



April 05, 2013

THE GLORIOUS FACT OF THE RESURRECTION - by Pastor Dennis Costella

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## **Heads Up!**

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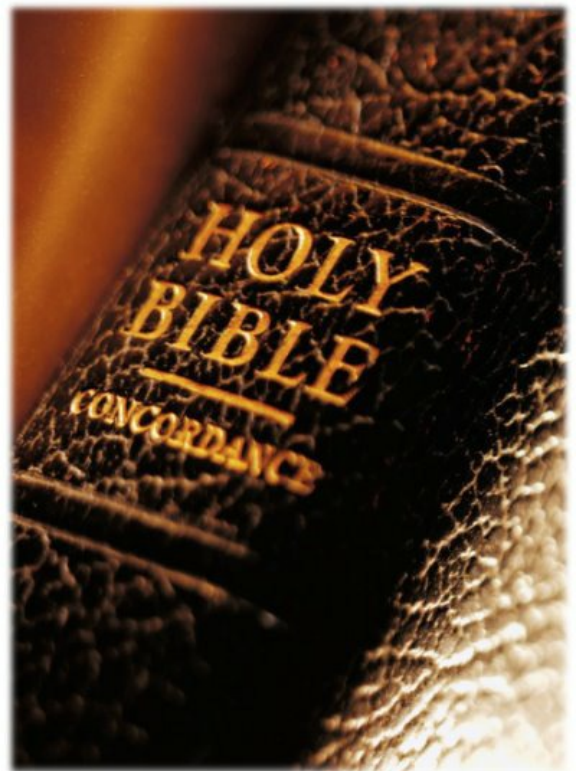
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The correct understanding of the resurrection is of great importance in a day when so many professing Christians differ as to its meaning and worth. We are to contend for the doctrine of Christ (2 John 9) and to separate from those who do not hold to that doctrine.

The bodily resurrection of Christ is an indispensable part of the teaching concerning the Son of God. It is a glorious and essential fact. No true born-again believer should be indifferent as to what the Bible declares to be the truth. The Word of God clearly states: "*If Christ be not raised, your faith is vain; ye are yet in your sins*" (1 Cor. 15:17). The fact that Jesus is God incarnate (made human flesh) requires the resurrection. God cannot be held in death; therefore, "*it was not possible that He (Jesus Christ) should be holden of it (death)*" (Acts 2:24).



### THE TESTIMONY OF CHRIST

The indisputable fact of the resurrection can be seen in Christ's own testimony. Concerning this, Jesus said, "*The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day*" (Lk. 9:22). Jesus knew not only that He had to die as the sacrifice for the sin of the world, but that He also would be raised again from the grave to reveal this was a work of God.

### THE BIBLE

Through its prophetic and direct statements, the Bible reveals the indisputable fact of Christ's resurrection. Hundreds of years before the birth of Christ, the

psalmist prophesied, *"For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One (Jesus Christ) to see corruption"* (Psa. 16:10). This prophecy was literally fulfilled when Christ was raised from the dead. There is no possibility of error in the interpretation of this prophecy. Under inspiration of the Holy Spirit, the apostle Peter quoted this Old Testament prophecy in Acts 2:27 and said of the psalmist, *"He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses"* (Acts 2:31-32).

#### EYEWITNESSES

The testimony of many individuals who saw the resurrected Christ gives us further undeniable proof of the resurrection: *"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once"* (1 Cor. 15:3-6). The resurrection is the heart of the gospel message. The apostle Peter preached the resurrection without apology (Acts 10:38-43). Paul, also, was unwavering in his proclamation of this glorious truth (read Acts 17:2-4). These eyewitnesses went out with boldness and joy because they knew that they served a risen Lord who perfectly fulfilled all He had spoken.

#### THE EMPTY TOMB

Without question, the empty tomb shows that Christ rose bodily from the grave: *"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay"* (Matt 28:5-6). This was not merely a "spiritual resurrection," nor was it thievery or trickery; Christ had risen bodily as He had said. His own words in John 2:18-22 confirm this fact that He rose bodily from the grave. In verse 19, Christ says, *"Destroy this temple, and in three days I will raise it up."* In verse 21, this temple mentioned by Jesus is clearly *"the temple of His body."* The disciples remembered this discourse after Jesus was risen and, therefore, accepted Christ's bodily resurrection as fact (v. 22). The fact of the resurrection is established by Scripture itself. As Bible believers, we can rest in this blessed truth and contend boldly with any who would attempt to discredit this historical account. To the believer, the resurrection means so much. Because Jesus Christ rose from the grave, certain blessings and promises are afforded to those who have entrusted their souls to the living Savior.

#### PAYMENT ACCEPTED

The resurrection proves that Christ's sacrificial payment for sin—our sin—was accepted by God the Father. Jesus Christ shed His blood as the payment for our sin: *"And He is the propitiation (wrath-removing sacrifice) for our sins: and not for ours only, but also for the sins of the whole world"* (1 Jn. 2:2). The perfect sacrifice was offered in our behalf, and any lost sinner is justified, or made right with God, by trusting in Jesus Christ's precious blood thus shed on Calvary's cross (1 Pet. 1:18-19). In Romans 4:25, God's Word states, *"Who (Jesus) was delivered from our offenses, and was raised again for our justification."* We are justified by faith in His shed blood. God the Son was raised again because God the Father had accepted the Lord Jesus Christ's death and resurrection as the perfect and only basis for our justification.

#### LIFE-GIVING POWER

The resurrection shows that the Lord has the power to give life to those who believe: *"And so it is written, The first man Adam was made a living soul; the last Adam (Jesus Christ) was made a quickening spirit"* (1 Cor. 15:45). The assertion of this Scripture is that Jesus Christ has the ability to "quicken" or to "make alive." In the gospel of John, the Savior declares, *"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will"* (Jn. 5:21). We see, therefore, the resurrected Savior is the One who has this life-giving power. Today, He imparts life to all who believe on Him alone. *"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name"* (Jn. 1:12).

#### VICTORIOUS LIFE

The resurrection also assures us of the power needed to live a victorious Christian life. God's Word says, *"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead"* (Eph. 1:19-20). There will never be a trial too great, any burden too heavy, or any temptation too strong that cannot be met with the power of the Spirit of the resurrected Christ within. The same power that raised up Jesus is available to all who believe. As we learn to trust Him more and ourselves less, He will be able to display His mighty power in and through us. 1 Corinthians 10:13; 2 Corinthians 4:7.

#### PATTERN FOR THE FUTURE

Finally, the resurrection reveals the pattern of what lies ahead for the believer. Christ is the firstfruits, that is, the

firstborn from the dead. He was resurrected from the grave, and the promise is, then, that we will be raised in like manner. *"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive"* (1 Cor. 15:20-22).

Because Christ arose, all who are His shall, at His appearing, receive new, resurrection bodies (see Phil. 3:20-21). Whether living or dead, *"we shall all be changed"* (1 Cor. 15:51). What a blessed future is in store for all who place their trust in the resurrected Savior and Lord, Jesus Christ—everlasting life!

The resurrection of Jesus Christ is a glorious fact. Jesus Christ lives today! He imparts life to lost souls who believe the gospel message. He empowers believers to live victorious Christian lives. Do you know the risen Lord as your personal Savior? He died to pay the penalty for your sins. He arose victorious from the grave! Trust Him as your Savior today! This is the gospel, the "good news"!

Submitted by *Matt Costella* on Mar, 28, 2013

[https://www.feasite.org/glorious\\_fact\\_of\\_the\\_resurrecti\\_on\\_dennis\\_costella](https://www.feasite.org/glorious_fact_of_the_resurrecti_on_dennis_costella)

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## WHAT SHALL CHRISTIAN PARENTS DO TO EDUCATE THEIR OLDER CHILDREN? - by *Eric Chapman*



*(Some months ago, this dear brother shared with me his thoughts on the training of our older children. I pleaded with him to permit me to publish his very perceptive analysis of the responsibility we parents have to train our children wisely. He asked that we wait until he and his wife had opportunity to talk to their oldest daughter after her first term at the college they chose for her. Recently, in the midst of a heavy workload in the ministry, he wrote out their conclusions, and then re-wrote them again. Here they are. If there is only one article you read in this issue of Heads Up, please read this one!!! There is often a dreadful carelessness on the part of parents regarding why, and where, and when, and how, and with whom their children will do further training beyond high school. PLEASE TAKE TIME TO READ THIS ARTICLE! OUR CHILDREN NEED US TO BE WISE IN OUR CHOICES FOR THEIR EDUCATION!!!!!!!!!! - Ed.)*

We who are Christian parents need wisdom from the Lord to know how best to prepare our almost-adult or barely-adult children for life beyond "the nest!" we've provided for them until now.

