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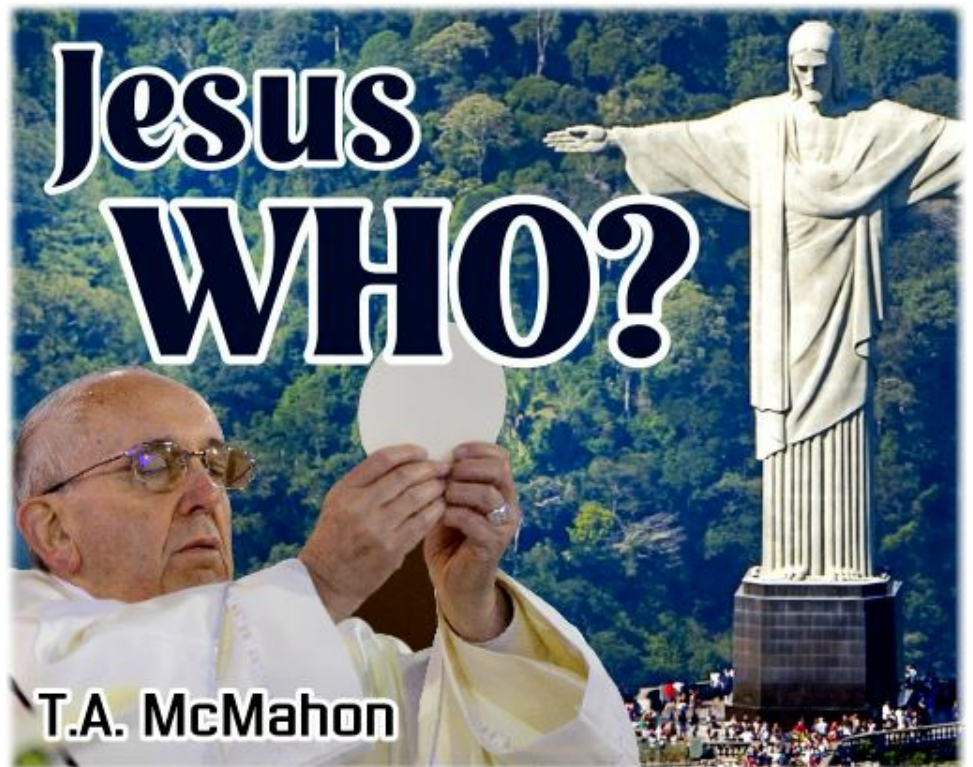
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Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. **2 Corinthians:11:1-4.**

*And [Jesus] saith unto them, But whom say ye that I am? **Mark:8:29.***

"Brother, I'm not interested in any of your divisive doctrinal talk. All I care about is knowing that a person loves Jesus. If someone tells me that, no matter what church he goes to, he's my brother in Christ!" It didn't seem like the right time or place to get into an argument with this individual. Nevertheless, I felt compelled at least to get a question in before the conversation ended. "When you talk with someone who tells you he loves Jesus, do you ever ask that person, 'Jesus who?'"

After quick thought the elderly gentleman let me know that he would never ask such a question. "It wouldn't be loving."

Whenever I visit friends in Pennsylvania, there is a man whom I make it a point to see. He is a joy to be with, one of the friendliest men I know. Though a committed Muslim, he regards himself as an ecumenist. He's proud of the fact that he shares some of the beliefs of both Jews and Christians. Occasionally he attends a Presbyterian church with my friends and truly enjoys the experience and their fellowship.

Once in a restaurant he was expressing to me and our Christian friends his love for Jesus. He ended his proclamation with these words: "If I could tear away my flesh so that all of you could see deep into my heart, you would know how much I love Jesus." The emotions that filled his every word were stunning; it's uncommon to hear such a devout declaration, even in Christian circles.

Getting back to my boysenberry pie, I felt good about my friend's expression of love when a nagging thought hit me: *Jesus who?* A brief mental skirmish took place over whether or not to ask such a question. My words, however, came out before my mind had settled the issue. "Tell me about the Jesus you love."

My Muslim friend didn't hesitate: "He's the same one you love." Before I got "doctrinal" with my friend, I thought I should try to show him why it was important to make sure we were talking about the same Jesus.

I used his neighbor, who is a great friend to both of us, as an example. He and I really love the guy. After agreeing on our mutual feelings, I began to give a description of our common friend's physical attributes: "He's 5'6"; he's completely bald; he weighs 320 pounds; he wears a ring in his left nostril." Actually, I didn't get quite that far before objections were made. "Wait a minute... he's easily over 6'4", I wish I had all his hair, and he's the thinnest man I know!" My friend added that it was obvious that we weren't talking about the same person. "Does it matter?" I asked. He gave me an incredulous look. "Of course it does! I don't have a neighbor fitting your description. You may know someone *else* like that, but it's not *my* good friend and neighbor." I pointed out that if I truly believed the description I'd just given, then we couldn't possibly be friends with the same person. He agreed.

What followed was my description of the Jesus I knew. "He was crucified and died on the cross for my sins. Did the Jesus you know do that?"

"No, Allah took him to heaven before the crucifixion. Judas died on the cross."

"The Jesus I know is God himself, who became a man. Is that your Jesus?"

He shook his head. "No, Allah alone is God. Jesus was a great prophet, but just a man." The discussion went on to many other characteristics the Bible ascribes to Jesus. In almost every case, my Muslim friend had a different perspective. Though he remained convinced that he held the correct view, the fact that our contradictory convictions couldn't be reconciled seemed to dampen his zeal for proclaiming his love for Jesus.

Some may see my questioning as unloving—as proof of the divisiveness of arguing over doctrines. I see it as trying to clear the way for my friend to have a genuine relationship with the only true Savior, our Lord Jesus Christ—not someone he or other men have wittingly or unwittingly imagined or devised.

Quite simply, doctrines are teachings. They are either true or false. A true doctrine cannot be divisive in a harmful way; that characteristic applies only to false teachings. "Now I beseech you, brethren, mark them which cause divisions and offences *contrary to the doctrine* which ye have learned; and avoid them" (**Romans 16:17**; also **Romans 2:8-9**).

Jesus, who is the Truth, can only be known in *truth* and by those who seek the truth (**Jn:14:6**; 18:37; **2 Thes:2:13**; Deut 4:29). Christ himself caused *division* (**Mat:10:35**; **Jn:7:35**; 9:16;10:19), division between truth and error (Lk: 12:51).

"Jesus who?" is a pivotal question for every believer in Christ. We should first of all ask it of ourselves, testing our own beliefs about Jesus (**2 Cor:13:5**; **1 Thes:5:21**).

Misunderstandings about Him inevitably become obstructions in our relationship with Him. The question also may be vital in our fellowshiping with those who claim to be Christians. On a brief airline flight recently, a friend of mine was concerned enough to ask the person next to him some crucial questions about his relationship with Jesus. Although the young man professed to have been a Christian for four years or so and participated in a Christian fellowship for professional athletes, he didn't really know Jesus nor did he understand the gospel of salvation. My friend led him to the Lord before the plane landed.

All too often, phrases similar to "we stand together with anyone who names the name of Christ" are emotionally charged coverings for ecumenical agendas. The fear of destroying unity plagues those who take seriously such unbiblical propaganda, even to the point of discouraging any vestige of interest in contending for the faith. Astonishingly, "Christian unity" now includes co-laboring for the moral good of society with cults "that name the name of Jesus."

The cults' teachings about Jesus include every unscriptural idea imaginable. The "Jesus Christ" of Latter-Day Saints, for example, couldn't be further removed from the Jesus of the Bible. The Jesus invented by Joseph Smith and after whom he named his church is the first *spirit child* of Elohim, just as all humans, angels, and demons are spirit children of Elohim. This Mormon Jesus became flesh through physical intercourse between Elohim (God the Father who has a physical body) and the Virgin Mary.

Their Jesus is the half-brother of Lucifer. He came to earth to become a god. His sacrificial death gives immortality to every creature (including animals) at the Resurrection. However, whether an individual creature spends eternity in hell or in one of three heavens is totally up to his or her (or its) performance.

The Jesus Christ of the mind-science cults (Christian Science, Religious Science, Unity School of Christianity, etc.) is no different from any other human being. "Christ" is a spiritual idea of God and not a person. Jesus neither suffered nor died for mankind's sins because sin doesn't exist. Rather, he helped humanity to cease from believing that sin and death have any reality. That is "salvation" in so-called Christian Science.

Jehovah's Witnesses also love Jesus, but not the Jesus of the Bible. Before their Jesus was born on earth he was Michael the Archangel. He is *a god*, but not Jehovah God. When their Jesus became a man he ceased to be a god. There was no physical resurrection of the JW Jesus; Jehovah raised his spirit body, hid his physical remains, and now, once again, Jesus exists as an angel called Michael. The Bible promises that when a believer in our Lord and Savior dies, he or she immediately goes to be with Jesus (**2 Cor:5:8**; Philippians 1:21-23).

With their Jesus, however, only 144,000 Jehovah's Witnesses have that privilege—but not at death, for they are annihilated when they die. That is, they spend an indefinite period in an inactive and unconscious state, in effect, ceasing to exist. My fellowship of love with the biblical Jesus, however, is unbroken and everlasting.

Roman Catholics love Jesus. I did for twenty-some years of my life, but he was very different from the Jesus I now know and love. Sometimes he was still a babe in arms or a young boy, overshadowed and protected by his mother. When I wanted his help I made sure I *prayed to* his mother first. The Jesus to whom I pray now hasn't been a baby for almost 2,000 years. The Jesus I loved as a Catholic resided bodily in a small, boxlike tabernacle on our church altar in the form of a white wafer, while simultaneously inhabiting millions of pieces of bread worldwide. My Jesus is the (physically) resurrected Son of God; He doesn't indwell inanimate objects.

The Roman Catholic Jesus I knew was the Christ of the crucifix, his body continually hanging on the cross, fittingly symbolic of the perpetual sacrifice of the mass and his unfinished work of salvation. Nearly two millennia ago, the biblical Jesus *fully* paid the debt for my sins. He has no need of the seven sacraments, the liturgy, the priesthood, the papacy, His mother's intercession, indulgences, prayers to and for the dead, purgatory, etc., to help save anyone.

Roman Catholics who say they love Jesus, though they may call themselves charismatic Catholics, evangelical Catholics, or born-again Catholics, actually love a Jesus who is not the biblical Jesus. He's "another Jesus."

Even some who claim to be evangelicals promote a different Jesus. The so-called faith-and-prosperity teachers promote a Jesus who was materially prosperous.

According to evangelist John Avanzini, whose expensive wardrobe reflects his teachings, Jesus wore designer clothes (a reference to his *seamless* robe) similar to what kings and wealthy merchants wore. In a convoluted argument, success preacher Robert Tilton claims that being poor is a sin, and since Jesus was sinless, it follows that he must have been extremely rich. Positive-confession teacher Fred Price explains that he drives a Rolls Royce simply because he's following the way of Jesus. Oral Roberts says that because Jesus and the disciples had a treasurer (Judas), they must have had plenty of money.

In addition to preaching a Christ who was materially wealthy, many of the faith teachers, such as Kenneth Hagin and Kenneth Copeland, proclaim a Jesus who descended into hell and had to be tortured by Satan in order to complete the atonement for the sins of mankind.

That's not the Jesus I know and love.

Tony Campolo's Jesus indwells everyone. Television preacher Robert Schuller presents a Jesus who died on the cross to secure our self-esteem. In support of this Jesus, Christian psychologists and numerous evangelical preachers tell us that His death on the cross proves our infinite value to God and is the basis for our self-worth. Not only are a variety of ego-enhancing Jesuses being promoted today, but we're also being told by a psychologized "church" that the truth about Jesus may not be as important for our psychological well-being as our own *perception* of Him. That's the basis for the current teaching by psychospiritual integrationist Neil Anderson and others who promote unbiblical inner-healing techniques. We have to forgive Jesus for situations in the past where we *feel* He disappointed or wounded us emotionally. Jesus *who* ?

Fellowship with Jesus is the heart of Christianity. It's not something merely imagined but is a reality. He literally indwells all who place their faith in Him as Lord and Savior (**Col:1:27; Jn:14:20; 15:4**). The relationship we have with Him is both subjective and objective. Our *genuine* personal experiences with Jesus are always in harmony with His objective Word (**Isa:8:20**). His Spirit ministers His Word to us and that knowledge is the foundation for our fellowship with Him (**Jn:8:31; Philippians 3:8**). Our love for Him is demonstrated by and increases through our obedience to what He commands; our trust in Him is strengthened through the knowledge of what He reveals about Himself (**Jn:14:15; Philippians 1:9**). Jesus said, "Every one that is of the truth heareth my voice" (**Jn:18:37**). To whatever degree we believers entertain false beliefs about Jesus and His teachings, we undermine our vital relationship with Him.

Nothing can be better on this earth than the joy of fellowship with Jesus and with those who know and are

known by Him. On the other hand, nothing could be more tragic than the offering of one's affections to *another Jesus*, the invention of men and demons. Our Lord prophesied that many would fall prey to that great delusion just prior to His return (**Mat:24:23-26**).

There will be many who, because of the alleged signs and wonders they perform in His name, will convince themselves that they know Jesus and are serving Him. To them He will speak these sobering words: "...I never knew you: depart from me, ye that work iniquity" (**Mat:7:23**).

Rather than being divisive, asking the question "Jesus who?" may be the most loving service one can perform these days. The answer has eternal consequences.

Originally published in the Berean Call - Feb. 1, 1995.

