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A Personal Note From the Editor:

Susan and I and our daughter Joye (Binstead) just passed an important milestone this week. March 8, 1972 was the day we arrived in Australia, so for forty years (give or take a day or two) we've had the privilege of serving God "downunder." There's no use me trying to tell all the things God has done for our family over the past four decades. There are just too many to tell. And besides, my measuring stick changes too much and never quite agrees with the Lord's. I don't even know what all the Lord has measured out and recorded that He has done in and for us. I tend to focus on the four terrific children and eighteen wonderful grandchildren He has given us. I tend to remember the hundreds of precious brothers and sisters in the Lord he

has blest us with all over the world, and many of these we haven't even met yet. I tend to remember the daily bread He feeds us with and the pillar of cloud by day and the pillar of fire by night. Little by little, the scars and wounds from battles fought and ambushes survived are healing up. I met an old Texas Ranger once, a dear brother in the Lord, and he had a sweet spirit, even though he had worn out a good many Colt 45's in gun battles through the years. I suspect that is what the Lord wants of us. Fight Hard and Stay True and Be Strong, and Live Long Enough to Be Sweet at the End!

Somebody sent me the painting above, and I thought about how fitting it is. Ma and Pa are in bed with all the kids, and the roof is leaking. So Pa sleeps with an umbrella. He chooses to sleep there so the drips will fall on him, not on Ma or the kids. And he sleeps contented, with a smile on his face.

That'll do me.

Bro. Buddy and Susan Smith



Feature Article -

The Husband's Biblical Role In Marriage

by Dr. Terry L. Coomer, Pastor,

Ephesians 5:21-33, “Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be

to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with washing of water by the word, That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see she reverence her husband.”

After many years in the ministry I am convinced that the Christian home is in very serious trouble. The lack of understanding and applying true Biblical principle in the home has created a huge disaster in the church, for the cause of Christ, and especially for the children. Through the ministry of For the Love of the Family we hear from people around the world. Through our counseling ministry I am greatly concerned about the lack of understanding and applying Biblical truth in the lives of God’s people which is breaking down the home. As a Pastor we will do more marriage counseling than anything else. Maybe you are reading this article and you have just about given up on your marriage. You do not understand why you cannot change your life or your spouse will not change theirs.

The pain and agony that goes on in many Christian’s lives and homes is totally unnecessary. Let me share with you as a husband and a father God has the answer for you in His Word. Many times Christian husbands are told, “Be the leader God wants you to be!” A sincere man goes forward in a service and prays for God to make Him that leader, but nothing changes. The husband lives in defeat and discouragement and asks, “Where is God, why does He not help me?” Simple answer, God has already told you from His Word how to be the leader He wants you to be. Most Christians think that if they ask God to forgive them for a sin then that sin should go away. The reality is it won’t unless you use God’s Word to renew your mind and change your thinking to God’s thinking about the matter. True Biblical change comes when a person changes their thinking to God’s thinking from God’s Word. The Bible calls it “renewing your mind”, Ephesians 4:22-24. When you change your thinking to God’s thinking then your behavior changes. It does not change until then.

Most Christian men would like to be the leader God wants them to be, but they do not know how. They do not know how to Biblically change their life and therefore, their home suffers greatly because of it.

Let me give you three points that the Bible says is the “Husband’s Role in Marriage.”

The Husband’s Biblical Role in Marriage is he is to be a: 1. Learner 2. Lover 3. Leader.

1. Learner - 1 Peter 3:7

In my study of the Scripture it was a great help to me as a husband and father when I learned I was to be a learner of my wife and daughters. Many husbands do not bother to learn their wives and it shows in their marriage. Did you know that being a learner is a command for the husband in the Bible? 1 Peter 3:7, "Likewise, ye husbands, dwell with them (wives) according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Did you notice "according to knowledge?" It means to learn about her, knowledge about her. The world says we cannot understand our wives and children. The Bible tells us we are commanded to know them.