This great need for wisdom really hit home with us as we thought and prayed about our firstborn daughter and the need to plan wisely for her future. In this article, I'd like to help some parents who are facing the same issues and could use some input.

As I write this (March, 2013), our first daughter is finishing her second semester of college. I think we have a little bit better insight now than we did a year ago, but we certainly don't feel as if these decisions should be made quickly, in self reliance, or flippantly. Our choices and preferences and "pointings" in a given direction will affect

our kids and grandkids – indeed all our descendants – until the Lord returns. In our case, we have three more in "the nest." We need the Lord's wisdom as we direct them, too.

### I. WHAT ARE YOUR GOALS FOR THIS CHILD?

- A. They may be some or all of the following with the overall goal of developing a servant of the Lord:
  1. Spiritual training.
  2. Personal maturity.
  3. Development of the intellect.
  4. Development of ministry / service skills (music, etc.).
  5. Career preparation.
  6. Finding a spouse.



B. Axioms. These are self-evident truths. However, obvious things sometimes go right past us!

1. The family and the church are God-ordained institutions for accomplishing the basic levels of all of the goals listed.

a) Some goals probably will require delegation outside the family:

- (1) Intellectual goals (academics)
- (2) Ministry skills (music, etc.)
- (3) Career skills (unless the career is the same as that of the father)

2. Spiritual training cannot be successfully accomplished without a biblical church (1 Tim 3:15; Eph 2:21-22). It is impossible to overemphasize the spiritual condition of the church a family attends and its commitment to first-hand training of its own people. If your church is solid and training its own, why not stay there (as an entire family) and “give” while “getting” rather than “go” (or “send”) somewhere else and be mostly “getting”?

3. A college education is not the only way to accomplish the goals God has for our children. Please read that sentence again. And then compare it with scripture. Make sure you’re not blindly following some crowd or holding to a tradition of men. College – even Christian college – may not be God’s will for our children. But it may be.

4. Inherent similarities may make it possible to have all the children in one family “travel” a similar route, but inherent differences must also be considered. We have told our kids we plan to consider each one individually as we shepherd them in their early adult years. Differences in emotional make-up, mental gifting, God-given interests and other things may bring us to different conclusions for each child. Financial and health considerations may need to be taken into account as well.

## II. OPTIONS.

A. The young person stays **at home with us in our current church.**

1. Gets a job and, mostly likely, gets some career training from a secular source or by being an apprentice or something similar.

2. Attends a local Christian college / Bible institute.
3. Attends a local secular college.
4. Works in a family business or something else.

B. Our child lives **somewhere else.**

1. Attends a Christian college / Bible institute far enough away from home that he/she has to live there (probably in dorms, unless it is a small institute that permits students living with members of the related church).

## III. THE DECISION-MAKING PROCESS.

A. Talk. Talk it over with the Lord (i.e. pray), talk it over with the child and within the family circle. The two parents should especially talk it over a lot, thinking through what their child is like, what his or her native talents are, how he or she has responded to training and discipling so far, etc.

B. Determine goals.

1. Goals for young men and young women should differ. I want my sons to be able to support their families on a single income.<sup>1</sup> I want each daughter to be honored if the Lord should lead to her a husband with whom she can serve the Lord and, hopefully, raise a family for His glory.
2. If your teenaged young person is really excited about going to college, find out why. The reasons may be good or bad. Are they trying to escape something? Do they just want to be around folks their own age? (That is often problematic, though friendships can be a good thing.) Although my wife and I did not grow up in a non-dating culture, we have taught our kids to reject modern “dating” and not even look for a spouse – now or in college. Nonetheless, we have encouraged them to share with us if they are interested in someone (before they ever express that interest in any other way). We also pray often and in their hearing about their future spouses.

C. Determine the means to achieve the goals.

1. Is there anything your family and your local church together cannot accomplish among your goals for this young person? If yes, why?

- a) Is your child growing in the Lord in your home and church? Why or why not?
  - b) Is a different environment going to help your child be more Christ-like?
2. Is there a college / Bible institute that is basically “on the same page” with you theologically and practically? See the related questions below.
- D. Determine your financial ability and related costs.
1. I don’t think we should ever go into debt unless we have given the lender collateral that will completely satisfy the debt if we cannot pay back the money. See Rom 13:8 as well as the passages in Proverbs that speak of surety. Parents become surety for the debts of their college student children if they commit to pay the bill, but do not already have the money to do so.
  2. If you don’t have enough money to pay for college, don’t worry! That is an excellent way to know God’s will. You and your children can earn and save, but don’t commit to something you can’t pay for. Also, there is nothing wrong with going to college every other year and working during the off years. I wonder if the overall education would not, in fact, be better. Sometimes college offers answers to questions the student has not yet asked. Those answers are rarely remembered. Life and work bring questions that mature the student and make him a better student.
  3. We found that two church-based colleges had costs that differed by about 20-25%. I use something like “circular reasoning” in this case. I think it’s true that “if God orders it, He’ll pay for it.” I also think that if He didn’t pay for it, He did not order it. When considering where to send our first child, we did not really even consider cost. First we tried to find out if there was a place we thought might be God’s will for her. Then we went from there. Part of determining if He had indeed ordered it, was finding out if we could afford it.
- E. Get advice.
1. Ask your pastor for advice. Compare it with the scripture. If he thinks “group think” regarding college, (i.e. one option is probably

best for all kids, or one college is what he always recommends), think and pray about his advice. Remember, it is a child for whom you are accountable to the Lord whose life your decisions will affect.

2. Find out about colleges (but beware of marketing techniques). We made a list of several colleges. For a few years we asked around and got input. We tried to find out the impressions of parents who had sent their children to colleges we were considering, and we asked pastors whose own children or church kids had gone to those colleges. As we began our list of colleges, we first had to scratch off colleges of which we used to think highly once we learned what they now believe, promote and permit. This was partly because they have abandoned some previous distinctives and partly because we have adopted some new ones.
3. If possible, visit. We only visited two colleges, but we learned a lot at both.
4. Determine what your “non-negotiables” are. I have a lot of things I would like to see at the college(s) our children will attend (assuming they all do attend college). But I’ve found that churches and colleges have their own agenda and really aren’t too adaptable. We had a list of things we wanted in a college. I’d modify the list now. Nonetheless, we did the best we could with what insight and information we had.
5. Research the views of serious biblical Baptist Christians about college choices and early adult training for our children. I found the following blog posts (and definitely some of the accompanying comments) very helpful:

**Part 1:**

<http://www.kentbrandenburg.blogspot.com/2012/04/college-for-church-kids.html>

**Part 2:**

<http://www.kentbrandenburg.blogspot.de/2012/04/ill-be-continuing-with-actual-history.html>

**Part 3:**

<http://www.kentbrandenburg.blogspot.de/2012/04/college-for-church-kids-pt-3.html>

By providing these links I don’t mean to say that I agree with everything written in the blog posts or comments, but they have definitely been immeasurably useful to us. On the surface, it appears that Mr. Kent Brandenburg, an independent Baptist church pastor in California, and Mr. Thomas Ross, a

member of an independent Baptist church in Wisconsin, have different views on the subject (the comments on the blog are essential to the reading). (I have never met either of those men.) Although this sounds strange, I think that they are both right, in large part, and that some of the distinctions they make apply to different situations, and thus only seem to be distinctions. The contributions of both of them have helped us a lot.

- F. Reevaluate after the decision is made. It's hard to change direction, but it may be needed. Maybe your son or daughter stayed home and worked. But you don't see the growth in their knowledge of God which you'd like to see. Maybe a Bible college would be a good choice? There's nothing inherently wrong with changing direction. We know of students who started out at one college, but at their parents' request, moved to another college. And as you see how your first child responds to the particular college he or she is in, you can better evaluate whether that might be God's will for younger siblings. Maybe a young person just is not doing well in college, emotionally or spiritually (or even physically). It may be God's will to change direction. Though much can and should be said about the sin of quitting (i.e., no longer doing God's will), we must be careful here. It's not wrong to drop out of college or change college if that is God's will. That is not quitting! That is following the Lord. Maybe the college's positions are changing in an unbiblical way, and you didn't see it coming earlier. In any of these cases, some re-evaluation is needed.