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CAPTIVATED

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DEACON TRUE SEZ -

Last week we buried old Bro. Mack in the cemetery beside the church.

He was the founding pastor of our little country church way back in 1945 . A straighter preacher we never heard. I was just a boy when God called him away to another church and from there to another. He pastored for almost seventy years, and toward the end of his ministry he came one day to ask our preacher if he could finish his days back where he started. The preacher said yes and we were all tickled pink to have him in the church again. Me and Ma liked to sit with him, but we had to claim our spot quicksmart before the little kids squeezed up close to him on both sides. You oughta seen him smile when they done that. Coulda been the lollies he kept in his pockets for his little admirers, but I don't think so.

So for the last five years we were blest to have our first pastor attending church with us. Our new preacher, Bro. Tom, was pleased to ask old Bro. Mack to preach from time to time, as he always shelled out the corn.

He would go with me to town for a cup of coffee when he was able. A few days ago I called by to pick him up, and he met me at the door and motioned me inside. He said, "Sonny Boy, I'm not goin' in with you today for coffee. Been readin' my Bible and prayin' the last few nights, and I figger it's about time for me to cross over the river. I'd like to be here at home when old Death comes a-knockin'. I sorta figger it would be more fittin' if I was at home when he comes to escort me to the Father's house. I told the preacher that I want him to preach my funeral out of Luke 16:22, the verse that says, 'the beggar died', and he's agreeable to that. I gave him the list of songs I want sung so that's settled. I'd just like for you to do the eulogy, so there's a couple of ideas for you to chew on beforehand."

I sat down on the couch next to old Bro. Mack and he told me what he wanted me to say.

"Sonny Boy, you never knew how close I came to becomin' a modernist. When I finally escaped from seminary in '45 my head was full of all sorts of foolishness them professors at college pumped into us poor country boys. For four years they'd questioned the Bible and discredited the miracles and looked down their noses at old fashioned preachers. Like most of the graduates, I had more diplomas in doubt than in faith. When you were just a pup in Sunday School and your folks were brand new Christians,

nobody ever guessed that I was teeterin' on the brink of modernism. I almost fell off the cliff."

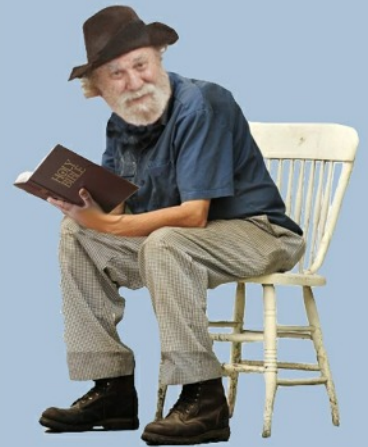
I shook my head in surprise, and asked him, "We never smelt that skunk a-tall, so what was it that pulled you back from the edge?"

"I came closer than anybody knew," he said. "Oh, I think Betsy suspected what was happening to me, and she prayed night and day for the Lord to pull me back from the fire. And He did. The Lord rescued this little preacher. It all started with the letter my Ma got from my dad's commanding officer in the war. He died in a big battle in Europe in '44, and was buried where he fell. After the war there was a push to bring home as many soldiers' bodies as they could find and give them a proper burial. They'd found dad's body and wrote to Ma asking if she'd like to have his bones, his dogtags, his belt buckle, his moldy little soldier's Bible, and his compass, still in its leather pouch."

Since I was the only son, Ma said I should have his stuff so she sent it all to me. I gave the dogtags to our son and the belt buckle and Bible to our daughters, and I kept the compass. You see, it was that compass that God used to save me from destruction."

"I remember the day we took the compass out of its case and looked at it under a magnifying glass. It was still in working order, in pretty good condition, considering its age and where they found it in dad's grave. Betsy cleaned the corrosion off the brass case real gentle and we got a surprise when we looked at it under the light. There were tiny letters scratched all over the back, too fine for us to read at first, but we puzzled over them till we finally sorted them all out. There were initials and dates reaching back almost a hundred years."

"I'm not sure why, but Dad had never told me the story of his compass. I had to get it from my Granddad. It seems that the compass was given to my great grandfather by his pastor when he marched off to fight in the Civil War in 1861. When Granddad joined up in 1916 and went overseas to fight in WWI, he inherited it, and then when Dad was drafted in '42 Granddad gave it to him. Each one of our



soldier boy ancestors' initials was scratched on the back and the dates when he became the keeper of the compass."

My voice got pretty shaky and tears came to my eyes, "That's some history, isn't it?"

"Yep, but it wasn't the compass being so old, and having all them initials and dates that pulled me back from the edge. It was the one inscription that old preacher scratched on the back of the compass when he originally gave it to my great grandfather. He scratched there the words , 'As long as it points north you will know the right way.' and then the Bible reference, Jeremiah 3:12. Of course I got my Bible and read the verse. It says, 'Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.'

God really spoke to my heart through that verse. He confirmed my call to preach, 'Go and proclaim these words...'. He called me back from the doctrinal wanderings of the modernists, 'Return, thou backsliding Israel...' And He promised to be merciful and not angry with me if I would repent. I must have chewed on that verse for six months, but even the first time I read it I did so with that old preacher's words in mind, 'As long as it points north you will know the right way'. It made me think of the Bible, which had never pointed but one way and that was toward the Lord Jesus. He was my polestar, my compass heading, and I knew that for sure."

"Those professors with all their newfangled ideas were always chasin' off after some strange theory or another. If it wasn't Darwin, it was Ingersol, or Griesbach. Their compass pointed in all directions. Their heart's needle had lost its attraction to God's truth. About that time I discovered Isaiah 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

So I was finished with modernism. Sometime, ask Betsy if she remembers when we burnt most of my books from seminary."

"It was that message from my great grandfather's preacher on the back of that compass that stirred me up all these years to keep my sermons all pointing to truth. No need for deviations or distractions. I wanted to preach the same truth he preached, my people needed the steady compass of God's Word, so I asked the Lord to help me to just preach the Bible, and he answered my prayer."

Bro. Mack stood up, opened Betsy's china cabinet, picked up a leather pouch, and handed to me, "Go ahead, look at it if you want to."

Ever so carefully I opened the flap and lifted the ancient compass out. I laid it on the couch between us and whispered, "The needle is still pointing north so we know the right way."

Nodding his head, Bro. Mack said, "That's the most important thing, isn't it?" He paused for a minute or two before he spoke, "I had intended to ask you, after you tell the folks the story of the compass, to put it in the coffin to be buried with me, but I've changed my mind. I want you to present it to Bro. Tom, and tell him for me to keep the needle pointing north."

The phone rang early the next morning. Somehow I knew before I answered it that it was Bro. Tom. He said Bro. Mack had crossed the river sometime during the night in his sleep. When he drove to the house before the undertaker even arrived he saw two books open on the bed, Bro. Mack's Bible and a well worn copy of Pilgrim's Progress. And there was a note to Bro. Tom in his spidery handwriting that said, "Preacher, at the end of the funeral, read this to our church folks..." The note was laying across a marked paragraph in Bunyan's book.

The paragraph contained the parting words of Mr. Valiant-for-Truth, "Then said he, 'I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and my skill to him that can get it. My marks and scars I carry with me for I have fought his battles who now will be my rewarder. So he passed over, and all the trumpets sounded for him on the other side."

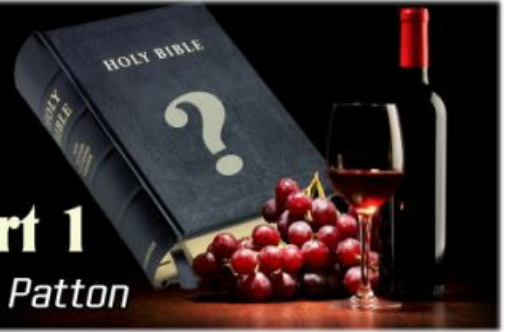
It was no easy task to give the eulogy, but I told a packed church of Bro. Mack's battle with modernism and its outcome, of the compass, of his fearless preaching, of the many years of fruitfulness, and at the end, with tears of joy I presented the compass to Bro. Tom.

And he said, "It still points north!"

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Bible Wines and the Laws of Fermentation – Part 1

By William S. Patton



(Many years ago I was given a copy of Patton's book on the Bible answer to the questions regarding Christians drinking alcohol. I was impressed with it then and am still impressed with it. The author's knowledge of ancient writers and their comments on fermented and non-fermented wine is amazing. Pastors, missionaries, and evangelists, if your hearers are drifting into social drinking and defending it, ask them to read this book. I will publish it in parts over the next six months or so, but if you wish to read it in its entirety or reprint it you can gain access to it on the following website: <https://archive.org/details/BiblewinesOrlaw00pattgoog> - Ed)

HISTORY

My interest in the cause of temperance was awakened by the evidence which crowded upon me, as a pastor in the city of New York, of the aboundings of intemperance. The use of alcoholic drinks was then universal. Liquor was sold by the glass at most every corner. It stood on every sideboard, and was urged upon every visitor. It was spread upon every table, and abounded at all social gatherings. It found a conspicuous place at nearly every funeral. It ruled in every workshop. Many merchants kept it in their counting-rooms, and offered it to their customers who came from the interior to purchase goods. Men in all the learned professions, as well as merchants, mechanics, and laborers, fell by this destroyer. These and other facts so impressed my mind that I determined to make them the subject of a sermon. Accordingly, on the Sabbath evening of September 17, 1820, I preached on the subject from Romans 12:2: "Be not conformed to this world," etc. After a statement of the facts which proved the great prevalence of intemperance, I branded distilled spirits as a poison because of their effects upon the human constitution; I urged that therefore the selling of them should be stopped. The sermon stated that, "whilst the drunkard is a guilty person, the retail seller is more guilty, the wholesale dealer still more guilty, and the distiller who converts the staff of life, the benevolent gift of God, into the arrows of death, is the most guilty." Then followed an appeal to professors of religion engaged in the traffic to abandon it.

These positions were treated with scorn and derision. A portion of the retail dealers threatened personal violence if I dared again to speak on this subject.

During the week, a merchant who had found one of his clerks in haunts of vice, in a short paragraph in a daily paper, exhorted merchants and master-mechanics to look into Walnut Street, Corlaer's Hook, if they would know where their clerks and apprentices spent Saturday nights. This publication determined me, in company with some dozen resolute Christian men, to explore that sink of iniquity. This we did on Saturday night, September 23, 1820. We walked that short street for two hours from ten to twelve o'clock. On our return to my study, we compared notes, and became satisfied of the following facts. On one side of Walnut Street, there were thirty houses, and each one was a drinking-place with an open bar. There were eleven ball-rooms, in which the music and dancing were constant. We counted on one side two hundred and ten females, and at the same time on the other side eighty-seven, in all, two hundred and ninety seven.

LAWS OF FERMENTATION

Their ages varied from fourteen to forty. The men far outnumbered the women, being a mixture of sailors and landsmen, and of diverse nations. Many of them, both men and women, were fearfully drunk, and all were more or less under the influence of liquor. We were deeply pained at the sight of so many young men, evidently clerks or apprentices. The scenes of that night made a permanent impression on my mind. They confirmed my purpose to do all in my power to save my fellow-men from the terrific influences of intoxicating drinks. I began promptly, and incorporated in a sermon the above and other alarming statistics of that exploration, which I preached on the evening of Sabbath, September 24, 1820, notice having been given of the subject. The text was Isaiah 58:1: "Cry aloud, and spare not; lift up thy voice like a trumpet," etc. My first topic was the duty of ministers fearlessly to cry out against prevailing evils. The second topic was the sins of the day, particularly Sabbath desecration and drunkenness, with their accessories.

After a statement of facts and other arguments, my appeal was made to the Scriptures, which are decided and outspoken against intemperance. The house was crowded with very attentive listeners. No disturbance took place. A fearless, honest expression of sentiments, if made in the spirit of love and without exasperating

denunciations, will so far propitiate an audience as to induce them to hear the argument or appeal.

I soon found that the concession so generally made, even by ministers, that the Bible sanctions the use of intoxicating drinks, was the most impregnable citadel into which all drinkers, all apologists for drinking, and all vendors of the article, fled. This compelled me, thus early, to study the Bible patiently and carefully, to know for myself its exact teachings. I collated every passage, and found that they would range under three heads:

1. Where wine was mentioned with nothing to denote its character;
2. Where it was spoken of as the cause of misery, and as the emblem of punishment and of eternal wrath;
3. Where it was mentioned as a blessing, with corn and bread and oil — as the emblem of spiritual mercies and of eternal happiness.

These results deeply impressed me, and forced upon me the question, Must there not have been two kinds of wine? So novel to my mind was this thought, and finding no confirmation of it in the commentaries to which I had access, I did not feel at liberty to give much publicity to it — I held it therefore in abeyance, hoping for more light.

More than thirty-five years since, when revising the study of Hebrew with Professor Seixas, an eminent Hebrew teacher, I submitted to him the collation of texts which I had made, with the request that he would give me his deliberate opinion. He took the manuscript, and, a few days after, returned it with the statement, “Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view.” Thus fortified, I hesitated no longer, but, by sermons and addresses, made known my convictions. At that time, I knew not that any other person held this view. There may have been others more competent to state and defend them. I would have sat at their feet with great joy and learned of them. Such was not my privilege. From that day to this, though strong men and true have combated them, I have never wavered in my convictions. The publication some years later of *Bacchus and Anti-Bacchus* greatly cheered and strengthened me. So also did the lectures of the Rev. President Nott, with the confirmatory letter of Professor Moses Stuart. From these and other works I learned much, as they made me acquaints with authorities and proofs which I had not previously known.

