifice of Christ. The Days of Unleavened Bread remind us to put sin out of our lives. Pentecost pictures the receiving of the Holy Spirit. The Feast of Trumpets looks forward to the return of Christ and the resurrection. Atonement represents the binding of Satan and the whole world being “at one” with God. The Feast of Tabernacles looks forward to the millennium, and the eighth day pictures the “Great White Throne” judgment.

Few concepts have opened my understanding of the plan of God as this neat little sequential outline. Observed and expounded year-by-year, it has pushed our understanding forward little by little.

But there is one important error that has kept us from understanding even more: We assumed that this one-dimensional outline was all the holy days had to offer. In fact, these days represent some of God’s richest and most complex revelations.

Do you remember a toy called a kaleidoscope? A simple device composed of a cardboard tube, some mirrors, and bits of colored glass. When you held it up to the light and peered through it, the mirrors reflected and repeated the random pieces creating complex patterns of light. A simple turn of the tube dropped the pieces into a new position creating a whole new design from the same few pieces of glass. The variations were endless, and the pattern never seemed to repeat itself. I’m told some ladies used the kaleidoscope to develop original quilt patterns.

To some extent, the holy days are like that. Each time the seasons turn them over it seems I notice something I’ve never seen before. It’s not that I tear up the old quilt. It’s just that new patterns, new relationships, and new ideas present themselves year-by-year.

Failing to understand this, some people take a one-dimensional view of the holy days. When they see something new, it seems to contradict the old. Instead of seeing it as another dimension, another undiscovered facet of the same truth, they see it *supplanting* what they thought they already knew.

One man, for example, wrote to me expressing confusion about the Day of Atonement. “Why do we fast on the Day of Atonement,” he asked. “After all, Jesus Christ is our atonement. We have already been made at one with God. Why do we fast?”

At first I didn’t understand his question. Jesus stated clearly that after his departure, his servants would fast. If not on Atonement, when would we fast?

To be truthful, I found myself wondering if the fellow really believed in keeping the Day of Atonement at all. More than once I’ve encountered someone who dissembled by making a major argument out of the meaning of the day when they did not even believe in keeping the day in the first place.

But this fellow believed in keeping Atonement. He just believed that we who are at one with Christ no longer need to fast. Not only was he overlooking Jesus’ statement that his servants *would* fast, but also the fact that we keep the

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# Whose Church Is This, Anyway?

By Ronald L. Dart

I know it seems like a silly question. Everybody knows the church belongs to God. But bear with me for a few minutes while I explain.

I was chatting on the phone with a very dear friend and the subject of field churches came up. In the process of discussing churches in the area, my friend referred to a particular church as “Scott’s church” (not his real name). I had to ask if it was really Scott’s church or if it was God’s church that Scott happened to serve.

I can already hear someone say, “Come on, don’t be a nit-picker, you know what we mean.” Well, maybe I do, and maybe I don’t. We think in words, and when we speak, we use the same words we use when we think. It is just possible, you know, that your choice of words reflects the way you think about things. And you might be surprised how many people really do think in terms of “my church,” “our church,” or “his church.”

All creatures, animal and human, have a powerful territorial imperative. Swans stake out a body of water as their own and jealously guard it from intrusion. Even their own young are driven away as soon as they are able to leave. Wolves mark their territory, and their rights are generally honored by other wolves. Man doesn’t mark his territory in the same way, but still manages to establish boundaries and convey ownership. And woe be to any man who attempts to put his mark on another man’s possession.

It is odd how jealous we can be of what is ours while we carelessly put our own possessive pronoun in front of what belongs to God. Just to underline the point, let’s play a little game. Below are some Scriptures that may have been misquoted. Look up the original and see how many of them are correct.

- “I commend to you our sister who is a servant of Phoebe’s church at Cenchrea” (Romans 16:1).
- “Likewise greet Priscilla and Aquila’s church” (Romans 16:5).
- “The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, along with their church” (1 Corinthians 16:19).

- “Salute the brethren which are in Laodicea, and Nymphas, and his church” (Colossians 4:15).
- “And to our beloved Apphia, and Archippus our fellow soldier, and to your church” (Philemon 2).
- “I wrote unto Diotrephes’ church, but he would not receive us” (3 John 9).
- “These things write I unto you that you may know how you ought to behave yourself in your church” (1 Timothy 3:15).

Every one of these Scriptures is incorrectly quoted. Every one of them presents an opening for the writer to use a possessive other than God, but they don’t do it. They *never* lose sight of whose church it really is.