It was a little over a year ago when we decided to send our oldest to a church-based Bible college, at least for the first year. Our primary objectives were spiritual training and maturity, not career preparation. We are tentatively preparing our other children for something similar, though not necessarily at the same school, and we may adopt a different approach for each child, particularly for our sons.

I wish the church we are planting in our mission field were strong enough and active enough in training that our kids could get more training there, but it's not. With trepidation we delegated some of our home's and our church's responsibility to our chosen church/college. Since our kids have had very little day-to-day spiritual influence from anyone other than their parents, we think the experience will likely be very profitable. I do not agree with the burgeoning idea of some "family-integrated" movements and organizations that only the parents (or

almost only the parents) should teach the kids (though I recognize that some unbiblical practices caused that overreaction). On the contrary, I think any qualified pastors and teachers in the local assembly can and should be teaching our kids, with the involvement of the parents. However, with only one other "nuclear" family among our church members, that of our only deacon, the godly "outside-the-family" influence on our kids has been minimal.

Some of the criteria we used to select a college (once we decided a Christian college would be best in this case) were the following:

#### OPEN-ENDED QUESTIONS:

- What are the purposes of college for this child (career training, spiritual training, maturity training or all of the above)?
- If one purpose is spiritual training, why can't our own local church do it? [For those in the USA, the answers to this could lead to lots of other questions and even to moving to a new locale with a new church that is more fully obeying the Lord in training its own.]
- If one purpose is career / trade training, can it be done locally while the young person remains at home and is trained spiritually in the home and by the local church?

#### YES/NO QUESTIONS ("YES" IS WHAT WE WANT):

- Is the college local-church based?
- Does it use only the received Biblical texts (Textus Receptus and Masoretic Text)?
- Is it actively evangelistic?
- Is it non-calvinistic?
- Does it oppose and neither promote nor tolerate music that is on the edge of acceptability, but take the "high road"? (This is especially important now that charismatic music is being adapted for use by more conservative churches.)
- Does it model, expect and train for godliness?
- Is it serious (as opposed to frivolous; consider how it tries to attract students)?
- Is it going in the right direction? (I think everyone is moving; direction sometimes tells more than position.)
- Are there adequate protections for our child there?
- Will our child be close enough to some family members so she can be helped if needed?
- Is it NOT accredited? Accreditation of a Christian college's Bible training is to me a serious negative. I don't mind if the state approves of, for example, a nursing program or accounting program; however,

if a secular or even religious organization is setting **any** standards for the teaching and preaching and application of God's Word, I want to **stay as clear of that as possible**; this problem is accentuated with parachurch colleges (i.e. colleges that are not a ministry of a local church).

- Will we be able to pay for at least one year? (I don't think debt is an option.)
- Does it have meaningful procedures to ensure that college does not become a segment of our culture's dating game? (In recent years we have adopted an ideal that might be called a "parents [in some cases, other trusted godly leaders] and young people together should carefully choose the husband or wife" courtship method and do not believe "dating around" and pre-engagement emotional attachment pass Biblical tests).

#### CONCERNS WE'VE HAD:

- Many Bible colleges have a culture that "looks down" on those not called to a career ministry, that is, being called to be a pastor, missionary, pastor's wife, etc. I think that is seriously flawed, and we have tried to protect our kids from this false idea. (We did not find any college that met other of our criteria that did not to some extent have this problem.) I want my children to be prepared to serve God in any way He chooses, but I think a career is often irrelevant in determining whether one is in God's will. It is unholy to be in the pastorate outside of God's will; it is holy to be in any honest occupation within God's will. It is a high privilege to be a pastor/elder/bishop, an evangelist or a teacher in the church, but God does the calling, not us. The church should be preparing the saints (i.e., all of them) for the work of the ministry, not just what some call the "cream of the crop," meaning those going into paid ministry.
- We've specifically taught our kids not to be **blindly** loyal to a college or movement. Loyalty to Christ, the local church in which He has placed them, and their family is important, but also within biblical

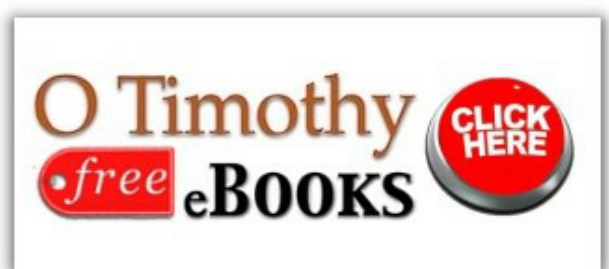
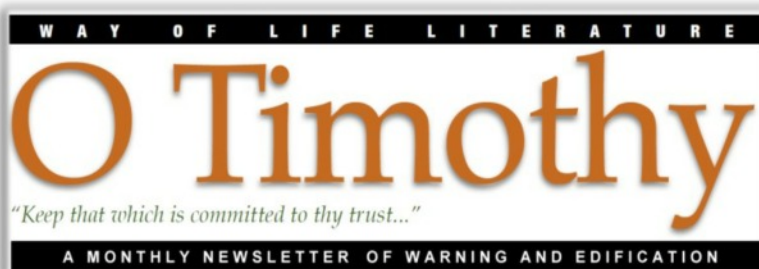
parameters, as is loyalty to the college they attend. They must assume the best, submit to the church and college's authority and be supportive, but it is very important not to sell to anyone else one's soul or one's individual responsibility to the Lord. I have told my kids that history indicates that they probably shouldn't send their kids to the same college they will go to (if they go), since the likelihood that any institution will stay on track that long seems unlikely. I hope I'm wrong. But more than that, I hope they have discernment when the time comes to make wise, Biblical decisions about sending our grandchildren to college or otherwise preparing them in their early "adult" years.

- I think that the ideal is for churches to prepare their own spiritually – to have meaningful preaching, useful Bible institutes and high standards and great practical training of the next generation of Christians in general and pastors in specific. One thing that concerns me is that some local-church based Bible colleges seem intent on numerical growth rather than reproducing themselves. I would rather see them help other churches start and effectively run Bible institutes / colleges (e.g. produce curricula; share ideas; inspire; even share teachers in the early stages) rather than take the young people from one church and train them in another. However, as families, we are not always in "ideal" or mature churches, and we may need to reach beyond our own local church to another local church for help. That is where we are. But we don't want to stay there.

May the Lord give you great wisdom as you train your children for His glory.

<sup>1</sup> This does not mean I believe it is **always** wrong for a wife / mother to be employed (cf. Prov 31), but the priority must be the home (Titus 2:5 as contrasted with Prov 7:11). I think it is perfectly good and even wise for a young lady to learn a marketable skill.

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IT'S THE COLD, NOT GLOBAL WARMING, THAT WE SHOULD BE WORRIED ABOUT

<http://www.telegraph.co.uk/health/elderhealth/9959856/Its-the-cold-not-global-warming-that-we-should-be-worried-about.html?fb>

***No one seems upset that in modern Britain, old people are freezing to death as hidden taxes make fuel more expensive.***



*Inconvenient suffering: the idea of people (especially old people) dying in their homes from weather conditions with which we are all familiar now seems relatively boring* Photo: ALAMY

A few months ago, a group of students in Oslo produced a brilliant spoof video that lampooned the charity pop song genre. It showed a group of young Africans coming together to raise money for those of us freezing in the north. "A lot of people aren't aware of what's going on there right now," says the African equivalent of Bob Geldof. "People don't ignore starving people, so why should we ignore cold people? Frostbite kills too. Africa: we need to make a difference." The song – Africa for Norway – has been watched online two million times, making it one of Europe's most popular political videos.

The aim was to send up the patronising, clichéd way in which the West views Africa. Norway can afford to make the joke because there, people don't tend to die of the cold. In Britain, we still do. Each year, an official estimate is made of the "excess winter mortality" – that is, the number of people dying of cold-related illnesses. Last winter was relatively mild, and still 24,000 perished. The indications are that this winter, which has dragged on so long and with such brutality, will claim 30,000 lives, making it one of the biggest killers in the country. And still, no one seems upset.

Somewhere between the release of the 1984 Band Aid single and Al Gore's 2006 documentary *An Inconvenient Truth*, political attention shifted away from such problems. The idea of people (especially old people) dying in their homes from conditions with which we are all familiar now seems relatively boring. Much political attention is still focused on global warming, and while schemes to help Britain prepare for the cold are being cut, the overseas aid budget is being vastly expanded. Saving elderly British lives has somehow become the least fashionable cause in politics.