THE QUESTION

True philosophy is based upon well-ascertained facts. As these never change, so the philosophy based upon them must be permanent. The laws of nature are facts always and everywhere the same. Not only are gravitation and

evaporation the same in all parts of the world, but also in all ages. All the laws of nature are as clearly the expressions of the divine mind as are the inspired writings. God’s book of nature, with its wonderful laws, and God’s book of revelation, with its teachings, must be harmonious when they treat of the same things. The devout Christian has nothing to fear from the discoveries of true science. Though for a time they may seem to conflict with the teachings of the Bible, still, when more perfectly understood, it will be found that science, in all its departments, is the true and faithful handmaid of revealed religion.

All the laws which God has established, whether written on the rocks or in the processes of nature, are in exact harmony with the inspired records. This will be made apparent when the interpretation of the Bible, and the facts of science, and the operation of the laws of nature, are more thoroughly understood.

The advocates of only fermented or intoxicating wines thus state their positions: “When the word is the same, the thing is the same; if, therefore, wine means intoxicating wine when applied to the case of Noah and Lot, it must have meant the same when used by David in the Psalms, and so of its correspondent in the Gospel narrative of the changing of water into wine.” “As Noah and others got drunk with yayin (wine), yayin must in every text mean a fermented liquor.” “The word wine is undeniably applied in the Bible to a drink that intoxicated men: therefore the word always and necessarily means intoxicating liquor.” “The juice of the grape when called wine was always fermented, and, being fermented, was always intoxicating.” “Fermentation is of the essence of wine.” “This word (yayin) denotes intoxicating wine in some places of Scripture; it denotes the same in all places of Scripture.” “There is but one kind of wine — for wine is defined in the dictionaries as the fermented juice of the grape only.” These statements are clear and explicit. But it seems to me that, by a very summary and strange logic, they beg the whole question, and shut out all discussion. I am not disposed to surrender the arguments to such sweeping declarations. At present I quote a few counter-statements.

Dr. Ure, in his Dictionary of Arts, says, “Juice when newly expressed, and before it has begun to ferment, is called must, and in common language new wine.” — *Bible Commentary*, 37. Littleton, in his *Latin Dictionary* (1678), *Mustum vinum cadis recens inclusam. Gleukos, oinos neos. Must, new wine, close shut up and not permitted to work.* — *Bible Commentary*, 36.

Chambers’s Cyclopaedia, six edition (1750): “Sweet wine is that which has not yet fermented.” — *Bible Commentary*, 37.

Rees' Cyclopaedia: Sweet wine is that which has not yet worked or fermented."

Dr. Noah Webster: "Wine, the fermented juice of grapes." Must, "Wine, pressed from the grape, but not fermented."

Worcester gives the same definitions as Webster. Both these later authorities substantially follow Johnson, Walker, and Bailey.

Professor Charles Anthon, LL.D., in his Dictionary of Greek and Roman Antiquities, article Vinum, says, "The sweet unfermented juice of the grape was termed gleukos."

One more authority: it is **Dr. William Smith's** Dictionary of the Bible, the most recent one, published and edited in this country by Rev. Samuel W. Barnum, of New Haven, Connecticut. Article Wine, page 1189, says, "A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced.

This appears to have been kept separate from the rest of the juice, and to have formed the sweet wine (Greek, gleukos, AV new wine) noticed in Acts 2:13." Again he says, "The wine was sometimes preserved in its unfermented state and drunk as must." Again, "Very likely, new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth."

These authorities I now use as a sufficient offset to the unqualified statements already quoted. They prove that there are two sides to this question: Were there among the ancients two kinds of wine, the fermented and the unfermented?

FERMENTATION

The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions.

Donovan, in his work on Domestic Economy (in Lardner's Cyclopaedia), says:

1. There must be saccharine (sugar) matter and gluten (yeast).
2. The temperature should not be below 50° F nor above 70° or 75° F.
3. The juice must be of a certain consistence. Thick syrup will not undergo vinous fermentation. An excess of sugar is unfavorable to this process; and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient in the necessary quantity of saccharine matter to produce a liquor that will keep, and for want of more spirit and vinous

fermentation will almost instantly be followed by the acetous.

4. The quantity of gluten or ferment must also be well regulated. Too much or too little will impede and prevent fermentation. "— Anti-Bacchus, p. 162. Dr. Ure, the eminent chemist, fully confirms this statement of Professor Donovan.— Anti-Bacchus, p. 225.

The indispensable conditions for vinous fermentation are the exact proportions of sugar, of gluten or yeast, and of water, with the temperature of the air ranging between 50° and 75°F. Particularly notice that a "thick syrup will not undergo vinous fermentation, and that an excess of sugar is unfavorable to this process." But it will undergo the acetous, and become sour. This our wives understand. For, when their sweetmeats ferment, they do not produce alcohol, but become acid, sour. This is not a secondary, but the first and only fermentation — by the inevitable law that where there is a superabundance of saccharine matter and more than 75° of heat, then the vinous fermentation does not take place, but the acetous will certainly and immediately commence.

It may be well to notice just here a few items in relation to the production of alcohol.

Count Chaptal, the eminent French chemist, says, "Nature never forms spirituous liquors; she rots the grape upon the branch; but it is art which converts the juice into (alcoholic) wine." — Bible Commentary, p. 370.

Professor Turner, in his Chemistry, says of alcohol, "It does not exist ready formed in plants, but is a product of the vinous fermentation." — Bible Commentary, p. 370.

Adam Fabroni, an Italian writer, born 1732, says, "Grape-juice does not ferment in the grape itself." — Bible Commentary, p. 39.

Dr. Pereira (Elements of Materia Medica, p. 1221), speaking of the manufacture of wine, says: "Grape juice does not ferment in the grape itself. This owing not (solely) as Fabroni supposed, to the gluten being contained in distinct cells to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac has shown, is (first) necessary to effect some change in the gluten, whereby it is enabled to set up the process of fermentation.

"The expressed juice of the grape, called must (mustum), readily undergoes vinous fermentation when subjected to the temperature of between 60° and 70° F. It becomes thick, muddy, and warm, and evolves carbonic acid gas." —Nott, London Ed., F. R. Lees, Appendix B, p. 197.

Professor Liebig, the eminent chemist, remarks: "It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. The opinion that they take any share in the morbid process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which during their vital process is NOT resolved into alcohol and carbonic acid; but, after their death, from the moment a change in their color and consistency is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed" Fermentation, putrefaction, and decay are processes of decomposition." — Bible Commentary, 39.

WARM CLIMATE AND SWEET FRUITS

We all know that a cold season gives us sour strawberries, peaches, etc., and that a hot season produces sweeter and higher-flavored fruits. The sugar-cane will not yield rich, sweet juice in a cold climate, but matures it abundantly in hot countries. Heat is an essential element in the production of large quantities of sugar. In climates, then, where the temperature at the vintage is above 75°, and the saccharine matter preponderates, the vinous fermentation, if the juice is in its natural condition, cannot proceed, but the acetous must directly commence. It is a well-established fact that "the grapes of Palestine, Asia Minor, and Egypt are exceedingly sweet." — A.-B. p.203.

Mandelslo, who lived A.D. 1640, speaking of palm wine, says, "To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is filled with a certain sweet liquor very pleasant to the taste. They get out some also in the day-time, but that (owing to the great heat) corrupts immediately, it is good only for vinegar, which is all the use they make of it. "—Kitto, vol 1. p. 585. Here, true to the law which God has fixed, this juice, so largely saccharine in this hot climate, immediately turns sour.

A Muslim traveller, A.D. 850, states that "palm wine, if drunk fresh, is sweet like honey, but if kept it turns to vinegar." — Kitto, vol. 1. p. 585.

Adam Fabroni, already quoted, treating of Jewish husbandry, informs us that the palm-tree, which particularly abounded in the vicinity of Jericho and Engedi, also served to make a very sweet wine, which is made all over the East, being called palm wine by the Latins, and syra in India, from the Persian shir, which means luscious liquor or drink." — Kitto, vol. 1 p. 588.

Similar statements are made by **Captain Cook**, **Dr. Shaw**, **Sir G. T. Temple**, and others as quoted by Kitto.

The Rev. Dr. Mullen, Foreign Secretary of the London Missionary Society, and long a missionary in Persia, stated at the meeting of the A.B.C.F.M. at Brooklyn, Oct., 1870, that the nations draw from the palm-tree the juice, which they boil, and of which they also make sugar.

The Hon. I.S. Diehl, a traveller in Persia and other Eastern lands, at a meeting of ministers in New Haven, Connecticut, stated that the inhabitants made good use of the juice of the palm-tree, which they collect as above-named, which they boil to preserve it; of it they make sugar, and that foreigners have taught them to make an intoxicating drink.

Rev. Norman Macleod, D.D., one of the chaplains for Scotland for the Queen, in his "Peeps at the Far East," p. 27, says: "But palm toddy, being a genuine product of nature, and the very blood of the tree, would be tolerated even by the severest teetotaler, however unpalatable it might be to him. A jar is fixed near the top of the tree, just under the great tuft of leaves, and, a tube having been inserted through the bark, the juice is drained off into the jar. This beverage is largely drunk by the people."

PALESTINE A HOT CLIMATE

The blessing which the patriarch Jacob pronounced upon Judah contains this remarkable prediction, Genesis 49:11 "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Thus the future territory of Judah's descendants was to be so prolific of strong vines that domestic animals could everywhere be hitched to them. The vines were to be so fruitful that the garments of the inhabitants could be washed in their juices. God's promise to the Hebrews, Deuteronomy 8:7, 8, was, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey." We also read that Rabshakeh said to the Jews, 2 Kings 18:32, "I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey." These texts settle the fact that Palestine abounded in sweet fruits — that the Hebrews cultivated the grape and made wine.

Dr. Jahn, professor of oriental languages in the University of Vienna, in his Biblical Archaeology, first published in this country from the Latin abridgment of 1814, says: "The Hebrews were diligent in the cultivation of vineyards, and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of the salt-pits, and the valleys of Eshcol and Sorek were celebrated for their grapes." "in

Palestine, even at the present day, the clusters of the vine grow to the weight of twelve pounds; they have large grapes, and cannot be carried far by one man without being injured. (Numbers 13:24, 25.)

The grapes are mostly red or black; whence originated the phrase “blood of the grapes.” (Genesis 29:11; Deuteronomy 32:14; Isaiah 27:2.) In Numbers 13:23, we read of “one cluster of grapes from Deuteronomy 32:14; Isaiah 27:2.)

In Numbers 13:23, we read of “one cluster of grapes from Eshcol” borne by two men upon a staff. “Clusters weighing from twenty to forty pounds are still seen in various parts of Syria.” “Nau affirms, p. 458, that he saw in the neighborhood of Hebron grapes as large as one’s thumb.” “Dandini, although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p. 79), as large as prunes.” “Mariti (3, p.134) affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man.” “Neitchutz states he could say with truth that in the mountains of Israel he saw and had eaten from bunches of grapes that were half an ell [an ell is an old measurement of 3' 9"] long, and the grapes two joints of a finger in length.” “A bunch of Syrian grapes produced at Welbeck, England, sent from the Duke of Portland to the Marquis of Rockingham weighed nineteen pounds, its diameter nineteen inches and a half, its circumference four feet and a half, its length nearly twenty-three inches. It was borne to the Marquit on a staff by two laborers.” — Bible Commentary, p. 46, note.

Thomas Hartwell Horne, in his Introduction to the Study of the Bible, vol 3 p. 28, says of Palestine, “The summers are dry and extremely hot.” He quotes Dr. E. D. Clarke that his thermometer, sheltered from the sun, “remained at 100° Fahrenheit.”

He states “that from the beginning of June to the beginning of August, the heat of the weather increases, and the nights are so warm that the inhabitants sleep on their house-tops in the open air; that the hot season is from the beginning of August to the beginning of October; and that during the chief part of this season the heat is intense, though less so at Jerusalem than in the plain of Jericho: there is no cold, not even in the night, so that travelers pass whole nights in the open air without inconvenience. These statements are fully confirmed by Rev. J. W. Nevin. “ — Bible Antiquities, and other authorities.

In the summer of 1867, **Captain Wilson**, of the English exploring expedition in Palestine, states “that the thermometer after sunset stood at 110° Fahrenheit in July at Ain, the ancient Engedi. “Captain Warren, of the same

expedition, “was compelled by the ill-health of his party during the summer heat at Jerusalem to retreat to the Lebanon range. “— Advance, February 3, 1870.

Chemical science prohibits the vinous fermentation if the heat exceeds 75°, and ensures the acetous if above 75°. Also, that very sweet juices, having an excess of sugar, are unfavorable to vinous fermentation, but are favorable to the acetous.

The valleys of Eshcol and Sorek were famous for their luscious grapes; but the temperature there in the vintage months was 100°.

SWEET IS THE NATURAL TASTE

Sweet is grateful to the new-born infant. It is loved by the youth, by the middle-aged, and by the aged. This taste never dies. In strict keeping with this, we find that the articles, in their great variety, which constitute the healthful diet of man, are palatable by reason of their sweetness. Even of the flesh of fish and birds and animals we say, “How sweet!”

Whilst this taste is universal, it is intensified in hot climates. It is a well-authenticated fact that the love of sweet drinks is a passion among Orientals. For alcohol, in all its combinations, the taste is unnatural and wholly acquired. To the natural instinct it is universally repugnant.

I do therefore most earnestly protest that it is neither fair, nor honest, nor philosophical, to make the acquired vitiated taste of this alcoholic age, and in cold climates, the standard by which to test the taste of the ancients who lived in hot countries; and, because we love and use alcoholic drinks, therefore conclude that the ancients must also have loved and used them, and only them.