Would it surprise you to learn that the only person in the Bible who uses the expression “my church” is Jesus? In fact, there is not one possessive pronoun used of the church anywhere in the New Testament except those referring to God. It is not Paul’s or Peter’s or John’s church. It is *God’s* church which they are called to serve.

Consider Paul’s admonition to the Ephesian elders: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, *which He hath purchased with His own blood*” (Acts 20:28).

This is not a frivolous point I am making. The claim of ownership that God places on the church is nothing to be taken lightly. He is not staking a claim upon property for which he has not paid and to which he has no right. Nor did he merely pay for it in cash or trade. He paid for it in blood—his own blood.

I wonder how much of the bickering that goes on in churches arises directly from forgetting whose church it is. Why should people fight over something that belongs to neither of them? Oddly enough, it is when a church begins to gather assets that the problem heats up. Who owns the chairs, the PA system, the piano, the building? If these things belong to the church, don’t they belong to God? Then why do mere mortals grasp for them?

I don’t have an answer to all church problems, but I do have a starting point. We can all stop speaking of the church as though it belonged to anyone except God.

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## Radio Update—The Benin Republic Situation

Thanks to the generosity and kindness of *Born to Win* supporters, Mr. Michael Porter is currently securing radio time for the next two years and planning more speaking trips to encourage the brethren that have been reached there. Mr. Porter will send us a full update early in August (see the September newsletter).

Thank you again for all you have done to support these brothers and sisters in Christ.

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Lord's Supper every year. After all, Jesus is our *Passover* and we still observe that. Why not Atonement?

But as the Day of Atonement approached this year, I reviewed in my mind again the man's question. Why *do* we fast on the Day of Atonement?

There is an important, fundamental difference between Passover and the Day of Atonement. Paul told the Corinthians that as often as we eat the bread and drink the wine of the Lord's Supper, we do show forth the Lord's death till he come. What the Passover is about is Christ's death. The Day of Atonement, on the other hand, is about our being made "at one" with God.

"But," one may ask, "doesn't Christ's sacrifice make us 'at one' with God? If it does, then why isn't everyone 'at one' with God?" Is the sacrifice of Christ all-sufficient for your salvation? If so, then why isn't everyone saved?

The answer to these questions is simple enough. Everyone isn't saved or "at one" with God because not everyone has responded to the Gospel.

Are we then saying that there is something other than Christ's sacrifice required for salvation? It would seem so. In fact, two things are required if we are to be made "at one" with God: Christ's sacrifice and our response.

On the Day of Pentecost when Peter made his first presentation of the Gospel, the men who heard about Jesus' sacrifice replied to Peter and the other apostles, "Men and brethren, what shall we do?" They plainly realized that Jesus' death was only half of the equation.

Peter's answer is simple: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit" (Acts 2:38).

The Passover, on one hand, pictures Christ's sacrifice—his death in our place. There is absolutely nothing we can do. Jesus Christ did it all for us.

But on the other side of the equation there are some things we're expected to do. Initially, Peter spoke of it as repentance and baptism.

Paul approached the subject from a slightly different angle. Referring to the "righteousness of faith," he asked which of us ascended into heaven to bring Christ down, or which of us ascended into the grave to bring Christ up (Romans 10:6-7). He concludes that we had nothing whatever to do with accomplishing *Christ's* mission.

But he concludes that there are at least two things we must do if we are to achieve salvation, "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).

Unless we believe, repent, confess, and are baptized, we are not saved. Jesus' sacrifice *alone* is not sufficient. It requires a response on our part.

It is quite true, then, to note that the Passover pictures the sacrifice of Christ—Jesus Christ is our Passover. There is, however, a *response* required from us that *is not pictured in the Passover itself*.

When we look at the Day of Atonement, we see a strong correlation between its ceremony and the response of the repentant sinner. The Day of Atonement involves fasting (Leviticus 23:26-32), which is an outward sign of our remorse and our repentance of our sins. Of old, fasting was the commonly-accepted means of expressing humiliation, mourning, and repentance. The full priestly ceremony of the Day of Atonement is described in chapter 16 of Leviticus, where we find that the confession of sin plays an important role in the atonement process (Leviticus 16:20-22). Washing, an obvious corollary of baptism, is also prominent in the ceremony of the Day of Atonement (Leviticus 16:4, 24, 26).