The reaction to the 2003 heatwave was extraordinary. It was blamed for 2,000 deaths, and taken as a warning that Britain was horribly unprepared for the

## DEACON TRUE SEZ

I accidentally switched the TV on to the religious channel t'other night and saw a tellyvangelist-type preacher crying all over his microphone. He was puttin' on a good show of bein' sorrowful about the puny crowds he'd been drawin' in his crusades lately, and wanted us to help him cry about it. Well, me and ma sat right down and wrote him a letter. We told him that us farmers always find that if you put out good enough feed, the cows tend to come a-runnin', twicet a day, without fail. And we told him if he'd do the same thing, maybe people would come, too. Dunno whether he'll like our letter though.

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## PSALM 107:15-21

<sup>15</sup> *Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!* <sup>16</sup> *For he hath broken the gates of brass, and cut the bars of iron in sunder.* <sup>17</sup> *Fools because of their transgression, and because of their iniquities, are afflicted.* <sup>18</sup> *Their soul abhorreth all manner of meat; and they draw near unto the gates of death.* <sup>19</sup> *Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.* <sup>20</sup> *He sent his word, and healed them, and delivered them from their destructions.* <sup>21</sup> *Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!*



coming era of snowless winters and barbecue summers. The government's chief scientific officer, Sir David King, later declared that climate change was "more serious even than the threat of terrorism" in terms of the number of lives that could be lost. Such language is never used about the cold, which kills at least 10 times as many people every winter. Before long, every political party had signed up to the green agenda.

Since Sir David's exhortations, some 250,000 Brits have died from the cold, and 10,000 from the heat. It is horribly clear that we have been focusing on the wrong enemy. Instead of making sure energy was affordable, ministers have been trying to make it more expensive, with carbon price floors and emissions trading schemes. Fuel prices have doubled over seven years, forcing millions to choose between heat and food – and government has found itself a major part of the problem.

This is slowly beginning to dawn on Ed Davey, the Secretary of State for Energy and Climate Change. He has tried to point the finger at energy companies, but his own department let the truth slip out in the small print of a report released on Wednesday. The average annual fuel bill is expected to have risen by £76 by 2020, it says. But take out Davey's hidden taxes (carbon price floor, emissions trading scheme, etc) and we'd be paying an average £123 less. His department has been trying to make homes cheaper to heat, and in a saner world this would be his only remit: to secure not the greenest energy, but the most affordable energy.

By now, the Energy Secretary will also have realised another inconvenient truth – that, for Britain, global warming is likely to save far more lives than it threatens. Delve deep enough into the Government's forecasts, and they speculate that global warming will lead to 6,000 fewer deaths a year, on average, by the end of the decade. This is the supposed threat facing us: children would be less likely to have snow to play in at Christmas, but more likely to have grandparents to visit over Easter. Not a bad trade-off. The greatest uncertainty is whether global warming, which has stalled since 1998, will arrive quickly enough to make a difference.

It's daft to draw any conclusions from this freakish, frozen spring. But in general, the computer-generated predictions do not seem as reliable as they did when Al Gore was using them to scare the (*censored*) out of us. A few weeks ago, scientists at the [University of Washington](#) found that man's contribution to global warming may have been exaggerated – by a factor of two. The natural cycle of heating and cooling, they discovered, plays a far bigger role than they had imagined. Mr Davey's fuel bill

taxes may do nothing for the planet. But they will certainly lead to poorer, colder homes and shorter lives.

Our understanding of climate science may be weak, but our understanding of basic medicine is not. Low temperatures increase blood pressure and weaken the immune system, making everyone more vulnerable to bugs. For the elderly, this can be fatal. People don't actually die of frostbite, as the Norwegian video teasingly suggested. They die of flu, or thrombosis, or other conditions they would not have acquired if their house had been warmer. Far fewer Scandinavians die in winter, because they have worked out how to defeat the cold: keep the heating on; insulate houses. It really is that simple.

So what's stopping us? For years, various government schemes have sought to insulate lofts or upgrade boilers, but nowhere near quickly enough. When MPs looked into this three years ago, they heard from a Mr P of Cornwall. "The offer of a boiler is very much appreciated," he said. "We hope that we will still be alive when we get the visit about the end of February." With someone dying of the cold every seven minutes during winter, that may not have been a joke. The modest insulation scheme has been hit by cuts, while the mammoth winter fuel payment scheme continues untouched. The word "fuel" is, of course, redundant: it's a simple bung, paid to all pensioners – who are more likely to vote.

I once drank a winter fuel allowance. It had been paid to a self-made millionaire who was appalled that people like him were being written a cheque, and he had used it to buy a magnum of claret in protest. He was a major philanthropist, but wanted to make the point to his lunch guests: the winter fuel payment is a scandal, whose very existence suggests that government is not serious about helping people make it through winter.

No one would wear a wristband or pin on a ribbon for the elderly victims of the cold – and yet freezing weather kills more than diabetes or breast cancer. The cause of death is perhaps too familiar, and the remedy too obvious, to attract much attention. If the money for winter fuel payments was instead used to help insulate homes, we might – like Norway – be able to joke about winter. As things stand, dying of the cold remains a horribly British disease.

**Fraser Nelson is the editor of 'The Spectator'**

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AN ANALYSIS OF CALVINISM - PART 1 (Published Jun 4, 2008)

You asked, "What's to object to?" as relating to Calvinism so I will try to explain my objections to what is commonly called, "Calvinism." I will try to sketch my perspective on various kinds of Calvinism.

It is only fair to provide a statement by Baptist, Charles H. Spurgeon that lends credibility to the Calvinist position. He wrote, *"There is no such a thing as preaching Christ and him crucified, unless you preach what now-a-days is called Calvinism."* **Spurgeon's Sovereign Grace Sermons**, p. 129. But then Spurgeon could have been wrong since he was a fallible person.



R.C. Sproul admitted, *"It is possible that Augustine, Aquinas, Luther, Calvin, and Edwards could all be wrong on this matter. Again, that these agreed does not prove the case for predestination. They could have been wrong. But it gets attention."* **Chosen by God**, p. 15.

Would any fundamentalist or evangelical refute that statement? After all, the above scholars were wrong on the church, wrong on the Lord's Table, wrong on a state controlled church, wrong on sprinkling babies, etc., so of course, they could be wrong about "Calvinism."

Going to the source of "Calvinism" one must read Augustine and as I consider him and Calvin, I don't want to be identified with them or their teachings. Calvin, while brilliant, was a religious and political despot who managed to accomplish some good. He and his fellow reformers were not reluctant to imprison, exile, and kill their Roman Catholic **and** Anabaptist opponents. I have never read or heard a defense of the killing of Servetus, a doctor who rejected infant baptism and had "unusual" thoughts about the Trinity, that made any sense or made the defender of Calvin appear to be other than a slavish follower.

To say that a loving God before the foundation of the world predestined some to be saved and others to be lost is a monstrous doctrine. It makes God a robot maker or puppet master. A Calvinist wrote me, "No, merely a genuinely sovereign God who is never out of control, even given His ordaining the existence of evil. The only other option is He is out of control in the face of monstrous evil. These are the only two options....I prefer the God who's in control." There is no question that a sovereign God is in control which is why I never lose sleep about the terror of Islam that will smash the face of America. God did not ordain, predestine, or plan the coming terror but He is permitting it to happen. Maybe simply because we deserve it. God is in control but permits men to "do their own thing" and suffer the consequences.

GUNS ARE SO DANGEROUS!!!!

*Today I swung my front door wide open and placed my 30-30 Winchester right in the doorway. I set 5 shells next to it, on a table and noticing that it had no legs, I placed it in a wheelchair to help it get around. I then left it alone and went about my business.*

*While I was gone, the mailman delivered my mail, the neighbor boy across the street mowed the yard, a girl walked her dog down the street, and quite a few cars stopped at the stop sign right in front of our house.*

*After about an hour, I checked on the gun. It was still sitting there in the wheelchair, right where I had left it. It hadn't rolled itself outside. It certainly hadn't killed anyone, even with the numerous opportunities it had. In fact, it hadn't even loaded itself.*

*Well you can imagine my surprise, with all the media hype about how dangerous guns are and how they kill people. Either the media is wrong and it's not the guns that kills people, or it is people who kill people using guns. Or I'm in possession of the laziest no good gun in the world.*

*Well I'm off to check on my knives, spoons and forks. Somebody said they make people fat.*

Bro. Jerry Wilhite

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Calvin even declared that the fall of Adam and Eve with all the foreboding consequences, "was ordained by the admirable counsel of God." Philip Schaff, *The Swiss Reformation*, p 554. My Calvinist correspondent wrote of the above, "I agree. Otherwise God was off-duty that day?" No, God was not off-duty but was on-duty and watched Adam exercise his choice of disobedience to Him. God told Adam in Gen. 2 that they could eat of all the trees except the forbidden tree and if they chose to eat of that tree in disobedience, they would die. They did and they did.