Getting to know someone takes time. Let me ask you husband, how much do you know about your wife? I mean really know. Most husbands think they know about her, but in counseling I find that when couples come for marriage counseling the husband knows very little about his wife. Yet we expect God to work in our marriage when we are disobedient to the command of God in the matter of learning our wife. (See below questions to ask your wife). Learning someone means I need to study them.

As our girls were growing up one of the things I wanted them to learn was they needed to learn about the man they were going to marry. Is he lead by his emotions? How does he react under pressure? You need to learn about where he is spiritually. You need to ask questions and get solid answers. You need to learn about his heart. Do not leave things up to I presume or I suppose. You do not know what is in the heart of a person, unless you ask questions that reveal the heart.

As my daughters were growing up I took the time to take a drive with each of them individually after church on Sunday afternoon. As a busy Pastor I could have justified taking a nap or finding something else to do. However, I wanted to learn what was in their heart. My responsibility as a father is to get and keep their heart. It was a learning and revealing time to me. I asked the question, "What is God speaking to you about?" When I got the answer I then asked "what does that mean to you?" I then listened to what was on their heart. It drew us close together and helped me to encourage their focus on their intimate, personal, and passionate relationship with God.

For our family, drive time is important! Kim and I have practiced for the last 38 years of married life taking a drive on Sunday evening after church. I ask her what she thought of the message that day. How did God speak to her, whether I was preaching or someone else was preaching? I listened to her answers about what God was speaking to her about. You see I believe it is important that I understand where God is working in her life. I want to have her heart as well and be open to building my relationship with her. We also talked about our children and where we needed to be working in their lives. I shared with her where God was speaking to my heart and life. We learned each other and are still learning each other to this day. Sometimes we would pull over and have prayer together for what we were learning and seek God's face for our children and our home, for us to be all we could be with each other and with God. It was a precious time and we still practice this each Sunday. I have to admit as each girl grew up and left home, I miss the Sunday afternoons together with them. I find myself now as they are out of the home and in their own lives serving God, taking a drive by myself and thinking about our drives together and I find myself praying for them and the way God is working in their lives now. Guess what, every now and then when they are home, one of them will say, "Dad let's take a drive!" Generally, they want to talk about something God is speaking to their heart and life about and ask for my thoughts and prayer with them on the matter.

Several years ago, I was at a church with a young pastor. He had been at the church a couple of years and it was his first and last pastorate. His church was growing and he was on fire about it. However, I noticed he treated his wife and young children shabbily. He was short and disrespectful to his wife. He asked me to come into his office. He spent the next hour bragging about his church while his wife and children were told to wait outside. When I mentioned to go ahead and take care of his wife and children's needs his

disposition changed to one of impatient and intolerance. He had an angry spirit. Needless to say all the pride and arrogance soon dissolved into some ugly problems for the marriage and the church.

Failing to learn her affects your spiritual life! Did you notice in I Peter 3:7, "That your prayers be not hindered." Failing to learn your wife will affect your spiritual life. Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me."

So, a fundamental failure of the Christian home is the husband not learning his wife. It is a simple but deadly flaw.

2. Lover-Ephesians 5:25

Gentleman, you will never be a proper lover until you learn the needs of your wife. Love is not a feeling. In our culture we believe love is lust and sex. What is the Biblical view of love? John 3:16, "For God so loved the world that he gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life."

Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

God's view of love is giving in order to meet the needs of another person. A few years ago we had Evangelist John Bishop at our church. John ten years earlier had contracted spinal meningitis. He woke up and did not know who he was, who his wife was and what marriage was. It touched my heart to hear the story of how his wife, Donna, gave of herself to help him. True Biblical love is giving in order to meet the needs of another person.

Ephesians 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The Christian home and marriage today is filled with pride, arrogance, anger, self will, demanding, and the all about me philosophy.

How am I to love my wife and to what degree am I to love her?

1. I John 4:19, I am to love her first.
2. Ephesians 5:25, I am to love her the most.
3. Ephesians 5:25, I am to love her sacrificially.
4. I John 3:18, I am to love her in ways that cannot be unmistakably interpreted. There should never be a time when she feels I care for anyone else.
5. Romans 5:8, I am to love her in spite of her faults.
6. Ephesians 5:28-29, I am to love her as my own body.
7. Colossians 3:19, I am to love her without bitterness.