The writer of Hebrews comments extensively on the Day of Atonement in chapters 9 and 10. Having drawn the full analogy with much meaning for Christians, Paul says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22-23). He is referring to the sprinkling of blood and washing of water mentioned in the service of the Day of Atonement. His analogy is of Christ's blood and the water of baptism.

So there is a powerful connection between the Passover and the Day of Atonement, but they are still very different in meaning.

### The Last Great Day

We have elsewhere noted the similarity between Pentecost and its prophecies of the Day of the Lord (Acts 2:14-21) on the one hand, and the Feast of Trumpets which *plainly* looks forward to the Day of the Lord on the other. Then, if we peer closely at Pentecost, turning the kaleidoscope slightly, we see yet another interesting comparison. In his

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sermon on Pentecost, Peter explained that the pouring out of the Holy Spirit on that day was a fulfillment of that which was spoken by the prophet Joel, “It shall come to pass in the last days, saith God, I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams: and on my servants and on my handmaids I will pour out in those days of my spirit; and they shall prophesy.”

Compare this with Jesus’ pronouncement made on “the last day, that great day of the Feast,” when Jesus stood in the temple and cried, saying “If any man thirst, let him come to me, and drink. He that believeth on me,

as the scripture has said, out of his belly shall flow rivers of living water. But this spoke He of the spirit, which they that believe on Him should receive” (John 7:37-39).

Jesus was quoting from Isaiah 55:1. What Jesus was saying to his disciples is that not only are we to receive the Holy Spirit, but having received it, we can become a *source*: “He that believeth on me, as the scripture hath said, out of *his* belly shall flow rivers of living water.”

None of this is intended to supplant our traditional exposition of the meaning of the days. The holy days plainly outline the plan of God—the Gospel. But if we are to understand the depth of the riches of God’s plan for us, the holy days should be revisited again and again.

*NOTE: Begin revisiting the holy days by ordering your free copy of Ron Dart’s sermon, Why the Holy Days?.*

## New CEM General Manager

We are excited about an addition to the CEM team—Blake Silverstein as our new General Manager. He is a native Texan from Manvel, a small rural town just south of Houston. Before coming to work at CEM he owned a small construction company focused on renovations and remodeling services in the Houston area, a company that was able to donate time and work to help many families rebuild after hurricane Harvey.

Blake is married to Tracy and the father of a young toddler, Jeremiah. They spend most days chasing little Jeremiah and keeping him out of trouble. Tracy works in commercial operations for Fox Sports Southwest. They attend church in Katy, Texas at the Katy Christian Fellowship, which is pastored by Mr. George Crow.

Blake lost his father at the age of one but was blessed to live near his grandfather, William Dwight Cavin, who helped raise Blake. They spent most summers fishing and though they did not talk much about religion on those trips, Blake always knew they fished on Sundays not Saturdays. He was doubly blessed when his mother married his stepfather, John Fullbright, a longtime CGI member and Sabbatarian. W.D. Cavin and John were prominent role models in his life, and he was honored to give his grandfather’s eulogy when he passed away in 2013.

After listening to the *Born to Win* radio series and many of Ron Dart’s sermons, he found himself inquiring more about his deeper purpose in God’s plan. Not knowing where it would lead, he attended church

with his stepfather, and sometime later at the Common Faith Network Feast site in Destin, Florida he was baptized by George Crow and Terry Post. Blake recalls, “I still remember it like it was yesterday. There were these dark black clouds and a bad storm causing the Gulf of Mexico to thrash restlessly, and just before a peal of lightening ripped through the sky, Mr. Crow leaned over and said, ‘You sure you want to do this?’ to which I replied, ‘Worst case we get zapped and come to in the kingdom of God!’”

He looks forward to leading our team as we fulfill the mission of CEM. Blake’s plans include assisting the staff in putting the *Born to Win* radio series into modern platforms like Facebook, Twitter, and other online resources over the next few weeks as well as continuing to keep the promise to serve the public and individual Christians of every kind through the ministry of Ronald L. Dart.

Blake truly understands the value of Ron’s ministry and the impact it can have on a life—as he put it in our first staff meeting, “Without Ron’s teaching I wouldn’t be a baptized Christian right now.”

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*That the man of God may be proficient and equipped for every good work.*

# September Scripture Writing Plan

We encourage you to read each day's scripture and then write it down in a notebook, a journal, on index cards, in a text message or whatever method you know works best for you. If you can't write it down, consider speaking the scripture and recording it on your cell phone or voice recorder. Our goal is to have read and written down a minimum of 365 scriptures by the end of 2018. Let's do this and see the value it brings to our lives.