My friend added that God "knew about it but allowed it (surely, in this case, no less culpable!)" However, how can that be true? How can one equate the two positions? One, God creates man so that he has no will but to disobey God or two, God gives man a choice and holds him accountable for that unwise choice. How can God be culpable by doing exactly as He told Adam He would do? Adam got exactly what he deserved for disobeying God.

Calvin admitted predestination was a "horrible decree" and was repulsive to reason and opined that God chose to permit billions of souls to spend eternity in hell to "promote our admiration of His glory" as we behold His omnipotent power! The Calvinist says that God's election to damnation is "far from arbitrary, though far from our understanding. It exalts His glory, unless one believes that willful and eager sinners deserve or can demand access to God's mercy and grace." But of course according to Calvinism it would be arbitrary since God's actions would have been "based solely on personal wishes, feelings, or perceptions, rather than on objective facts, reasons, or principles" which is the first definition of arbitrary. Moreover, a sinner does not and cannot demand access to God's mercy and grace since that would negate the very meaning of the two words. The only confidence a lost sinner can have is his faith that a sovereign God will keep His word and save him if he repents and believes the Gospel.

Calvin took power (or more correctly, re-took power) over Geneva (Switzerland) in 1541 and controlled the city until his death in 1564. His voice was the most influential in

Geneva and historian Will Durant calls his rule, a "dictatorship." All residents of the city were required to be in church unless forced to be home because of illness or to care for the cattle. They were also to attend all special meetings during the week. (hummm!) Late comers were to be fined. No one had a right to believe and follow a different religion. Heresy was punishable by death. In one year, 14 alleged witches were burned at the stake.

Every family received an annual visit from an elder who questioned the family as to their morality such as gambling, card playing, profanity, drunkenness, dancing, irreligious songs, and immodesty in dress. The law specified the number of dishes at meals and the color one was permitted to wear. A woman could go to jail for having hair too high! It was a crime to speak disrespectfully of Calvin or the other preachers. Children were to be named after Old Testament characters and one father spent four days in jail for naming his son Claude rather than Abraham! Fornicators were banished or drowned and adulterers and blasphemers were killed. Durant tells of one child who was beheaded for striking his parents!

Durant wrote of Calvin, "He was painfully sensitive to criticism, and could not bear opposition with the patience of one who can conceive the possibility that he may be wrong." Will Durant, *The Story of Civilization*, "The Reformation," P. 477. **Does** that sound like some experiences we all know?

Then Michael Servetus came to church! "Gather the jurors while I gather the firewood! We'll have a fair trial then burn the heretic!" Calvin's defenders try, without success, to place the blame elsewhere but it clearly ends up with Calvin guilty. While he preferred him to be beheaded by the state with them taking the heat, **he was willing to accept the faggots and let Servetus take the heat.** As long as his critic was dead. Calvin threatened his death and took credit for it after the fact.

(to be continued - )

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*[Much of the "New Apostolic Movement" and that taught by the preachers at the recent "revivals" is directly traceable to the Latter Rain movement. This movement, declared heretical in the late 1940s, featured such prominent teachers as William Branham, Here are some comments concerning Branham and his teachings. - The Berean Call]*



### WILLIAM BRANHAM [EXCERPTS]

William Branham said that Eve's sin involved sexual relations with the serpent, but the "seed of God" were Branham's followers, otherwise known as "the Bride" or "the New Breed" (The Toronto Blessing, Stephen Sizer, 1990).

**ON THE TRINITY** - "Now my precious brothers - I know this is a tape also. Now don't get excited. Let me say this with Godly love. The hours approached where I can't hold still on these things no more... Trinitarianism is of the devil. I tell you that - Thus saith the Lord" (William Branham, Footprints on the Sands of Time: The autobiography of William Marrion Branham, Part Two (Jeffersonville, IN: Spoken Word Publications, 1975), 606-7).

"Why don't you examine your baptism of Father, Son, and Holy Ghost, and that false 'trinity' it's so-called..." (William Branham, "Revelation Chapter Four #3 (Throne of Mercy and Judgment)" (Voice of God Recordings, Inc., 1961, audio tape #61-0108, side 2).

Branham explained, "...not one place in the Bible is trinity ever mentioned...It's Catholic error and you Protestants bow to it" (William Branham, Conduct, Order, Doctrine Q and A, p. 182).

"Father, Son, and Holy Ghost is offices of one God. He was the Father; He was the Son; He is the Holy Ghost. It's three offices or three dispensations,..." (William Branham, Conduct, Order, Doctrine Q and A, p. 392). [This view of the Godhead is called Modalism and has been held to be heretical by both Catholic and Protestant churches.

**ON HEALING** - The angel spoke to William Branham saying: "Fear not. I am sent from the presence of Almighty God to tell you that your particular life and your misunderstood ways have been to indicate that God has sent you to take a gift of divine healing to the people of the world. If you will be sincere, and can get the people to believe you, nothing shall stand before your prayer, not even cancer" (Harrell, All Things Are Possible, 28).

**ON THE FALL OF MAN** - "Here is what actually happened in the Garden of Eden. The Word says that Eve was beguiled by the serpent. She was actually seduced by the serpent. He was as close to being a human that his seed could, and did mingle with that of the woman and cause her to conceive" (William Branham, The Original Sin, pp. 2, 3).

**ON HIS AUTHORITY** - "Now, I'm just your brother, by the grace of God. But when the Angel of the Lord moves down, it becomes then a Voice of God to you...But I am God's Voice to you....Now, see, I can say nothing in myself. But what He shows me" (William Branham, Footprints On The Sands Of Time, p. 214).

<http://www.deceptioninthechurch.com/quotes.html#Branham>

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Definition of the Trinity from the Philadelphia Confession  
of Faith, 1742:

*"In this Divine and Infinite Being there are three  
subsistences, the Father, the Word (or Son), and Holy  
Spirit, of one substance, power, and eternity, each having  
the whole divine essence, yet the essence undivided; the  
Father is of none neither begotten, nor proceeding; the  
Son is eternally begotten of the Father; the Holy Spirit  
proceeding from the Father and the Son, all infinite,  
without beginning, therefore but one God, who is not to  
be divided in nature and being, but distinguished by  
several peculiar relative properties and personal relations;  
which doctrine of the Trinity is the foundation of all our  
communion with God, and our comfortable dependence  
on him."*

The following is adapted from a message entitled *"The  
Trinity"* by the late fundamental Baptist preacher I.M.  
Haldeman, pastor of First Baptist Church, New York City,  
1884-1933.

Scripture always speaks of God as One God.

*"There is none other God but one..." (1 Cor. 8:4).*

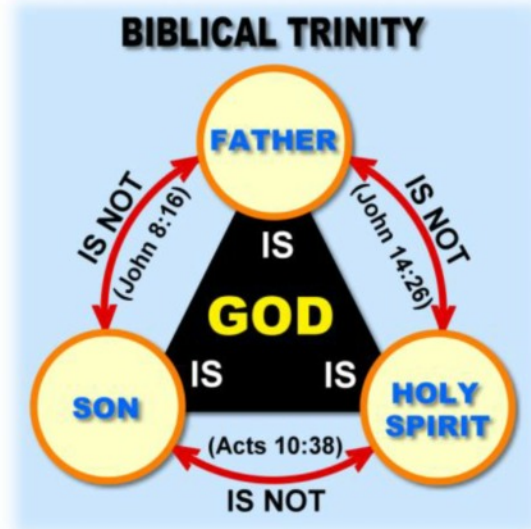
The Son of God, our Lord, defines God essentially as spirit  
(John 4:24). The Holy Ghost defines God as person ("the  
express image of his person," Hebrews 1:3). But this word  
"person" in the Greek is *hupostasis*--which signifies  
"substance," "essence," and, in final analysis, 'Being.'

So that, speaking correctly, we should say: "God is One  
Substance--One Essence--One Being--The Supreme  
Being."

In this one and indivisible Being there is a plurality of  
persons--subsisting.