FRUITS PRESERVED

As grapes and other fruits were so important a part of the food of the ancients, they would, by necessity, invent methods for preserving them fresh. Josephus, in his Jewish Wars, b. 7 c. 8 s. 4, makes mention of a fortress in Palestine called Masada, built by Herod. “For here was laid up corn in large quantities, and such as would subsist men for a long time: here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits were also fresh and full ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions.”

In a foot-note **William Whiston**, the translator, says: ‘Pliny and others confirm this strange paradox, that provisions thus laid up against sieges will continue good an hundred years, as Spanheim notes upon this place.’

Swinburn says “that in Spain they also have the secret of preserving grapes sound and juicy from one season to another. — Bible Commentary, p. 278.

Mr. E. C. Delavan states that when he was in Florence, Italy, Signor Pippini, one of the largest wine manufacturers, told him “that he had then in his lofts, for the use of his table, until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation in wine countries at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months.” — Bible Commentary, p. 278. Rev. Dr. H. Duff, in his Travels through the South of Europe, most fully confirms this view. — Nott, London Ed. P. 57, note.

FERMENTATION PREVENTED

Professor Donovan, in his work on Domestic Economy, mentions three methods by which all fermentation could be prevented:

1. Grape-juice will not ferment when the air is completely excluded.
2. By boiling down the juice, or, in other words, evaporating the water, the substance becomes a syrup, which if very thick will not ferment.
3. If the juice be filtered and deprived of its gluten, or ferment, the production of alcohol will be impossible.” — Anti-Bacchus, p. 162.

Dr. Ure, the eminent chemist, says that fermentation may be tempered or stopped:

1. By those means which render the yeast inoperative, particularly by the oils that contain sulphur, as oil of mustard, as also by the sulphurous and sulphuric acids.
2. By the separation of the yeast, either by the filter or subsidence.
3. By lowering the temperature to 45°. If the fermenting mass becomes clear at this

temperature and be drawn off from the subsided yeast, it will not ferment again, though it should be heated to the proper pitch.” — AntiBacchus, p. 225.

Baron Liebig, in his Letters on Chemistry, says: “If a flask be filled with grape-juice and made air-tight, and then kept for a few hours in boiling water, THE WINE does not now ferment.” — Bible Commentary, 37. Here we have two of the preventives, viz., the exclusion of the air, and the raising of the temperature to the boiling point.

The unalterable laws of nature, which are the laws of God, teach these stern facts:

1. That very sweet juices and thick syrups will not undergo the vinous fermentation.
2. That the direct and inevitable fermentation of the sweet juices, in hot climates with the temperature above 75°, will be the acetous.
3. That to secure the vinous fermentation the temperature must be between 50° and 75°, and that the exact proportions of sugar and gluten and water must be secured.
4. That all fermentation may be prevented by excluding the air, by boiling, by filtration, by subsidence, and by the use of sulphur.

(To be continued...)

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Gold From Ophir

"Promises For Faith"



In the last issue, we noted Hebrews 11 and the PEOPLE OF FAITH who were genuine people facing gigantic predicaments, but did so with a godly perspective. Bear with me this time as we note the PROMISES FOR FAITH.

1. The PROMISER. Promises are only as good as the promiser, and the great promiser is God Himself who cannot lie (Tit 1:2). Any believer can face anything at any time if he will understand who the Lord is and that He is aback of what his word is.

In Hebrews 11, God is seen as powerful. In brought forth the creation (v3), the inundation (v7), the resurrection (v19), the emancipation from Egypt (vs28,29), and the occupation of Canaan (v30). Need we any more crystal clear cases demonstrating a powerful God stands behind his promises?

God is also seen as pure. Abel needed to offer a sacrifice because God is holy. The fact that He is holy and therefore cannot sin tells us two truths. First, God will always do right, and second, God will keep his word. If he makes a promise, then it's a promise you can take to the bank.

God is personal. He dealt with each of the individuals in this chapter on a personal basis. Aren't you glad we can claim some of the Bible promises personally? You do read your Bible faithfully, do you not? A personal God has a personal message for you as a person.

God is precious. Sometime He removes the problem from us and sometimes He removes us from the problem as He did with Enoch (v5). I am reminded by Enoch's rapturous rapture that God is tender and compassionate toward his children. He is not overbearing, harsh, despotic or oppressive. Even with Noah, the ark he built was for his own good. Promises such as "I will never leave thee nor forsake thee" are precious promises. "But my God shall supply all your need..." is another precious promise.

I have heard it said that there are 365 promises for the believer in the Word. If God gave us just one, it would demonstrate his preciousness, but 365? One for every day of the year? Let's stop our complaining, okay?

God is pleased (v6). He is pleased when we believe Him. Belief honours his Word. Recently I heard a pastor in a missionary conference make this statement, "You will never insult God by claiming one of his promises." That comment pretty much nailed me to the pew. Everyone could have left and gone home, because the arrow hit its mark! You know, not believing God is really Satanic. It is calling God a liar just like our adversary did in the days of Adam (cp. Gen 2:17 and 3:4). Isn't it interesting that the chapter on chastening (Heb 12) follows the chapter on believing (Heb 11). Hmm, one wonders how many times we have been chastened for a sin that stems from the sin of unbelief (Jn 16:9).

God is purposeful (v8). His plan was one of prophetic promises. You probably know that there are over 300 prophecies directly related to Christ in the Old Testament. What you may not have known is that if just 15 were fulfilled in one person, the odds would be 1060. That would be like marking one atom in a million stars and finding it blindfolded with one random chance. Do you think God keeps his Word? Why did God give his Messianic promises to Abraham, Isaac, Jacob, Joseph, Moses, Isaiah, Jeremiah, Micah, Zechariah and every other Jew in the Old Testament? To fulfil his plan for man. Is God the God of the Old Testament only? Is He not also the God of the New? When He gives a promise, does He just do it to flaunt the fact that He can keep his Word, or do you think there might be a plan behind it?

God is persistent (v11). God is faithful. Sarah was faithful because she counted God to be faithful. We remember her laugh, but here God says, "Remember her faith." Somewhere along the line her laugh became faith. It can be said of no man that he has always kept his word, yet God has been faithful. The writer of the hymn, Great Is Thy Faithfulness, Thomas Obadiah Chisolm (1866-1960), had a difficult adult life. His health was so fragile that there were periods of time when he was confined to bed and unable to work. Between bouts of illness he would have to push himself to put in extra hours at various jobs in order to make ends meet. After coming to Christ at age 27, Thomas found great comfort in the Scriptures, and in the fact that God was faithful to be his strength in time of illness and provide his needs. Lamentations 3:22-23 was

one of his favourite scriptures: "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." While away from home on a missions' trip, Thomas often wrote to one of his good friends, William Runyan, a relatively unknown musician. Several poems were exchanged in these letters, and one of them Runyan found so moving that he decided to compose a musical score to accompany the lyrics and the hymn, Great Is Thy Faithfulness, was born. Though the song was published in 1923 it never received much recognition until many years later. The hymn was discovered by a Bible college professor who loved it so much and requested it sung so often at chapel services, that the song became the unofficial theme song of the college. It was not until 1945 when a renowned vocalist began to sing Great is Thy Faithfulness at city wide evangelistic crusades, that the hymn was heard around the world. God is faithful!

2. The PROMISES. The word "promise" permeates Hebrews (4:1; 6:12,13,15,17; 7:6; 9:15; 10:23,36; 11:9,11,13,17,33, 39). God's promises are for Jew and Gentile, for nations and individuals, for believers and unbelievers. They are for children, the afflicted, humble, liberal, meek, merciful, obedient, penitent, poor, righteous, seekers, tempted, widows, the fatherless, and Christian workers. Is your "favourite" Bible verse a promise of God? Many are.

God's promises are found in the Word (v3). In the days of Abel and Abraham the promises were spoken; today they are written. A good project would be to read through the Bible noting every promise God ever gave. To get you started consider choice ones like 1 John 2:25; Ephesians 6:2,3; and 2 Peter 3:9.

Secondly, God's promises fortified these believers (v13). It was the promises that enabled Noah to start and finish the Ark. Promises caused Abraham to leave Ur, to look to for a city, and to lead his family.

Thirdly, the promises were often fulfilled after believers died (vs 13,21,22,39). God does not have to be on our timetable with the fulfilment of his promises. These believers embraced the promises, not just the fulfilment of them.

Fourthly, there are a flood of promises in the Bible. There are promises of answered prayer, blessings, cleansing, comfort, deliverance, forgiveness, guidance, health, long life, mercy, pardon, peace, plenty, preservation, progress, protection, reward, safety, salvation, spiritual gifts, strength, and wisdom.

Are you unsaved? Claim the promise of Romans 10:13, For whosoever shall call upon the name of the Lord shall

be saved. Are you weary? Claim the promise of Matthew 11:28 & 29, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Are you a parent raising children? Claim the promise of Proverbs 22:6, Train up a child in the way he should go, and when he is old, he will not depart from it. Are you doubting? Claim the promise of Psalm 34:8, O taste and see that the LORD is good: blessed is the man that trusteth in him.

When I was a boy, Viva Millison was the Sunday School piano player. This aged lady would do her best to read the notes through thick glasses and play the chords with bony fingers of a song that I later came to appreciate. The song was played too slow for my liking, but the dislike was used of the Lord to cause me to remember the hymn years later when I really needed it. I can't find the song in many hymn books although I think it should be on the front page of all of them. It reads...

1. When doubts and fears assail thy soul, and oe'r thy heart like billows roll, When wrath seems hovering like a cloud, O cling to the promise of God.
2. When tempted sore on every side, to follow with the drifting tide, To leave the path thy Saviour trod, O cling to the promise of God.
3. When all is peace and joy and health, and fortune brings to you much wealth, Forget not in thy cherished state, to cling to the promise of God.
4. *Chorus:* O cling to the promises, they never will fail; O cling to the promises, to the promises of God; In Christ are the promises, Yea and Amen! Then cling, O cling to the promises of God.

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Poems That Preach

*Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow,
keeping watch above his own.*

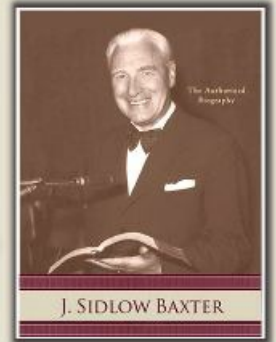
- James Russell Lowell -

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A Forgotten Author

J. SIDLOW BAXTER

(excerpted from Bible Commentaries & Twittering Swallows)



(Bro. Cloud's article on [Commentaries](#) includes a paragraph on J. Sidlow Baxter. He is almost unknown to this generation of pastors. He wrote many good books, including Mark These Men, God So Loved, and Studies in Problem Texts. His biographical studies in Mark These Men are unsurpassed, in my opinion. His descriptions of Elisha, of Simon of Cyrene, of Hezekiah are among the best ever written. Of great value is his Bible survey book, Explore the Book, with very few reservations, as Bro. Cloud mentions below. I see it is available secondhand for as little as \$25 on Amazon. Sell your shirt and buy it. - Ed)

EXPLORE THE BOOK by J. (James) Sidlow Baxter (1903-1999). This is a Bible survey course.

Baxter was born in Sydney, Australia, but grew up in Lancashire, England. His father was unfaithful to his mother, and she left him in Australia and returned to England with her three small children when James was only two.

His mother was loving and godly and raised her children in the ways of Christ. She was a police court missionary, working with down-and-out sinners in jails, rescue missions, and slums.

She taught the people about Christ and believed the only hope for such individuals is Christ's life-changing power and not social welfare and reform.

She taught her children moral and spiritual lessons from her work, warning them about the danger of liquor and illicit sex, encouraging them to trust Christ as some of her "ruined people" had done.

Once she knocked on a door and a rough man answered whose legs had been amputated above the knees from a recent accident. When he took the tract she offered, he glanced at it and with quivering lips asked, "Missis, did you pick this one specially for me?" The title was "Not a Leg to Stand Upon!" and he trusted Christ as his Saviour!

When James Baxter was five years old and dying of measles and meningitis, his mother prayed earnestly that he would live and become a preacher. The doctor had

said the boy would not survive until morning, but the mother's prayers were answered, and the doctor declared it a miracle.

As a teenager he continued to attend church out of respect for his mother, but he was handsome and athletic and popular and had no real interest in Christ. At age 16 he was converted after reading a sermon by Charles Spurgeon and attending an evangelistic meeting. He became a Baptist and attended Spurgeon's College in London and pastored in England and Scotland. "He authored twenty-six books and ministered in churches, Bible conferences, and missionary centers throughout the United States, Canada, Great Britain, and around the world."

Baxter shows Christ through the Scriptures. He is dispensational. He defends the infallibility of the Scriptures against modernism (defending Genesis 1-11 as literal, Mosaic authorship of Pentateuch, Jonah swallowed by whale, etc.).

His article "Our Bible: The Most Critical Issue" defended the infallibility of the Scriptures: "I have said it many a time, and am surer of it than ever, that the life and death issue of Christianity is the inspiration and authority of the Bible."

