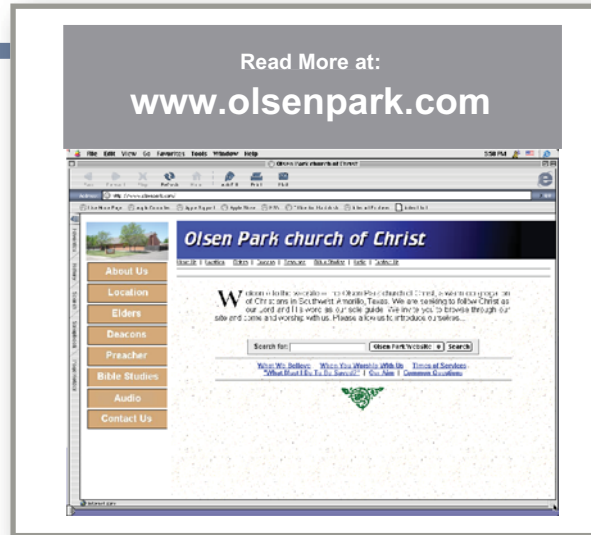


longer shall there be utter destruction (*cherem*), but Jerusalem shall be safely inhabited” (Zechariah 14:11).

When a person obeys the gospel they are set apart unto God as “saints” (Colossians 1:12). We are offered as a “living sacrifice” (Romans 12:1), wholly the possession of the one who purchased us with His own blood (Acts 20:28). As a result, in truth, “**you are not your own**” (I Corinthians 6:19) but “**you were bought at a price**” (I Corinthians 6:20). The Christian is a “devoted thing.” That means that our life, our will,

our choices, and our liberty must be wholly surrendered to the Lord. We are His. Yet, as His possession we must yield to His word, lest we as “devoted things” ourselves become “things doomed to destruction.”

By Kyle Pope



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# Faithful Sayings

## Olsen Park Church of Christ

4700 Andrews Avenue Amarillo, Texas 79106  
(806) 352-2809

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### Services

Sunday: 9:30 a.m.  
10:20 a.m.  
6:00 p.m.  
Wednesday: 7:00 p.m.

#### Elders:

Ken Ford  
Charles Kelley  
Pat Ledbetter

#### Deacons:

Dean Bowers  
Eddie Cook  
Bill Davis  
Pat Goguen  
Neil Ledbetter  
Jeff Nunn  
Fred Perez  
Rusty Scott

#### Evangelist:

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## "Devoted Things"

The Law of Moses taught an important principle which underlies a number of significant events in the Old Testament and sets the stage for doctrines that are a part of the gospel. Under the Law of Moses either God or man could set aside something to be considered “a devoted thing.” Leviticus 27:28, 29 taught: “...no devoted offering that a man may devote to the LORD of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted offering is most holy to the LORD” (Leviticus 27:28, NKJV). Such things were to be wholly given over to the Lord. A redemption price could not buy back the thing or animal. They were completely surrendered and sacrificed. In the case of people that God chose to punish with destruction, the Law taught: “No person under the ban, who may

**become doomed to destruction among men, shall be redeemed, but shall surely be put to death**” (Leviticus 27:29). The use of the Hebrew verb *charam* translated “may devote” and “doomed to destruction” and its noun *cherem* translated “devoted thing” and “person under the ban” in these verses show the application of this principle.

The Law demanded that someone who sacrificed to another god was **“to be utterly destroyed [charam]”** (Exodus 22:20). An



Ruins of the ancient city of Jericho

Israelite city that drew other Israelites away to worship other gods was to be “utterly destroyed” and all of his goods were to be burned (Deuteronomy 13:12-18). When the Lord delivered Canaan into the hands of the Israelites, the inhabitants of the land were considered “devoted” to the Lord. Israel was to **“conquer them and utterly destroy (*charam*) them”** (Deuteronomy 7:2). Jericho was an early example of this. It was to be **“doomed...to destruction (*cherem*)”** (Joshua 6:17). The people were warned, **“...by all means abstain from the accursed things (*cherem*), lest you become accursed (*charam*) when you take of the accursed things (*cherem*), and make the camp of Israel a curse (*cherem*), and trouble it.”** (Joshua 6:18). This was Achan’s sin. He took of the spoil of Jericho and became “accursed” himself.

After Israel inhabited Canaan, when Jabesh Gilead refused to assist their brethren in the battle against the Benjaminites, Israel was commanded, **“...this is the thing that you shall do: you shall utterly destroy (*charam*) every male, and every woman who has known a man intimately.”** (Judges 21:11). Saul is commanded to treat Amalek as a “devoted thing.” He is told, **“...go and attack Amalek, and utterly destroy (*charam*) all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey”** (I Samuel 15:3). When he fails to do this and spares the king and the best of the flocks, he is rejected as king of Israel (I Samuel 15:23). Years later Ahab, by making a treaty with Ben-Hadad, whom the Lord opposed, is said to have **“let slip out of your hand a man**



Alley in the old section of the Syrian city of Damascus

**whom I appointed to utter destruction (*charam*), therefore your life shall go for his life, and your people for his people”** (I Kings 20:42). In other words, Ahab becomes “a devoted thing” by taking a “devoted thing.” Finally, Judah itself, because of her unfaithfulness, is told that Babylon will come and **“utterly destroy (*charam*)”** her and the nations around her (Jeremiah 25:9). It is only after the exile that the time is promised when Jerusalem is promised that, **“the people shall dwell in it; And no**