*"God said, Let US make man in OUR image, after OUR  
likeness" (Gen. 1:26).* The Hebrew word for God here is  
*Elohim*. It is a plural noun and is always joined to a verb in  
the singular, indicating that the act of this plurality of  
persons--is always as the act of ONE.

Scripture reveals that in this One Being, this One  
Substance--Spirit--there subsist three distinct persons.  
They are known as Father, Son, and Holy Spirit.



Scripture teaches that these three persons constitute  
what is called the Godhead (Acts 17:29; Romans 1:20;  
Colossians 2:9).

Each person of this Divine Being is God. And each of them  
is all that God is.

The Father is God (John 6:27). The Son is God (Heb. 1:8;  
Titus 2:13; John 20:28). The Spirit is God (Acts 5:1-4).

Each one of these persons is entirely God, but the three  
persons are not in any sense three Gods.

Not one of them can be God without the other two. The  
Father cannot be God without the Son and the Spirit. The  
Son cannot be God without the Father and the Spirit. The  
Spirit cannot be God without the Father and the Son.

Each is God only as each is in the one Being of the  
Godhead.

As this Godhead cannot be divided, there cannot be three  
Gods.

As this indivisible Being constitutes One God and no one  
of the persons can take any degree of Being from the  
other, then, the Three, being in and of the one substance,  
constitute one indivisible Being, or God.

Correctly and theologically speaking we are to say,  
concerning God, that "we neither confound the persons  
nor divide the substance."

And therefore, God is a Triunity of Being in One Godhead.  
He is three Persons in a unity of Being.

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*Many Christians have heard of the Emergent (or Emerging) Church but have no idea what it is. In understanding the Emergent Church, it's necessary to understand a cultural trend in Epistemology. Epistemology is a fifty-cent word meaning "the study of truth or how we learn truth".*

*Through the history of man, we can discern three major trends in Epistemology: Premodernism, Modernism and Postmodernism. Each is tied to a time frame and is extremely general. There are many exceptions within each group. The focus here will be on Premodernism.*



A **PREMODERN EPISTEMOLOGY ASSUMES THAT GOD EXISTS AND KNOWS EVERYTHING.** Our knowledge and ability to learn truth depends on divine revelation from God Himself. In other words: truth begins with God. Premodernism was the first known epistemology and lasted up until a bit after 1600 AD, during the Enlightenment period of history. René Descartes is generally attributed with the shift to Modernism.

**MODERNISM ASSUMES THAT TRUTH CAN BE FOUND THROUGH THE SENSES OF MAN.** What we can feel, see and measure becomes the focus of how truth is learned. This is where science plays a much more important role in society. Science, after all, just seeks truth through what man can observe. While an existent God is compatible with Modernism, we see the focus shift from God being the source of truth to man being the source of truth.

Modernism has lasted up until just the last few decades. Indeed a vast number of people hold to a Modernistic Epistemology but something called Postmodernism has begun to take hold over the past thirty years or so. Postmodernism is not an easy thing to define, however there are a few general trends that can be understood.

**POSTMODERNISM DENIES THAT ABSOLUTE TRUTH CAN BE KNOWN, OR EVEN THAT IT IS DESIRABLE THAT IT SHOULD BE**

**KNOWN.** The process of learning or discovery is the important thing to postmodernity; the end point of this process should never be reached.

Jim Leffel, director of The Crossroads Project, an apologetics ministry designed to equip Christians to understand and effectively communicate in our postmodern culture, summarized the main tenants of postmodernism with these five points:

- Reality is in the mind of the beholder. Reality is what's real to me, and I construct my own reality in my mind.
- People are not able to think independently because they are defined—"scripted", molded—by their culture.
- We cannot judge things in another culture or in another person's life, because our reality may be different from theirs. There is no possibility of "transculture objectivity".
- We are moving in the direction of progress, but are arrogantly dominating nature and threatening our future.
- Nothing is ever proven, either by science, history, or any other discipline.
- Postmodernism also denies that any story or written word has an absolute message. The author's point or intent is not important, only what the reader receives has value. The written word only has meaning in how the reader interprets it. Here we can see that the focus of truth has moved from man to the individual, each who may define his own truth.

**THE EMERGENT CHURCH CAN BE THOUGHT OF AS A MARRIAGE OF THE CHURCH WITH POSTMODERNISM.** There are many leaders in the movement, but each of them seem to share a dissatisfaction with the conservative evangelical churches from where they usually came. The stated goal is to reach the Postmodern society, but the means to this are to become Postmodern themselves. Thus absolute things such as sin, hell and judgment are not talked about. Instead members are encouraged to find God and their own truth through a number of means

including many things that the evangelical Christian community (and the Bible) would call occultist.

Obviously this description does not do the movement justice. Books have been written on the various aspects of the Emergent Church.

The stated goal to reach our changing society is certainly a good one. Jesus gave the Great Commission in the end of Matthew 28. Verse 19 reads *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."* The next verse, though is verse 20 which starts with *"teaching them to observe all things that I have commanded you."*

Verse 20 follows verse 19 by a comma; it is the method Jesus says to make disciples. Christians are not supposed to make disciples by telling people to find their own truth. Disciples are to be made by teaching them to observe all the things Jesus commanded.

Jesus said in John 14:6, *"I am the way, the truth, and the life. No one comes to the Father except through Me."* Each person finding his own truth is not compatible with this. Jesus is the one and only truth.

Instead of becoming Postmodern to reach the Postmodern, the example of Paul should be followed in Acts 17 when encountering the philosophers in Athens. Paul didn't become a Stoic or Epicurean; rather he understood their philosophy and spoke the gospel of Jesus Christ to them in terms they would understand.

**The "emerging church" movement may urge us to concentrate on telling people about God's love for them, but if we fail to warn them of the need to repent of their sin and believe the gospel, they will die—and God will hold us accountable...**

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## 2 TIMOTHY 3:12-17

*<sup>12</sup> Yea, and all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup> But evil men and seducers shall wax worse and worse, deceiving, and being deceived. <sup>14</sup> But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; <sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.*

## NOTABLE QUOTES AND QUOTABLE NOTES -

There is hardly ever a complete silence in the soul. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear the whisperings of God. He is always whispering to us, only we do not hear, because of the noise, hurry, and distraction which life causes as it rushes on. - *Selected*.

Biblically, waiting is not just something we have to do until we get what we want. Waiting is part of the process of becoming what God wants us to be. - *Selected*.

When God is about to do a great work, He pours out a spirit of supplication. – *Jonathan Edwards*

## THE HIGH PRICE OF POLICING THE DRUNK

Andrew Bolt - MARCH 31 2013

We really are drowning in booze: The NSW Police Commissioner says that dealing with alcohol and its effects consumes about 70 per cent of a frontline police officer's time... Of the nearly 3000 assaults on police each year, seven out of 10 are related to alcohol. Mr Scipione - a teetotaler - is a severe critic of Australia's drinking culture. "As a nation, we need to fall out of love with the booze," he said.

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It is of no use arguing against an iron gate. There it stands—chained and padlocked, barred and bolted—right across your path, and you can neither coax nor cow it into yielding. So was it with Peter on the night of his miraculous escape from prison. 'Herod,' we are told, 'killed James with the sword, and, because he saw that it pleased the Jews, he proceeded to take Peter also.' There he lay, 'sleeping between two soldiers, bound with chains, whilst the keepers before the door kept the prison.' He expected that his next visitor would be the headsman; and whilst he waited for the executioner, there came an angel! This sort of thing happens fairly often.

During the next few moments Peter scarcely knew whether he was in the body or out of the body. Was he alive or was he dead? Was he waking or was he dreaming? 'He wist not that it was true which was done by the angel, but thought he saw a vision.' He walked like a man with his head in the clouds. Doors were opening; chains were falling; he seemed to be living in a land of enchantment, a world of magic. But the iron gate put an end to all illusion. `

They came to the iron gate,' and, as I said a moment ago, an iron gate is a very difficult thing to argue with. The iron gate represents the return to reality. As long as Peter had an iron gate before him, he had an angel beside him. It was not until the iron gate had been safely negotiated that 'forthwith the angel departed from him.'

The angel is with us more often than we think.

A devout Jew, in bidding you farewell, will always use a plural pronoun. And if you ask for whom, besides yourself, his blessing is intended, he will reply that it is for you and for the angel over your shoulder. We are too fond of fancying that the angel is only with us when the chains are miraculously falling from off our feet, and when the doors are miraculously opening before our faces. We are too slow to believe that the angel is still by our side when we emerge into the night and come to the iron gate. It is a very ancient heathen superstition. `There came a man of God, and spake unto the king of Israel, and said, Thus with the Lord, because the Syrians have said, "The Lord is God of the hills, but He is not God of the valleys," therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.' We are always assuming that He is the God of the mountaintops, and that He leaves us to thread the darksome valleys alone; and our assumption is a cruel and unjust one. As long as Peter had an iron gate before him, he had an angel beside him.