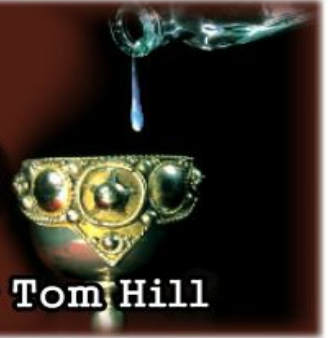
He spends considerable time on the typology of the Old Testament. In his notes on Revelation, he hints at the possibility of a mid-tribulation Rapture, but he is not dogmatic on it and passes over it quickly. He treats the first part of the book of Acts as a renewed offer of the kingdom of God to Israel, which we strongly disagree with. He presents a type of gap theory between Genesis 1:1-2, which we also disagree with. He also wrongly treats Ezekiel's vision of the Millennial Temple as at least semi-allegorical.

Originally this was a six-volume work. In 1960, Zondervan published a one-volume condensation. (excerpted from [Bible Commentaries & Twittering Swallows](#), by David Cloud, wayoflife.org)

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THE WORDS GOD CHOSE TO USE METASTREPHO

CHANGING THE GOSPEL ~ By Pastor Tom Hill



In what many have referred to as the “magna carta” of the Christian, which is the book of Galatians, Paul writes in relationship to “another gospel” - [Galatians 1:7](#) *“Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.”*

The book of Galatians was written to several churches in the region of Galatia. The epistle was addressed to no one single church of Galatia, but rather, to several churches. Sadly, not long after Paul had preached the gospel there, the Judaizers followed and sought to destroy the gospel of Jesus Christ. Paul declares that there is NOT another gospel. The word he used for ANOTHER is the word ALLOS which means “another of the same kind.” Any perversion of the gospel of Jesus Christ is clearly a “another gospel of a different kind” (but of course, anything that is not the true gospel of Jesus Christ, simply is not the gospel). The people that were seeking to promote a “different gospel” are described as “troubling you.” That means that they agitated, they caused an inward commotion of the Christians in the churches of Galatia.

Even though there is a lot of “meat” in the opening words of the epistle, we are concerning ourselves with one particular word in the verse and that is the word PERVERT. PERVERT is from the word METASTREPHO, which is only found three times in all the Bible. It is a compound word made up of the word META, which is usually translated as “with” (other times it might be translated as “after or behind”). The other word is the word “STREPHO.” STREPHO means “to turn, to turn around.” It can mean “to change one’s mind,” but it is not associated with the word for repent – METANOEO. METASTREPHO speaks of a complete change. The other two times METASTREPHO is found in the New Testament is in Acts 2:20 and James 4:9. We read in [Acts 2:20](#) *“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.”* This is Peter’s sermon dealing with the signs given before the great Day of the Lord. The sun shall completely change from light to darkness, along with the change of the moon from light to a blood color. James states in [4:9](#) *“Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.”* James was dealing with the outward display of godly sorrow and repentance. There is a related word, which is the word METASCHEMATIZO, which speaks of a transformation, a changing of the figure (or outward expression) of something.

When Paul used METASTREPHO in Galatians 1:7, he declares that the ones that were troubling the churches of Galatia WOULD pervert the gospel of Christ. When he used the word

WOULD, he was saying that they were determined, they were resolved in their hearts to pervert the life-giving accurate gospel message of Jesus Christ. The word for WOULD can even take the meaning of “to take delight in, to have pleasure.” The enemy actively seeks to completely change the gospel. Brethren, we are witnesses to that actually being carried out, as it was being carried out by the Judaizers that came into the churches. It was not a case of them simply desiring and determining to do it, but they had actually done it, and some in the churches were accepting that change. These Judaizers believed that for there to be salvation, the works of the law had to be added.

Our Enemy has not changed his methods over the centuries. He continues to seek to pervert, completely change the gospel. How much change does it take? We ask, “How much cyanide does it take to poison a glass of water?” It only takes a tiny bit, just a drop. To pervert the life giving gospel of Jesus Christ, one only needs to change one component. According to true church history, one of the basic tenets of the gospel, which is repentance, was leached out of the sermons of most preachers. From there, the gospel was watered down more and more, and soon many true churches rejected the simplicity of the gospel, twisting it and in some cases baptismal regeneration was accepted, along with a host of glaring errors. There was no more true gospel, only “another” of a different kind, which was not the gospel at all.

This is happening more and more in the Lord’s churches. There is a decrease in the preaching of repentance, followed by no requirement of commitment and the exercise of genuine faith in Christ. In many Baptist churches today, it is not uncommon to hear a presentation of the gospel that calls for a faith no greater than the faith the devils have ([James 2:19c](#) *“...the devils also believe and tremble”*). In fact, in many circles, the Savior becomes secondary to everything that will attract people through their flesh, and when these “bait and switch” methods are used, the perversion of the gospel becomes much easier for the adversary to carry out, not to mention that the Christ that is presented is often not the Christ of the Scriptures.

We pastors must be vigilant at all times to discern the innovations and alterations to the gospel by the enemy. They come in many forms, from music, to printed literature that is called “Scriptural” to a thousand new methods. We must do as Jude declares in [Jude 3](#), and *“earnestly contend for the faith which was once delivered unto the saints.”*

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These days, it seems that none of us have enough time. Employers often require longer working hours; labour-saving devices in the home may make some chores easier, but fail to gain us more time. Then there's taking the kids to school/sports/whatever; home maintenance, etc – on & on it goes. It's hard to believe that one of our public holidays celebrates the 8-hour day! Yes, we are all time-poor.

Whoa! Hang on there, pilgrim! Talking like that makes us forget the fact that time is not a commodity that we can re-stock when it's running low. It isn't like fuel in the car. We all have exactly the same amount of time each day. How come we often say, "I don't have time," or something similar? And time is not something we can "make." Although we talk about "making time" for this or that, what we really mean, of course, is that we'll rearrange our schedule, or reduce the amount of time given to something else so that we might "make" the time for this additional activity. It seems that life is just rush, rush, rush.....

Sadly, we often carry this "lack of time" attitude into our spiritual life, as well. No, I'm not talking about priorities in the way they are usually meant, but our *attitude of heart*, especially when we come into the Lord's presence. I'm so thankful for the access we have into the very Holy of Holies in Heaven. That access is not something we have earned; not something we deserve; not something we have achieved. It is one of our Father's great blessings to us in, through & by the Lord Jesus Christ.

I'm sure every born-again believer loves Heb 10:19, but how many of us have allowed the '...boldly...' of that verse to deteriorate to brashness? I read a story once of a minister, a rather large man, ungainly & uncoordinated & who was often running late. One particular night, he literally barged into the prayer meeting, fell over an easel & board, knocked over a tall pile of magazines & almost demolished a full bookshelf. In our haste, in our sense of little time, how often do we just barge into God's presence like that? The word translated '...boldly...' also means "liberty." Now, *this* liberty is something we have by *permission*, not right. Liberty in the natural has always been won at great cost. Liberty in the spiritual has also been won for us at great cost. The permission to exercise

that liberty is a gift of grace. Have we been missing something here? I believe we have.

Furthermore, when we look carefully at that much-loved verse in [John 1:12](#), '*...But as many as received him, to them gave he power to become the sons of God...*,' we discover that the word translated for us as '...power...', also has the meaning of "the right, or the privilege."

Just because Christ's sacrifice has won for us, by the grace of God, various privileges, should we still not be careful to approach the throne of God with the reverential awe that is so rightfully His? Should we not be consciousness of His holiness, of His greatness & our littleness, remembering that even His *Name* is holy? (Ps 99:3). We would not just barge into the presence of any earthly notable person, but we do it to the Heavenly. We wouldn't do it to a court magistrate or judge, but do it to the Judge of all the earth. We wouldn't do it to a governor, yet we do it to Him who governs the world. We wouldn't do it to the Queen, but we don't hesitate to do it to Him who is the King of the universe. Something is not right, here, brethren. And remember, we're considering here not so much the matter of *time given* to God in prayer & worship, as we are considering our *heart attitude* in our approach.

And there's something else. [Ps 84:10](#) says, in part, '*...I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness...*' It is a commonly held idea that this is talking about a person, somewhat like the doorman one might see outside a posh hotel, in a uniform, with lots of gold braid. Someone who helps guests out of cars, get cabs for those leaving, opens the door for folk & ensures undesirables can't get in. In other words almost a keeper of the door. Some of us equate the duties of the deacons (or whoever) that greet people at the door of our churches with the doorkeeper in the psalm. But that is not the meaning of the word at all. It means, "One who waits at the threshold." It does not mean, "One who waits (to serve) *on* the threshold," but one who waits *at* the threshold. It carries the idea of one who, although well aware of their liberty, right & privilege to enter, even has the Lord's gracious invitation to enter, nevertheless is so conscious of the mightiness of that Lord & their own unworthiness that they come slowly, softly & gently into that august Presence.

Surely, brethren, that is a more appropriate attitude of heart to take in our approach to God? To be busy is one thing & we are all that; to be so busy that we simply charge into Heaven's halls is quite another.

Let us remember Martha – cumbered about many things. Helpful, yes; in many ways necessary, yes; wanting to serve the Lord she loved, yes. But it was Mary, sitting quietly at Jesus' feet who was not only commended by the Master as choosing the one *needful* thing, but who received blessing beyond the telling in doing so.

Can we do less? Dare we do less? If we desire spiritual growth, if we would know Him more – not *about* Him, but HIM, then we must so arrange our life as to have time in the Lord's presence. Let us never forget that we serve the thrice-holy Almighty God. Let us cultivate appreciation of that holiness, that purity, that greatness. We must also train our heart that, whatever pressures of time & duty might be upon us, we come quietly, softly, gently, lovingly, into His presence & there adore Him.

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More and more Christians are using a new word to describe the love of God. They call it the "unconditional love of God." To my knowledge, this term was never used until just the last few years. Maybe I missed it, but I don't think so. So what do they mean when they call the love of God "unconditional"? If they mean that we do not EVER deserve the love of God, that is certainly true! We rejoice in that great truth since we are increasingly aware of the dreadful condition of our hearts. If they mean that all of God's dealings with His own are done out of His love for us, we agree wholeheartedly!

Almost eighty years ago pastor R. L. Moyer wrote, "[When you talk of the Incarnation of GOD, you talk of the Incarnation of love. When you talk of the manifestation of GOD, you talk of the manifestation of love. When you read of the sacrifice of love, you read of the sacrifice of GOD, for it is the sacrifice of self. Helms has written of love:](#)

When we study the attributes of GOD, they are, after all, only different ways of spelling His love. - His omnipotence is but the arm of His Love. - His omniscience is but the medium through which He contemplates the object of His love. - His wisdom is but the scheme of His love. - The offers of the gospel are but the invitations of His love. - The threatenings of His law are but the warnings of His love. They are the hoarse voice of His love saying, 'Man, do thyself no harm.' They are but a fence of love thrown around the pit of destruction to prevent rash man from rushing to his ruin. His tears are but the dewdrops of His love. His justice is love dealing righteously. The earth is but the theatre for the display of His love. What is Heaven

but the Alps of His love, from whose summits His blessings flow down in a thousand streams to water and refresh the world? No marvel that the disciple who felt the beat of that great heart shouted, 'God is love!' "

I suspect that the well meaning Christians who smilingly speak of the "unconditional love of God" mean something other than what Bro. Moyer wrote. Do they mean that God will never judge the wicked by casting them into the Lake of Fire? Do they mean that God never chastens His children when they sin? Do they mean that Rev. 3:19 is not true? ("As many as I love I rebuke and chasten?")

Do they mean that it would be unloving for the Lord Jesus to overturn the moneychangers' table and drive them out of the temple? Or that it would be unloving for Christians to "have no fellowship with the unfruitful works of darkness"?

In this generation characterized by anemic faith and indifferent theology some suppose that the character of God is made of putty and can be reshaped to fit a godless culture. To many religious people the love of God is now patterned after Hollywood or Hallmark greeting cards.

God gave us His Word to describe Himself perfectly. Before we place new adjectives before God's attributes, we would be wise to read His Word carefully and see what He says about the subject. Tempting God is nothing more or less than expecting God to act out of character. To do so would be sin, and God cannot sin.

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When I read about creation in Genises 1 I'm always amazed. It stuns me that God spoke and the light was made, the land and waters were created and divided, and the plants and animals were created just by his word.

Psalm 8:3,4 says "When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Have you noticed that through everything he created there was a pattern of perfect timing?

God began with the light. He spoke and just like that it was created. He made day and night. He created land and sea by speaking and just like that it was so. If any of us have to create things there's always a chance we could get the timing wrong and make a mistake. We might put the animals on earth before making the plants grow or make sea animals before the sea was finished.

God didn't have that problem. His creation was well-timed and perfectly thought out.

The end of [Genises 1:10](#) and several other verses say *"And God saw that it was good."*

There was no problem with his creation, no little mistakes, no ill-timed words spoken to create random animals, it was all good. The perfect God, created a perfect world in his perfect timing.

Then what happened?

Sin entered the world and things weren't perfect anymore. Was God still in control and working things to his timing after sin came? Definitely. There are so many ways I can see (from my small perspective) that God has a perfect timing for everything he does.

Look at the solar system and how the planets rotate around the sun, how the tide is connected to the moon cycles, and also the life cycles in nature. Doesn't all that shout that God is amazing and his timing is perfect?!

Psalm 19:1 "The heavens declare the glory of God; and the firmament sheweth his handiwork."

If his timing is perfect in the world around us then why wouldn't it be perfect in our lives as well?

So often he has proved this to me that his timing is perfect in my life. There are times when I'll be walking through life talking to God and he shows me his perfect timing.

Not long ago I lost my job and needed to be working. I looked and applied and prayed (not to mention how I worried and wondered) only to be told to wait. When God did give me work I got two jobs at once!