September 1	James 1:17	September 11	Jeremiah 6:16	September 21	Psalms 65:4
September 2	1 Peter 3:13	September 12	Matthew 12:35	September 22	Romans 12:21
September 3	1 Thessalonians 5:21	September 13	Micah 6:8	September 23	Romans 12:9
September 4	1 Timothy 6:18	September 14	Psalms 100:5	September 24	Romans 15:14
September 5	2 Corinthians 9:8	September 15	Psalms 23:6	September 25	Romans 3:10-12
September 6	Acts 10:38	September 16	Psalms 25:7	September 26	Romans 7:12
September 7	Ephesians 4:29	September 17	Psalms 27:13	September 27	Romans 8:28
September 8	Ephesians 5:9	September 18	Psalms 31:19	September 28	Titus 2:14
September 9	Galatians 6:10	September 19	Psalms 34:8	September 29	Titus 3:4
September 10	James 3:13	September 20	Psalms 37:3	September 30	Titus 3:8-10

## CEM Mission Statement

Christian Educational Ministries (CEM) was founded in November 1995 by Ron and Allie Dart as an independent, non-denominational ministry to serve the public and individual Christians of every kind through the ministry of Ronald L. Dart. Mr. Dart, an ordained minister and evangelist, has served God through hundreds of sermons, broadcasts, Bible Studies, and books—bringing clarity and simplicity to topics.

CEM promotes Ron Dart's radio ministry, *Born to Win*, which is heard from coast-to-coast. His clear, conversational, and inviting style can be heard the world over. The *Born to Win* website, [www.borntowin.net](http://www.borntowin.net), features more than 1000 of Mr. Dart's timeless sermons and studies at any one time.

Our mission is:

- First, to share the Gospel of Jesus Christ to the world. (Matthew 28).
- Second, to teach the disciples of Jesus Christ so that they may be “proficient and equipped for every good work.” (2 Timothy 3:17).
- Third, to teach and train this generation and the next with studies and programs focused on youth, through the Dart's special passion, Youth Educational Adventures (YEA). (Deuteronomy 11:19, Proverbs 22:6).
- Fourth, to bring God's people closer together, through cooperative efforts wherever they may be. (2 Corinthians 5:18).

To this end, we teach the Bible and its Truth, with a goal of helping people make their own lives work while they are a positive influence and blessing to those around them. Follow Mr. Dart and CEM at [www.borntowin.net](http://www.borntowin.net), Facebook, YouTube, and other media.

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### *Born to Win*

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## Why the Holy Days? - FREE CD

The holy days mean more to the Christian than they ever did to the Jews. They have a historical meaning, a prophetic meaning, a Christological meaning, and salvational meaning that supersedes whatever meaning it had for the Jews. In this outstanding message, Ron Dart answers why a Christian should observe the holy days and also explains verses that are used to dismiss the holy days, such as Colossians 2:16-17.

## Christian Holy Days - FREE Bible Study

The observance of holy days, or holidays, is deeply entrenched in every form of the Christian religion. Where do these days come from? Are Christmas and Easter mentioned in the Bible? What holy days, or festivals, if any, did the early Christian church observe? The answers may surprise you. In this *free* Bible Study lesson, you will carefully examine the biblical record that has to do with the observance of days. This works well for individual or group Bible study.

## Fall Feasts Revisited - CD Album

The holy days plainly outline the plan of God—the Gospel. They are commanded; they are God's feasts. Jesus kept these days, the early church kept them, and we keep them because they are the days of God. This *NEW* collection of Ron Dart sermons can help us deepen our understanding of these days and the riches of God's plan for us. This 10 disc album includes *The Great Trumpet*, *If We Miss Them Now*, *Where Is Home?*, *The Times of Abijah*, *Camp Crisis*, and more. Order your copy as soon as possible so you will have it for your 2018 holy day season. Only \$12.95.



## 2018 Holy Day Reminder:

- \* Feast of Trumpets, September 10      \* Day of Atonement, September 19
- \* Feast of Tabernacles, September 24-30      \* Last Great Day, October 1

**If you need messages for your in-home fellowship or church please call and request them ASAP!**

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Christian Holy Days Bible Study	BC10	Free		\$0.00
Fall Feasts Revisited	FFRSC	\$12.95		\$
Thank you very much for your donation.				\$

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