The converse, however, is equally true. As long as Peter had an angel beside him, he had an iron gate ahead of him. Angels do not walk by our sides for fun. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' If there is an angel by my side, depend upon it, there is work that only an angel can do in front of me.

And so he journeyed on towards his iron gate, pitifully ignorant of the meaning of the golden dream.

When we hear angels' voices speaking, when we find our fetters falling, when we see our jail doors opening, be very sure that outside, outside, there is a dark night and an iron gate!

But there is always this about it. Although the radiant vision is a premonition of the coming struggle, it is also an augury concerning that struggle. Opening doors are an earnest of opening gates. It is inconceivable that I shall be miraculously delivered from my dungeon, with its guards and its chains, and then be baulked by an iron gate out there in the blackness of the night.



The voice of the angel, the falling of fetters, and the opening of doors are all designed to brace us for the dark night and the iron gate.

'The iron gate opened to them.' Of course it did. Who could suppose that the prison doors had been opened by angel's hands, only that the prisoner might be caught like a rat in a trap outside? 'The iron gate opened to them of its own accord.' It did look like it.

During my twelve years at Mosgiel, I often went through the great woollen factory. The machines were marvelous—simply marvellous. As you watched the needles slip in and out, or stood beside the loom and saw the pattern grow, it really looked as though the things were bewitched. They seemed to be doing it all 'of their own accord.' But one day the manager said, 'Would you care to see the power-house?' And he took me away from the busy looms to another building altogether, and there I saw the huge engines that drove everything. Neither looms nor needles really work 'of their own accord.' Nor do iron gates.

A few minutes after the gates had opened, and the angel had vanished, Peter 'came to the house of Mary, the mother of Mark, where many were gathered together praying.' And then Peter understood by what power the iron gates had opened, just as I understood, when I saw the engine-room, how the great looms worked. The prayer-meeting may not be artistic. For the matter of that I saw very little in the power room of the factory that appealed to the sense of the aesthetic within me; but when angels visit prisons, and iron gates swing open of their own accord, there must be a driving-force at work somewhere.

And Peter only discovered it when he suddenly broke in suddenly on a midnight prayer meeting.

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## THE ABSENCE OF SHAME IN THIS COUNTRY - *Posted by Kent Brandenburg*



Is anyone out there, like me, unhappy about the way sodomy and sodomites are being treated in this country? Do you like (it) that it has become an exalted status actually to call yourself a homosexual? People are acting like homosexual marriage is just matter of fact, nothing new (and), of course, acceptable. What has occurred, as they tell us, is that people just weren't smart enough or

scientific enough to realize that sodomite marriages really were always normal. In 1996 when 84 U.S. senators voted for the Defense of Marriage act, to define marriage on a federal level as only between a man and a woman, that was either because of animus, a fancy legal term for (people to be) hatefully hurtful to others, malicious, or they were just stupid. Those are the two choices. And then before that, when you would have had 100 senators vote for it, 100 years ago, those people were really, really ignorant of this social issue. It wouldn't even come to a vote, because it would be a joke to even think about it. This is supposed to be a very light thing to throw away biblical beliefs, a Judeo Christian culture. The people being shamed are the people who are believing on this like the so-called "greatest generation," those people would have believed. They are hateful or stupid, two choices. No shame for the sodomites, but shame for anyone who doesn't think they should get everything that they want. This is amazing to me.

I watched some RCP video clips while eating lunch, and I see Bill O'Reilly say that the compelling argument in the same-sex argument is on the homosexual side. Why? Americans, Bill O'Reilly, speaking for the "folks," says (they) just want to be treated like everybody else. That's what it is to be an American, people to be treated like everyone else. Does he really believe that? Of course not. He doesn't think everyone should be treated the same way. Not everyone. Child pornographers shouldn't.

Thieves shouldn't. Polygamists shouldn't. The "compelling" argument is that sodomites want to be treated like everyone else. On the other hand, O'Reilly says that the argument against (homosexual marriage) is just Bible thumping. Going to the Bible is shameful, to O'Reilly, but saying, "I just want to be treated like everyone else," that's compelling. Any one of you compelled by that?

Sodomites wanting to marry is like your toddler wanting the sugar cereal every time he goes to the grocery store. He wants the cereal. You say, "no," and he doesn't like it. He's sad. You feel bad. You give it to him. No, you hold strong and you don't give it to him, because it isn't right. We can judge right and wrong. Not everyone gets what they want. Sodomy once got imprisonment. People believed it was wrong. Why? Because our laws are based upon the Bible. We think that some things are wrong. How do we judge whether these things are wrong? We use a standard, an objective standard, the Bible. That is Bible thumping.

We can use another standard, natural law, or common sense. That will work too. Sodomites can't reproduce. They're behavior is against nature, i.e., they haven't been plumbed that way. The female goes with the male and the male with the female. Just because that's simple doesn't mean it's stupid. There's a reason those terms are used in plumbing. Having a "mom" and "dad" (of) the same sex is not good for children. They say the studies are inconclusive so far. All of these are common sense, natural law. We've made decisions based on those things, or using the Bible in the past, and you weren't stupid or had some phobia if you thought that way. Now you are said to be the stupid one.

When you see these pictures outside of the Supreme Court building, and you see the normal couple, man and woman -- they look normal. You see the sodomite couple, and they look like weirdos. That's not a problem with you. Don't feel like it's a problem with you. They're weirdos. That's not fear. It isn't a phobia. It isn't a psychological problem. They're weirdos. The only people who don't see them as weird are also weirdos -- maybe less weird, but still weird. Because the country is trying to make weirdness normal, the country is going weird. Very weird. I'm writing this to encourage and as well for commiseration. I don't care what anyone says about it. I don't care how "cool" they are with homosexuals. I don't care if they know some homosexual, who is cool. "He's, ya know, just like everyone else, and even nicer than heterosexuals, I know." I'm not saying that a homosexual can't do anything right. I know some myself. I live essentially in the capital for homosexuality. I know them.

I'm nice to them. People should be nice to people. But I think they're weird. I'd be glad to talk about how weird their lives are. They are strange. Not one that I've ever met is normal. Before I ever find out they're homosexual, I already know something's wrong. Accepting weird has become normal, and that's what's weird.

One of the reasons, I know, that some don't want to deal with the homosexuals, is because they are afraid of them. They will key your car. They will hurt you. They will spit on you. They will curse at you. They will hurt your possessions. They will try to make life miserable for you. Everyone knows that. If there is a phobia, that's it. You don't want to have to deal with how they will deal with you. To avoid that, you keep quiet. No one should be mean to them. But I refuse to keep quiet on what I think of the sin. It is sin. It's evil. It's wicked. It's perverse. I don't think I'm obligated now to tell you how bad fornication and adultery and divorce and incest are.

I read both transcripts of the oral arguments in the Supreme Court. It amazes me how much men have to tip toe with this to act like it's normal. I know that half of them don't think it is normal. They do say things that clue you into this. Clarence Thomas says nothing, but I'm quite sure he thinks that homosexuals are perverse. One of the clues is the mention of political power used to change public opinion. Roberts at least said that. I also think it is obvious that a few of the justices are looking for ways to hold back the floodgates. They think it is inevitable that people will just accept the behavior, so they are looking at the legal ways to slow it down. I get that reaction. They think that by acting like it is abhorrent will somehow backlash on them. It will drive things the wrong direction. That's where the power is today.

For instance, no one is going to make an anti-homosexual movie today. No one. But many, many will produce movies that make people look evil for being anti-homosexuality. Many. And if it has even a tiny bit of production value, it will be looked at for an award. This is in fact where bullying is at today. Bullying is what is occurring to the opposition of homosexuality. If an actor or actress came out and publically called it a perversion, their career would be over. If you say you love it, that you want it, and promote it, it is a career enhancer. Tell me if I'm wrong. This is where we are at. And yet evangelicals are the biggest movie goers in the country. Do you see what's happening?

Alright, I'm done venting for the time being.

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## THERAPY FOR THE FUNNY BONE -

- I know a guy who's addicted to brake fluid.