So for those of you who are doubting God's timing or beginning to worry just stop. Place it in God's hands and let him work it out. He's already timed it perfectly. You need to listen and wait. Don't grab your problem back out of his hands when you think he's taking too long. Just wait for his timing. Sometimes he will make things happen in your life 'just like that' and in those times you need to thank him and keep learning. Don't get frustrated or impatient waiting for a job, a friend, a husband or an answer, simply trust his timing.

Ecclesiastes 3:1 "To everything there is a season, and a time to every purpose under the heaven:"

2 Samuel 22:31 "As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him."

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THERAPY FOR THE FUNNY BONE -

A builder, a pastor and a professional golfer went deer hunting together. They were all novices, but wanted to try it and see if they could each get a deer. They had been out all day and toward sundown they all spotted a 5 point buck at the same time. Each one took aim and 3 shots were heard. The buck went down and they rushed over to make sure it was dead. It was so they started to argue over who had actually shot it. As their words became more and more heated, a game warden happened along and asked what the problem was. They told him their point of contention, and he said for them to stand back so he could figure it out based on the size of the bullet hole and the rifles they used, and where the deer was shot.

After only a couple minutes, he stood up and told them it was the pastor who shot the deer. They then asked how he figured it out so fast.

He said, "It was easy, the bullet went in one ear and came out the other."

Hmmmmmm, yeah.

GOVERNMENT SUBSIDIES FOR FARMERS?

The Not Raising Hogs Business

*To: Mr. Clayton Yeutter
Secretary of Agriculture
Washington, D.C.*

Dear Sir,

My friends, Wayne and Janelle, over at Wichita Falls, Texas, received a check the other day for \$1,000 from the government for not raising hogs. So, I decided I'd like to get into the "not raising hogs" business myself next year.

What I want to know is, in your opinion, what is the best type of land not to raise hogs on, and what is the best breed of hogs not to raise?

I want to be sure that I approach this endeavor in keeping with all your government policies. I would prefer not to raise Razor Back hogs, but if that is not a good breed not to raise, then I can just as easily not raise Yorkshires or Durocs.

As I see it, the hardest part of this program will be keeping an accurate inventory of how many hogs I didn't raise.

My friend Wayne is very excited about the future of this not raising hogs business. He has been raising hogs for 20 years and the most he ever made was \$420 in 1978, until this year, when he got your check for \$1,000 for not raising hogs.

If I can get \$1,000 for not raising 50 hogs, will I get \$2,000 for not raising 100 hogs? I plan to operate on a small scale at first, holding myself down to about 4,000 "not raised" hogs, which will give me \$80,000 income the first year. Then I can buy my own airplane. That is, unless the government pays rich farmers not to own their own airplane.

Now another thing: these hogs I will not raise will not eat 100,000 bushels of corn. I understand that you also pay farmers for not raising corn and wheat. While I was planning on growing corn to not feed these hogs on, would I qualify for payments for not raising wheat and corn not to feed the 4,000 hogs I am not going to raise?

I want to get started not feeding as soon as possible, as this seems to be a good time of the year to not raise hogs and grain.

I am also considering the "not milking cows" business as I understand some farmers are making a killing not milking cows, so please send me any information on that also.

In view of these circumstances, I understand that the government will most likely be willing to consider me totally unemployed, so I'd like to file for unemployment and food stamps as well.

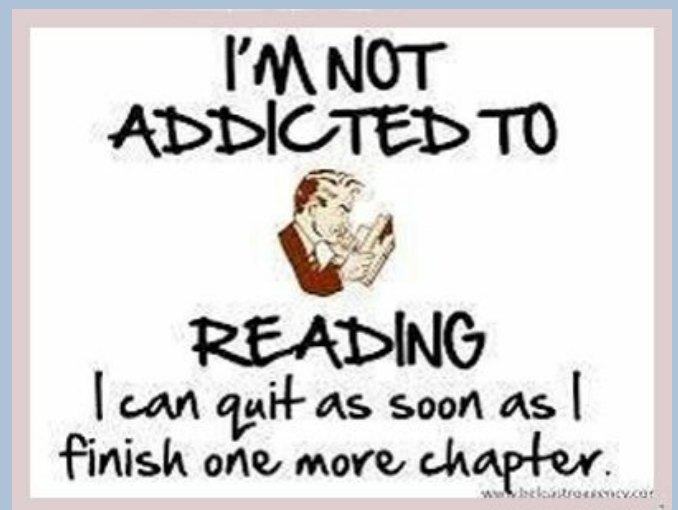
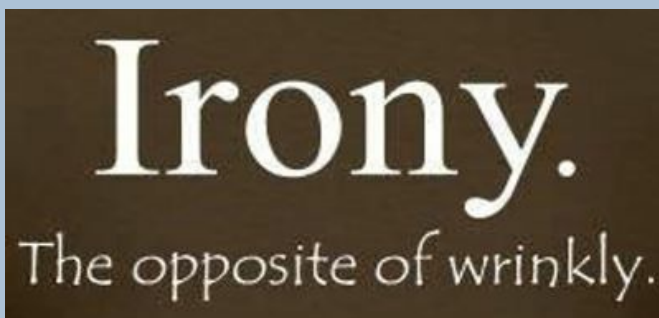
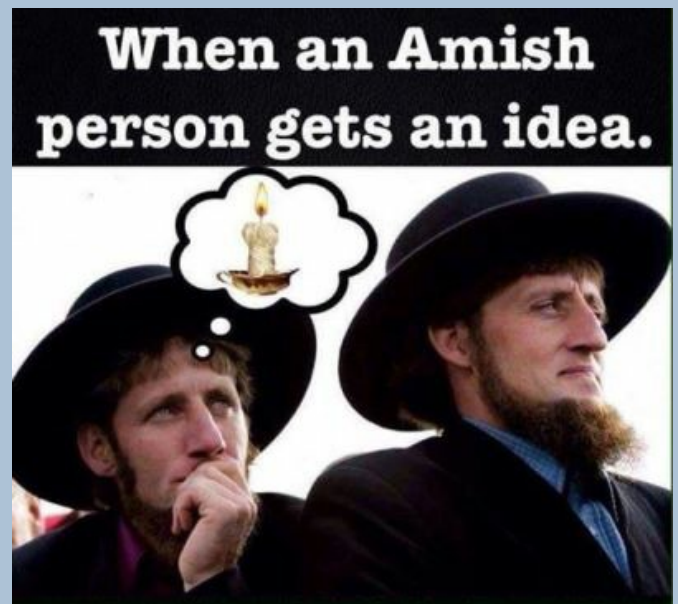
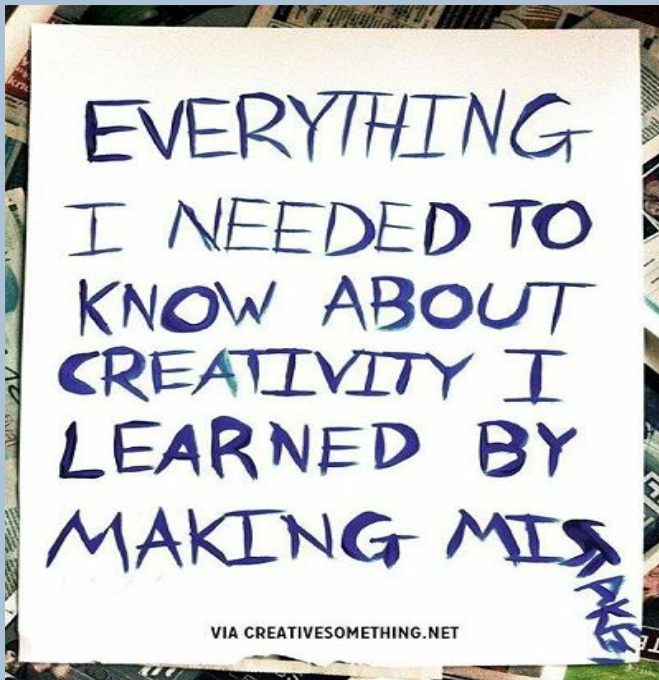
If you can help me out with these "not farming nothing in order to get rich programs" then you can rest assured that you will have my vote in the coming elections.

Patriotically yours,

Otis Deal

PS: Would you please notify me when you plan to distribute more free cheese?

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GLOVES TRANSLATE SIGN LANGUAGE INTO SPOKEN ENGLISH

(Friday Church News Notes, May 6, 2016, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- The following is excerpted from "Nifty Gloves," *DiscoverMagazine.com*, Apr. 20, 2016: "Two sophomores at the University of Washington have been recognized for an invention that could break down communication barriers for the deaf. Their invention, the SignAloud, is a pair of sensor-filled gloves that interpret the hand movements American Sign Language users use to communicate, and converts them into speech or text that the rest of us can understand. The two students, Navid Azodi and Thomas Pryor, designed the gloves inside the CoMotion MakerSpace, a collaborative workshop on campus. They recently received the Lemelson-MIT Student Prize for their work, which is a yearly award given to undergraduates for innovative inventions. They won in the 'Use It' category, and received a \$10,000 grant along with the prize. Their gloves rely on a combination of sensors that interpret hand movements and position to send detailed information to a computer via Bluetooth, where a statistical regression chooses the most likely word or phrase from a database of ASL signs. The



computer then outputs the speech as spoken words or text. 'Our gloves are lightweight, compact and worn on the hands, but ergonomic enough to use as an everyday accessory, similar to hearing aids or contact lenses,' Pryor said in a press release."

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Youth Discipleship Meetings

Building a wall of spiritual protection



Who: Youth, Parents, Church Leaders and Teachers, Anyone Who is Concerned about Discipling Young People!

When: 5-7 July, 2016

Where: Southwest Sydney,
Bethel Bible Baptist Church
3/13 Stennett Road (corner Moorlands Road)
Ingleburn NSW 2565

Dress: smart casual



Speaker: Brother David Cloud
Independent Baptist missionary in Nepal &
author of numerous books on this subject.

Many Christian homes and churches are losing a frightful percentage of their young people to the world. The purpose of these meetings is to help youth become fruitful Christian adults. Brother Cloud has developed a practical and far-reaching youth discipleship course that deals with the parent's part, the church's part, and the youth's part in winning and discipling young people. The course covers salvation, child discipline, the Christian home environment that produces disciples, reaching the child's heart, Bible study techniques, how to protect young people from dangers associated with the Internet and smartphones, and many other things.

Afternoon sessions are being planned for both young men and young ladies.

[MENS' AFTERNOON SESSIONS PDF](#)

[LADIES' AFTERNOON SESSIONS PDF](#)

[VIEW CONFERENCE PDF](#)

[REGISTER NOW](#)

Sharpened Arrows

AS ARROWS ARE IN THE HAND OF A MIGHTY MAN;
SO ARE CHILDREN OF THE YOUTH.
Psalm 127:4

A publication of Golden West Independent Baptist Church Australia which aims to encourage and edify preachers children, youth & young adults to stand for Christ in the battle for the truth.

Lilies of the Field

"Building Up Ourselves In The Most Holy Faith"

WAY OF LIFE LITERATURE

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"Keep that which is committed to thy trust..."

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Why Pastors Should Be Concerned When Their People Love the Beatles

By David Cloud



- In his 1965 book, *A Spaniard in the Works*, John Lennon called Jesus Christ many wicked things that we cannot repeat and blasphemed the Father, Son, and Holy Spirit.
- In the song “God” (1970), Lennon sang, “I don’t believe in the Bible. I don’t believe in Jesus. I just believe in me, Yoko and me, that’s reality.”
- Lennon’s extremely popular song “IMAGINE” (1971) promotes atheism and a global New Age unity. The lyrics say: “Imagine there’s no heaven ... No hell below us, above us only sky ... no religion too/ You may say I’m a dreamer, but I’m not the only one/ I hope some day you’ll join us, and the world will live as one.” How many millions of people throughout the world have followed John Lennon in this delusive dream? Death will prove that this dream is actually the most horrible nightmare imaginable.
- George Harrison was a Hindu to the day of his death and led many into this pagan darkness. As of April 2009, the Beatles were still promoting Hinduism.
- The two surviving Beatles headlined a benefit concert to promote Transcendental Meditation (TM) among children. The concert benefited the David Lynch Foundation, which is dedicated to “consciousness-based education and world peace.” The objective is to raise funds to teach one million children to meditate. Joining Ringo Starr and Paul McCartney were Sheryl Crow, Donovan, Eddie Vedder of Pearl Jam, and others. Though some try to deny it, TM is a Hindu practice and is based on the concept that the universe is God and man can unite with God through mysticism. The TM practitioner uses a mantra to put himself into an altered state of consciousness. One page of the David Lynch Foundation’s web site a little girl testifies, “It is quiet and comfortable and I feel connected to everything and everyone.” The practice of TM was brought to America by the Hindu guru Maharishi Mahesh Yogi and popularized by the Beatles when they visited his lectures in Wales in 1967 and his ashram in India in 1968. George Harrison went on to join the Hare Krishnas and died in the Hindu faith. Maharishi developed TM from the Hindu Vedas. He called TM “a path to God” and “the spontaneous flow of knowledge.”
- The Beatles have done more to further the devil’s program in these last days than any other rock music group.
- **It is unconscionable for a Christian to pay homage to these people and to their demonically-inspired music, thereby encouraging Christian young people to think that rock & roll is innocent fun. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). The Beatles continue to exercise a vast influence, and young people need to be warned to stay away from them and from the world of licentious rock and roll and pagan New Age philosophy that the Beatles promoted. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Cor. 6:14-17).**

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TESTIMONY OF A SONG LEADER WHO IS PROMOTING HYMNS AND AVOIDING CCM (Friday Church News Notes, May 27, 2016, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) -

"I've really enjoyed leading the music for our church. We use sound hymns. No CCM and no songs by CCM artists. That has caused a little angst as I've pushed back and denied some songs that people wanted to do for specials. (I always ask, unless I already know, who the author is, and if I don't know the name immediately I look them up before approving or disapproving. I usually know the name immediately, having read all of your published materials on the music issue). Pastor has stood on the same position, and we haven't allowed CCM to go forward.

I keep track on a spreadsheet of the songs we've sung, how often and what dates so I can vary them a bit.

As a congregation, we've learned several songs that are new to the church. I also plan the songs based on the sermon topics, attempting to tie them to the progressive idea of the message step-by-step by song. (This is harder to do sometimes than it sounds; sometimes there is a lot of overlap between songs and ideas, but they are always tied to the message topic one way or another.)

I also try to vary the way we sing (women doing some verses, men others, etc.) as well as providing some brief information from time to time about a hymn, its author or about a passage from Scripture tied to the hymn, or about the words we are singing to get people to think about them.

I used your message on song leading to do this, and I believe that it has really improved the service and increased the church's love of hymns.

I think the reason many churches don't do music better is because it is seriously time consuming. I spend an hour and a half to two hours a week planning the songs to try and make sure it is as edifying and proper as possible. It's no light task.

Each week I prepare a Music Ministry Sheet, and when I take my family to visitation on Saturday morning, we go early and stuff Sunday's bulletins with the sheet so everyone has it."

(For more on this see "Marks of Good Song Leading" at:

www.wayoflife.org/index_files/marks_of_good_song_leading.html).

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HOW NOT TO ORGANIZE A FUNERAL

Marble Bar, in the Pilbara of Western Australia, has a reputation for being the hottest place in the nation. Just the same, there is supposed to be a hotter place, but it is not considered tasteful to raise the matter at a funeral.

The "BARS" reputation though was upheld at a recent burial for the coffin was plainly labelled "HELL."

"No need to have labelled it," observed a mourner meaningfully.

"Course not," replied his mate, "all th' world knows where Tim's goin'!"

The explanation was simple. There hadn't been enough timber for the coffin so the end was knocked off a Shell petrol case - so was the "S".

Reference: Ion L. Idriess (1932), *Flynn of the Inland*, Angus & Robertson (pp 192-3) of the 25th [1946] edition.

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Notable Quotes and Quotable Notes -

"There is more joy in Jesus in 24 hours than there is in the world in 365 days. I have tried them both."—R. A. Torrey

The following is excerpted from "What Does It Mean to Be Justified" by God by Harry A. Ironside:

Some years ago a friend of mine was preaching in a certain place, and somebody came to him one day and said, "Could you come and see a woman who is very sick? We are afraid she is dying. She is troubled about her soul and doesn't seem to understand the way." Of course he gladly went as any of us would under such circumstances. As he entered the room and sat down beside the bed, the woman said, "Tell me what is necessary in order that my soul may be saved and my sins forgiven." He told her the old, old story, the story of the Cross. He told her how "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). He told her how, hanging on that cross in those awful hours of darkness, our blessed Lord Jesus, as the substitute for sinners, drank the cup of wrath that we deserved and made full satisfaction for iniquity; and now God can justify everyone who believes in Him, whom He raised from the dead.

When he finished, she said, "Oh yes, I know, I understand all that, but I don't see how I can know that my sins are forgiven." So again, very patiently, he went over the same story, but tried to present it in a little different light. He told her that the Lord Jesus was the one great sacrifice for sin, that He offered Himself for our sins, that He was made sin for us, He who knew no sin, that we might be made the righteousness of God in Him. And when he finished, she said, "Yes, I understand that, but is that all that is required?"

The evangelist sprang from his seat. He was a very fiery man by nature, and sometimes the fire came out even after he became a Christian. He said in a tone that shook the room, "You wicked woman!"

And she, lying there so sick, was almost terrified and said to him, "Oh, sir, why do you talk to me like that?"

"You wicked woman, you vile woman! You ask me what is necessary in order that you may be saved. I tell you how God has bankrupted Heaven to save your guilty soul. I tell you how He has sent His own blessed Son to give His life for you. I tell you how He was forsaken of God upon that Tree, and you have the insolence to look

up into the very face of God and say, 'Is that all?' What more would you want? It is all that God Himself could do."

She burst into tears and exclaimed, "Oh, sir, I understand. I did not realize what I was saying. Oh, I thank God for what He has done. It is enough! If it is enough for God, it surely is enough for me!"

When Matthew Henry was robbed by a highwayman he prayed with *thanksgiving*.

*"I thank Thee. First, because I was never robbed before
Second, because altho' they took my belongings, they did not take my life.
Third, altho' they took everything I had, it was not much.
And fourth, because it was I who was robbed, not I who robbed."*

Charles Haddon Spurgeon wrote of Paul, "He is inspired and yet he wants books! He has seen the Lord and yet he wants books! He has wider experience than most men, and yet he wants books! He has been caught up in the third heaven and heard things unlawful for a man to utter, yet he wants books! The apostle says to Timothy and so he says to every Christian, 'Give thyself to reading.' The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains proves he has no brains of his own." He also wrote, "Either read or get out of the ministry." He was a very serious student with a great library, who preached several deep sermons each week. He did this while pastoring the largest Independent Baptist Church in the world in his day. The number one comment I hear from foreign preachers who spend time in the United States is that they are surprised how shallow the sermons of American preachers often are. God help us.

DL Moody's sermon, Good News - He gives them his farewell charge, "Go ye into ALL the world and preach the gospel TO EVERY CREATURE." They are almost his last words, "to every creature." I can imagine Peter saying, "Lord, do you really mean that we shall preach the gospel to every creature?"

"Yes, Peter."

(Continued next page ->)

"Shall we go back to Jerusalem and preach the gospel to those Jerusalem sinners who murdered you?"

"Yes, Peter, go back and tarry there until you are endued with power from on high. Offer the gospel to them first. Go search out that man who spat in my face; tell him I will forgive him; there is nothing in my heart but love for him. Go, search out the man who put that cruel crown of thorns on my brow; tell him I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of his Redeemer. Find out that man who took the reed from my hand, and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall sway it over the nations of the earth. Yes, I will give him to sit with Me upon my throne. Go, seek that man who struck Me with the palm of his hand; find him and preach the gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin, and my blood was shed for him freely."

Yes, I can imagine Him saying, "Go, seek out that poor soldier who drove the spear into my side; tell him that

there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross, and my banner over him shall be love."

As the official Roman Catholic executioner was about to light the funeral pyre at the feet of the Bohemian reformer John Hus, he said, "Now we will cook the goose." (Hus in Bohemian means goose.)

"Yes", replied Hus, "but there will come an eagle in a hundred years that you will not reach." (Martin Luther was that "eagle")

Lawyers believe a person is innocent until proven broke. - Robin Hall...

A computer once beat me at chess, but it was no match for me at kickboxing. - Emo Philips

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Hebrews 12:14-17, "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; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Many years ago, I heard the story of a town in Wales where in 1866 they began to pile up coal coming from mines. This black powder literally became a mountain. For 100 years they did this. In October 1966, at this town of Abervan it had rained for several weeks. Around noon,

that mountain of coal started to move. The way I understand it, over two million tons of coal and mud fell on the town. Right below this mountain of coal was an elementary school. Two hundred and fifty students were killed that day.

Folks, do you know that many Christians today are in just as much trouble and danger as the elementary school? The reason is they have allowed a mountain of bitterness in their life. You know people and so do I, who are not serving God today because they are bitter. They are miserable in their life.

Hebrews 12:15, "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."

Did you notice [thereby many be defiled](#)? Bitterness in your life will affect others around you. It will infect them from your life and testimony. A bitter husband or wife affects their children or spouse and it can even go further than that to other family members and friends. Do you know what bitterness is? It is nothing more than allowing your flesh to control your life. Folks, have you ever noticed that life is not fair? Have you ever noticed that people can be extremely cruel? Several years ago, I heard about a church Pastor who had had a heart attack because of the cruelty of some folks within his church. While he was fighting for his life in the hospital, some of the church members got together and sought to vote him out of the church. The underlying problem of that group was bitterness and it defiled many.

Many people are bitter today because they have been hurt, something did not go like they wanted it to. They were hurt at church, a job did not go like they wanted it to, their marriage is failing, they do not have the home they want or the circumstances they want or they are mad at others. Folks, bitterness is a serious issue and it can spring up quickly. Let me give you three things about bitterness:

1. **Bitterness is designed by Satan to destroy your life for God.** [James 3:14-16](#), "But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." [Hebrews 12:15](#), "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." Did you notice the word [diligently](#)? Folks, it is important that you guard your life in this matter. It is a diligent matter for each of us. Notice the words, [springing up](#) many are defiled? Many Christians are bitter toward others. [Ephesians 4:29 and 31](#), "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all [bitterness, and wrath](#)...be put away from you."

I want you to notice what the Bible says, [Colossians 3:18-19](#), "Wives, [submit yourselves](#) unto your own husbands, as it is fit in the Lord. Husbands, love your wives, [and be not bitter against them](#)." There are men and women today who are bitter toward one another. Men, if I am not the husband, father, and leader I need to be, is it because I am bitter against my wife? She is not meeting my expectations? Just remember that the devil can use this bitterness to destroy your life. There are many wives who are

bitter toward their husbands as well. Did you notice the word [submit](#)? One of the weapons against bitterness is submission, Ephesians 5:21. Many of the problems in the home today are due to people being bitter with each other and not being willing to submit to one another.

2. **Do you know that many Christians are bitter today because they have an authority problem?** They cannot or will not submit to authority. [Hebrews 13:7, 17](#), "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." "[Obey them which have the rule over you, and submit yourselves](#): for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Several years ago, we had an older couple come and visit our church. Their children were grown and out of the house. They had been members of several different independent Baptist churches, down through the years. They always found something wrong with the pastor or someone in the church. I found they were very bitter people. Their children were a disaster and their grandchildren were a disaster. They talked considerably about wanting to have their children's lives change. Of course, they asked us to pray about it. This is a family where the father worked many times on the Lord's Day down through the years as the children were growing up. If family members came to visit, they would stay home with them. On certain holidays they would stay home from the church services and fix dinner for their family. If there was a family reunion, they were not in church. Many Sundays they just did not find their way to church. If you spoke with them about it, **they were faithful in their own mind**, 1 Corinthians 4:2. There were other things that were done to dishonor the Lord. As the children grew up the parents taught them to undermine the authority of the pastors they sat under and they are all extremely angry and bitter even with each other. Of course, they are angry with different pastors and churches they sat under. It is all the pastor's and churches fault. This family is so angry and bitter that they manufacture things to be angry and bitter about! Many are defiled because of their bitterness and their lives are a disaster, with drugs, immorality, and ungodly attitudes. Of course, they have married unsaved mates and it is questionable about those in the family who have made professions of faith. The father of this family died an agonizing death and for several months at the end of his life was only able to

look out the window of his home and think about the disappointments of his family. What a sad and miserable existence.

Many Christians fail to realize that authority is placed in their life by God, Romans 13:1-5. The attitude they have is I do not care; no one is going to tell me what I should do. If that is the attitude a Christian has, they will die an embittered, ugly, failure spiritually. They do not understand that they are letting an authority figure create bitterness in their life because of a lack of submission. Many Christians say and do many cruel and ugly things because they are spiritually unfaithful in their life and many are destroyed because of it.

Many times people will hear their pastor speak on a certain subject and the Holy Spirit convicts their heart of the need of their life. However, they refuse to **submit** to the Holy Spirit's conviction, and then bitterness wells up in their life because of their lack of submission. The authority figure, many times the pastor, takes the brunt of that punishment. Who does he think he is preaching on that? Of course at that point, their bitterness causes them to look for what they believe are things they do not like about the church, pastor, or people at the church. Folks, it is a serious sin, that God warns and commands against. Remember submission is one of the keys to not having bitterness in your life.

- 3. Repentance and prayer are the keys to fixing bitterness.** This is something that you must realize is in your life because it will literally eat you up. When you realize it is sin, you need to repent, turn from it and in prayer ask God to cleanse your heart from all bitterness. You need to submit your will to God's will. What about the person who is bitter against you. I heard a story one time about a guy who would wrestle bears. The wrestling would go on for hours. Folks, you might be able to wrestle with a grizzly bear, and you might eventually win. Have you ever thought about the fight is just not worth the cost?

In prayer, turn the bitter person over to God, Romans 12:16-21, and let God work in their life. God will do a much better job of it than you will. Fighting with bitter people can and will make you bitter.

James 4:6-12, "But he giveth more grace. Wherefore, he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God, resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners;

and purify your hearts ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: Who art thou that judgest another?"

In the Bible, the heart and the mind are used interchangeably. There is a very important principle in **II Corinthians 10:5**, "*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*" See the word **imaginings**? It means fantasies. Every person who is rebellion in their life (and bitterness is rebellion) is because they are living in a fantasy world. A place where they allow their minds to run off and fantasize about living in another time, another place, with another woman, another man, being immoral with a boy or girl, man or woman, sports, activities etc.. Many people spend hours in their virtual reality world where they think no one else sees. Let me clue you in, God sees! **II Corinthians 10:4**, "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.*" Notice the phrase, "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*" We wrestle not against flesh and blood. Therefore, our weaponry is not carnal (fleshly). However, it is in fact powerful through God for the pulling down of strongholds. (Interesting word). Strongholds where? In the mind. The word strongholds literally means "a heavily fortified containment and is used of a false argument in which a person seeks 'shelter' (a safe place) to escape reality." Ephesians 6:13-18 describes some of the spiritual weaponry God has given for us. When a person is in rebellion to their parents, Biblical authorities, boss, etc. it never fails that they have not controlled their thought life or they do not know how to do.