***He says he can stop any time.***



- A COLLECTION OF THE SHORTEST BOOKS IN THE WORLD:

### THINGS I LOVE ABOUT BILL

*By Hillary Clinton*

### SEQUEL: THINGS I LOVE ABOUT HILLARY

*By Bill Clinton*

### THE AMISH PHONE DIRECTORY

### HONESTY AND INTEGRITY WHILE IN OFFICE

*By Barack Hussein Obama*

### SYSTEMATIC THEOLOGY

*By Joel Osteen*

### DOCUMENTED MIRACLES

*By Benny Hinn*



- FOR ALL YOU NASCAR FANS:

Jeff Gordon announced today that he was firing his entire pit crew. This announcement followed his decision to take advantage of Obama's plan to subsidize those who employ Harlem youngsters. The decision to hire them was brought about by a recent documentary on how unemployed youths from Harlem were able to remove a set of wheels in less than 6 seconds without proper equipment, whereas Gordon's existing professionally trained crew could only do it in 8 seconds with thousands of dollars' worth of high tech equipment.

It was thought to be an excellent and bold move by Gordon's management team, as many races are won or lost in the pits.

However, Jeff Gordon got more than he bargained for. At the crew's first practice session, not only was the inexperienced crew able to change all 4 wheels in under 6 seconds, but within 9 seconds they had changed the paint scheme, altered the VIN number, and sold the car to Dale Earnhardt Jr. for 10 dollars, a bag of weed, and three hundred rounds of ammunition.

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## CHARLES SPURGEON ON THE ORDER OF SALVATION –

(We are increasingly hearing the neo-Calvinists preach that faith is not the means to salvation, but rather an evidence that God has already saved us. Though Charles Spurgeon made it no secret that he was a Calvinist through and through, he often preached the gospel in a way that denied his allegiance to reformed doctrine. In the following quote he makes it ever so clear that he believed that faith in the finished work of Christ brings eternal life to last men. He got it right on the order of salvation. - Ed)



"Do not tell me that a sinner who believes in Jesus is to make an advance before he can say he is saved, that a man who trusts Christ is only *on the way* to salvation, and must wait until he has used the ordinances, and has grown in grace, before he may know that he is saved.

No, the moment that the sinner's trust is placed on the finished work of Jesus he is saved. Heaven and earth may pass away, ***but that man shall never perish.*** If only one second ago I trusted the Saviour I am safe, just as safe as the man who has believed in Jesus fifty years, and who has all that while walked uprightly.

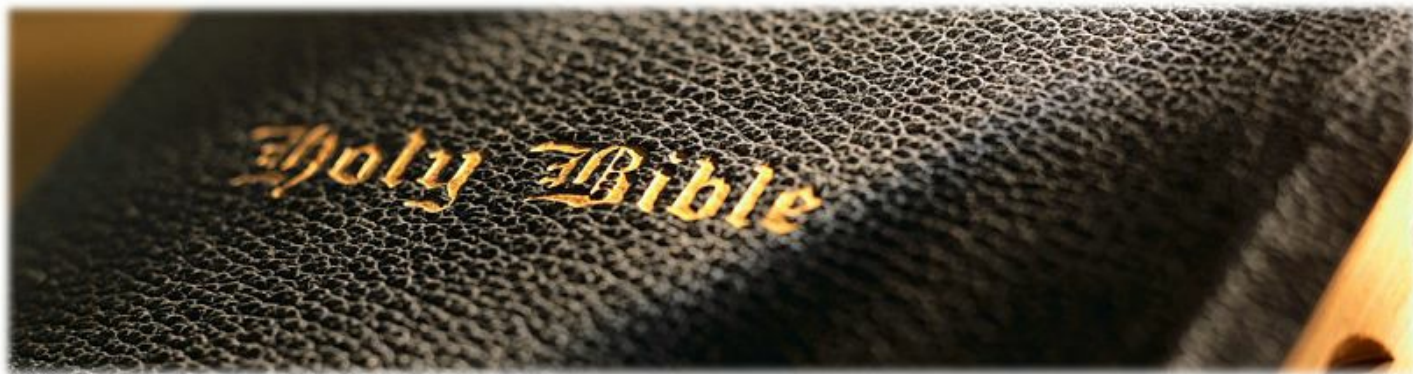
I do not say that the new born convert is as happy, nor as useful, nor as holy, nor as ripe for heaven, but I do say that the words, "*he that believeth on him hath everlasting life,*" is a **truth** with general bearings, and relates as much to the babe in faith as it does to the man who has attained to fullness of stature in Jesus Christ".



**From a sermon by Charles Haddon Spurgeon entitled "Faith And Regeneration," delivered March 5, 1871.**

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**Luke 20:9-19** *"Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them."*

I suspect that our fear of certain Bible words has to do with our unwillingness to believe and obey what God is revealing to us in those words, those obnoxious words of Holy Scripture.

The people to whom Jesus spoke the parable realised suddenly that He was speaking about them and their rejection of God's words and of God's Son, and the impending judgment, so they reacted with the strongest possible language. They said, "God forbid!" "It must not be! It cannot happen! Impossible!" If these were the men of our generation, they would say, "No way!"

We expect worldlings, earth-dwellers to proclaim, *"We will not have this man to rule over us!"* (Luke 19:14) They still speak of our dear Saviour with taunts and mocking words. They still say, "Crucify Him!" But what we do not expect is for those who profess faith in Christ to reject any of His words.

I see you nodding your heads in agreement, but have you really, seriously thought what it means to love every word of God? We know the verse so well, *"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."* (Matt. 4:4) The present day indifference of Christians toward the word of God is seen in our ignoring of the word "every" in that text. Does it mean "every" or does it mean only those words that I am comfortable with?

The Calvinists who twist the word "world" in John 3:16 to mean "the world of the elect" would love to use their Augustinian casuistry to bend "every word" in Matt. 4:4 to mean "every word that does not threaten my autonomy", or "every word that does not endanger my independence from God's complete authority in my life."

What we are observing is the resurgence of gnosticism in our pulpits and churches. The age old philosophies of the Greeks have crept out of their crypts and into our seminaries to the point they are welcomed and honoured with doctors' degrees. No one wants to talk about the philosophies that are destroying our homes and churches, but it would do us good to remember that humanism is the first devil's doctrine, that it was first propagated in the Garden, and that every other wicked system of man's wisdom has its roots in humanism.

The greatly admired intellectuals found these days in evangelical pulpits have immersed their minds and hearts in such a blend of humanistic philosophies and are clearly ever so erudite and brilliantly polished and extremely eloquent. Most pastors now follow the Piper



without ever realising that they must be rats to believe what this charismatic 7 point Calvinist, rock music loving philosopher is preaching.

Now for the exam. Let us just put to the test this matter of believing and living by every word that proceedeth out of the mouth of God.

Take out a sheet of paper and a pen, and write out your answer to the one vital question our Lord asked in [Luke 6:46](#), "*And why call ye me, Lord, Lord, and do not the things which I say?*"

There is in that text the word we Independent Baptists fear so greatly. The word "Lord." Oh, you say it only means "Sir." Or so the best philosopher/commentators say, and so you believe. But if that's all it means, why then did Jesus tie in our obedience to calling Him Lord? Is it possible that he was revealing to us the awful solemnity of calling Him Lord? Of course, you could listen to another PC as he tells you it was spoken in another dispensation, and that you must not borrow truth from another dispensation. Or you could give ear to the rampant pragmatists among us who tell you that obedience to the one we call Lord is "works for salvation."

Or you could go and read MacArthur's books as he pontificates about the "Lordship of Christ" and learn to baaaaaa like all the sheep of his paddock.

But what would happen if you answered the quiz question as the saints used to answer? What if you (or I)

simply said, "I love every word of thy word, Lord, and will embrace even this word. I will not heed those PC's who would dilute thy word with the wisdom of men. Rather, I will read thy word for myself and I will search out for myself what you meant by "Lord", and I will love every truth I discover there and walk in the light of thy word."

I keep wondering what would happen if the pastors of our churches were to discover for themselves what God intended for the word "Lord" to convey to us. and then act on it?

This year will be fifty years since the Good Shepherd found this lost sheep and carried him home to His fold. Along the way He has led me to meet and learn from many godly old preachers. One of the best was Peter Connolly. He was the old Irish evangelist who used to kiss the leaves of His Bible when he thought no one was watching.

As I ponder that lovely scene I am coming to realise that he was kissing the words themselves, the very words of God.

He never feared any of the words of God. He loved them all.

I wonder if he ever kissed the word "Lord?"

Buddy Smith

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