Folks, bitterness will eat you up. Realize that you cannot change people, only God can do that. If you notice in James 4:6-12, the failure to submit to God, will result in evil speaking and incorrect judgment of others all because of bitterness which comes from a failure to submit to God. You fight bitter people in your own power you will be the loser. Make sure no root of bitterness is springing up in your life. If it does happen to get into your life, do not let it stay. If it gets root in your heart, your life will be destroyed and you will be a source of destruction in others lives. It will destroy your children and it can be a point to drive others away from the gospel.

I can hear someone now say, but Pastor Coomer, you do not know what they have done to me. I know how you feel. However, forgiveness doesn't mean forgetting. In essence, it does not mean you put yourself in harm's way. When you forgive another you are promising to do four things about their wrong doing:

1. I shall not use their wrong doing against them in the future.
2. I shall not talk to others about them and their wrong doing.
3. I shall not dwell on them myself. (Do not let their wrong doing control your life).
4. I shall turn them over to God.

May the Lord help each of us to identify and dig out the root of bitterness. As you finish reading this, maybe you have had thoughts about certain situations and people

while reading it, why not ask God right now if there is any bitterness in your life. Ask God to show it to you. Then ask Him for forgiveness in the matter and whatever the situation is just turn it over to God. In essence, Lord, I am turning this situation or person over to you. Bitterness is a strong thing and you may have to turn them over more than once. As you turn them over to God, and continue to do so, the devil will eventually realize that is an area that he cannot work on in your life and God will take care of that person or situation in His time. Also, look in God's word to find out what it says about bitterness and apply Ephesians 4:22-24 in your life.

I have always enjoyed the hymn, *Take Your Burdens to the Lord and Leave Them There*. May God help us to do so.

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Rob Stein - [NPR](#) (National Public Radio) - May 18, 2016

A handful of scientists around the United States are trying to do something that some people find disturbing: make embryos that are part human, part animal.

The researchers hope these embryos, known as chimeras, could eventually help save the lives of people with a wide range of diseases. One way would be to use chimera embryos to create better animal models to study how human diseases happen and how they progress.

Perhaps the boldest hope is to create farm animals that have human organs that could be transplanted into terminally ill patients.

But some scientists and bioethicists worry the creation of these interspecies embryos crosses the line. "You're getting into unsettling ground that I think is damaging to our sense of humanity," says Stuart Newman, a professor of cell biology and anatomy at the New York Medical College.

The experiments are so sensitive that the National Institutes of Health has imposed a moratorium on funding them while officials explore the ethical issues they raise.

Nevertheless, a small number of researchers are pursuing the work with private funding. They hope the results will persuade the NIH to lift the moratorium.

"We're not trying to make a chimera just because we want to see some kind of monstrous creature," says Pablo Ross, a reproductive biologist at the University of California, Davis. "We're doing this for a biomedical purpose."

The NIH is expected to announce soon how it plans to handle requests for funding.

Recently, Ross agreed to let me visit his lab for an unusual look at his research. During the visit, Ross demonstrated how he is trying to create a pancreas that theoretically could be transplanted into a patient with diabetes.

The first step involves using new gene-editing techniques to remove the gene that pig embryos need to make a pancreas.

Working under an elaborate microscope, Ross makes a small hole in the embryo's outer membrane with a laser. Next, he injects a molecule synthesized in the laboratory to home in and delete the pancreas gene inside. (In

separate experiments, he has done this to sheep embryos, too.)

After the embryos have had their DNA edited this way, Ross creates another hole in the membrane so he can inject human induced pluripotent stem cells, or iPS for short, into the pig embryos. Like human embryonic stem cells, iPS cells can turn into any kind of cell or tissue in the body. The researchers' hope is that the human stem cells will take advantage of the void in the embryo to start forming a human pancreas.

Because iPS cells can be made from any adult's skin cells, any organs they form would match the patient who needs the transplant, vastly reducing the risk that the body would reject the new organ.

But for the embryo to develop and produce an organ, Ross has to put the chimera embryos into the wombs of adult pigs. That involves a surgical procedure, which is performed in a large operating room across the street from Ross's lab.

The day Ross opened his lab to me, a surgical team was anesthetizing an adult female pig so surgeons could make an incision to get access to its uterus. Ross then rushed over with a special syringe filled with chimera embryos. He injected 25 embryos into each side of the animal's uterus. The procedure took about an hour. He repeated the process on a second pig.

Every time Ross does this, he then waits a few weeks to allow the embryos to develop to their 28th day — a time when primitive structures such as organs start to form.

Ross then retrieves the chimeric embryos to dissect them so he can see what the human stem cells are doing inside. He examines whether the human stem cells have started to form a pancreas, and whether they have begun making any other types of tissues.

The uncertainty is part of what makes the work so controversial. Ross and other scientists conducting these experiments can't know exactly where the human stem cells will go. Ross hopes they'll only grow a human pancreas. But they could go elsewhere, such as to the brain.

"If you have pigs with partly human brains you would have animals that might actually have consciousness like

a human," Newman says. "It might have human-type needs. We don't really know."

That possibility raises new questions about the morality of using the animals for experimentation. Another concern is that the stem cells could form human sperm and human eggs in the chimeras.

"If a male chimeric pig mated with a female chimeric pig, the result could be a human fetus developing in the uterus of that female chimera," Newman says. Another possibility is the animals could give birth to some kind of part-human, part-pig creature.

"One of the concerns that a lot of people have is that there's something sacrosanct about what it means to be human expressed in our DNA," says Jason Robert, a bioethicist at Arizona State University. "And that by inserting that into other animals and giving those other animals potentially some of the capacities of humans that this could be a kind of violation — a kind of, maybe, even a playing God."

Ross defends what his work. "I don't consider that we're playing God or even close to that," Ross says. "We're just trying to use the technologies that we have developed to improve peoples' life."

Still, Ross acknowledges the concerns. So he's moving very carefully, he says. For example, he's only letting the chimera embryos develop for 28 days. At that point, he removes the embryos and dissects them.

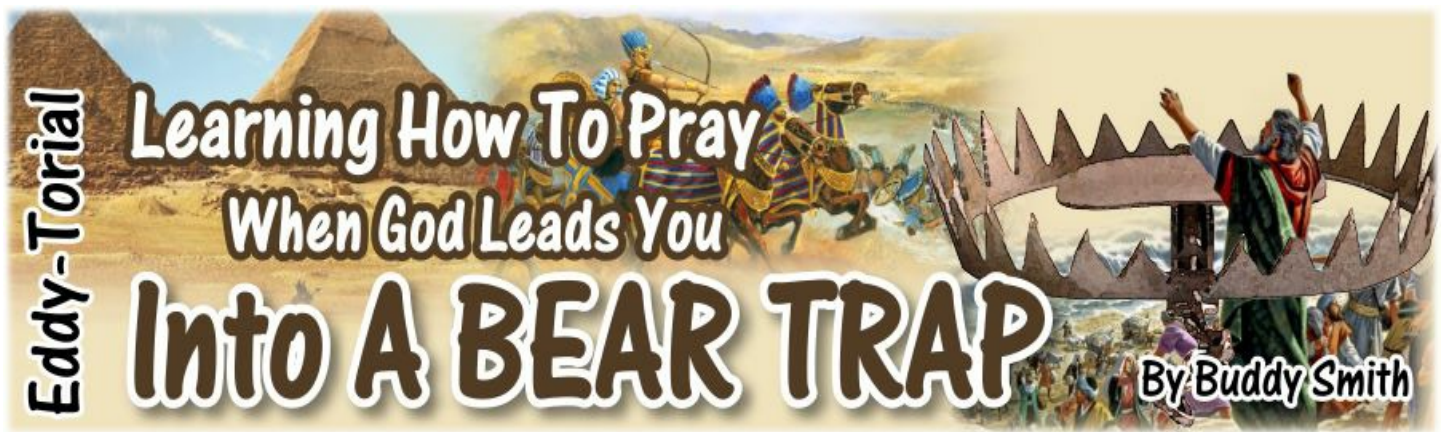
If he discovers the stem cells are going to the wrong places in the embryos, he says he can take steps to stop that from happening. In addition, he'd make sure adult chimeras are never allowed to mate, he says.

"We're very aware and sensitive to the ethical concerns," he says. "One of the reasons we're doing this research the way we're doing it is because we want to provide scientific information to inform those concerns."

Ross is working with Juan Carlos Izpisua Belmonte from the Salk Institute for Biological Studies in La Jolla, Calif., and Hiromitsu Nakauchi at Stanford University. Daniel Garry of the University of Minnesota and colleagues are conducting similar work.

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"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness...So God created man in his own image..." (Genesis 1:25-27)



Presently we are having a series of Bible studies on Wednesday nights on the prayers of the saints, as we read them in the Bible. If we were to give the series a name, we would call it, "[Lord teach us to pray...](#)" ([Luke 11:1](#)) Nehemiah's prayer, Hannah's prayer, David's last prayer, these have been very instructive and challenging. My prayer life is being deeply affected by the prayers of God's people.

Last week we studied the unworried, unbelieving prayer of Israel beside the Red Sea, "[...the children of Israel cried out unto the LORD.](#)" ([Exodus 14:10c](#)) The words of their prayer are not recorded. We only perceive what they said to God by what they said to Moses. Their doubts, their fears, and their criticisms of God indicate the tone, and even the wording of their cry to God. "Oh, no, Lord! Look what's happened now! Here comes Pharaoh's army! And of all places for us to be, stuck between the mountains, the two forts, and the Red Sea! etc. etc."

THE FOLLY OF OUR UNBELIEVING PRAYERS -

Prayers are often spoken "amiss" (*κακῶς kakos* - badly, diseased, evil, grievously, miserably, sick, sore.) James 4:3. The prayer they prayed was one of those. Looking back, I can think of a few of my own prayers that were "amiss". A few thousand, that is. Dumb prayers, selfish prayers, unbiblical prayers, unbelieving prayers, worldly, carnal, angry prayers. Too many of my prayers would have fitted in with that prayer of Israel.

God says He doesn't answer those prayers, "[Ye ask, and receive not, because ye ask amiss...](#)"

So Why Did God Answer Their Prayer?

Two possible reasons:

1. The Holy Spirit did for them what He does for us. According to [Ro 8:26](#) 27, "... the Spirit ... helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of

the Spirit, because he maketh intercession for the saints according to *the will of God*.

Since I do not always know what to pray for, the Spirit of God reinterprets my fumbling, bumbling, stumbling pleas for help. That's one possibility.

2. The other possibility is that Moses interceded for Israel and God answered His prayer instead of their sceptical, grumbling prayer. I fully expect that is what God does many times when I pray and the answer comes. Isn't it good to know that others pray for us and our requests and God hears them?

How Did God Answer Them?

He answered them by His Word, revealing His Ways, His Will, and His Works.

Through His prophet -

[Exodus 14:2-4](#) "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so."

[Exodus 14:15-18](#) "And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."

By His Presence -

Exodus 14:19 "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:"

Obscuring, darkening the way for their enemies and giving light to Israel -

Exodus 14:19-20 "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night."

Proverbs 4:18-19 "But the path of the just *is* as the shining light, that shineth more and more unto the perfect day. The way of the wicked *is* as darkness: they know not at what they stumble."

Protecting Israel with walls of water on either side -

Exodus 14:21-23 "And Moses stretched out his hand over the sea; and the LORD caused the sea to *go back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen."

Troubling the Egyptians and defeating their war chariots -

Exodus 14:24-25 "And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

Drowning the army of Pharaoh -

Exodus 14:26-29 "And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and

the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left."

Exodus 15:4-5 "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone."

Displaying before His people His power to save them -

Exodus 14:29-31 "But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses."

THE EFFECTS OF GOD HEARING AND ANSWERING (MOSES') PRAYER -

1. The first psalm in the Bible, in Exodus 15, was composed, sung, and written down as a result of God delivering His people from Pharaoh. There never would have been written this psalm of praise to God if He had not led them into a "bear trap" so they would cry out to God for help so He could answer majestically, so they could rejoice before Him in song.
2. The nations would hear (and see) the judgments of God upon His enemies and fear God.

Exodus 15:14-16 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased. **Joshua 2:8-11** And before they were laid down, she (Rahab) came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and **that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt;** and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our

hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

THE PICTURE OF THE BEAR TRAP THAT KEEPS COMING TO MIND -

Bear traps are fearsome inventions. I once carved a full sized replica for a buyer, copying a real one to do it. Each jaw can be almost two feet across. Where the jaws meet when they slam shut there are sharp teeth that sink into the bear's leg and hold him tight. They could easily break a man's leg. When I read Exodus 14 and picture the "trap" God led Israel into I think of them camping inside the jaws of a bear trap. God told Moses that Pharaoh would think that Israel was easy prey to overtake and recapture.

Exodus 14:3 "For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in."

But God had a plan. He led His people right into a "bear trap", but the trap was set for Pharaoh and his armies,

not for Israel. (If we could ever learn to keep our heads down, as in humbled really low, we would find that we can live out our whole lives inside the open jaws and under the triggers of bear trap after bear trap. We can even watch the Lord cause His enemies to step right on the trigger plate!)

The lessons are many in these two chapters, Exodus 14 and 15.

- We never do much desperate praying until God leads us into a bear trap.
- We never see the majesty of His power.
- We never compose and sing the majestic anthems to His Name until we've been there.

Now if I can only remember these lessons till He leads me into another one.

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