Now husbands, I will never be the lover I should be unless I make an effort to learn her and nurture her. Learning to nurture her helps me with the command in Ephesians 6:4 concerning my children, where the Bible says, "but bring them up in the nurture and admonition of the Lord."

3. Leader-Matthew Chapter 20

The lack of Godly leadership and spirituality in the home is contributing greatly to the breakdown of the Christian home. One of the things I find in our counseling ministry is the men who think that leadership is being a dictator. Folks, in Matthew 20: 1-16 we have the parable of the laborers. Two things that are very importantly taught here is: 1. We do not serve for what we can get. 2. Whatever God does is fair.

An example of unselfish service is in Matthew 20: 17-19 and the example of selfish service is in Matthew 20:20-24.

Men let me share an extremely important thought with you. Seek to apply the theme of servant hood to your leadership of your home. Someone has said, "The test of your servant hood is how you respond when you are treated like one."

You will either be a selfish leader or a servant leader. The servant leader does the following:

- He focuses on her needs. Ephesians 5:25, Philippians 2:20-21, Ephesians 6:4.
- He seeks to help others in the home be Christ like oriented. Ephesians 5:26-28, 6:4
- He sets the example of self control in the home. Philippians 4:9, Jeremiah 35:5-6
- He likes to solve problems and solves them Biblically. Ephesians 4:29-32
- He wants to be and works at being a teacher. I Timothy 2:11-12, I Timothy 3:4, 5, 12
- He lives with his wife joyfully. Proverbs 5:18
- He provides spiritual leadership. Ephesians 5: 25-33

Men, have you ever given consideration as to how you could or should show love to your wife? Let me give you some thoughts on this that I have learned have been helpful to me:

Make her first place in your life and show it. She should be second only to your relationship to Jesus Christ. If she is not first place, she will doubt your love and become insecure.

How do you find out your wife's place in your life? Answer the following questions. What means more to you?

1. Your wife or your children?
2. Talking with your wife or having sex with her?
3. Your wants or her needs?
4. Praying with your wife or praying with others?
5. Helping other people or helping your wife?
6. Your work or your family?
7. Church activities or family needs?

She knows when she is not cherished, nor uppermost in your affections. She also knows what you delight in more than her. The husband must understand God wants him to express his love for his wife by meeting her needs, I Peter 3:7.

Guys acknowledge and recognize her attempts to please you. Her attention to immediate details and her desire to express love to you may often motivate her to do little things for you. She needs your admiration and praise. Do not disregard, laugh at, or belittle what she does for you. Be very careful to watch for her attempts to please and then express appreciation.

One of the things I find is that men unfavorably compare their wife with other women. Don't unfavorably compare her with other women. Do not point out some ability she lacks or some appearance you prefer. In her eyes, that person pleases you more than she does.

Be the spiritual leader in your home. She longs for this. If you do not provide it or show disinterest in it, she is unable to place her full confidence in you. She may seek leadership from others. Make sure you have a personal time with the Lord. Make sure your wife and children are having a personal time with the Lord. Solve family problems Biblically. Find out from God's Word what he says about the problem you are

experiencing. Then change your thinking to God's thinking on the matter. Work at sharing new spiritual insights with her that you learn from God's Word.

One of the things I have learned to do is value the opinion of my wife. She sees things in a different frame of reference or from a different perspective than I do. Let her know, "As far as possible, I will not make any decisions until we are one in spirit about that decision."

Men need to show self control and personal discipline in all areas of life. Did you marry her for satisfaction of sexual desires or to meet her needs? When you do nothing when she attempts to help you, this hurts her even more.

If you are going to change something, work at preparing her for change. She needs time for change. She needs to make the mental readjustment before that change occurs.

Be consistent with her discipline of children. Don't take sides against her. Don't defend the children. This causes her to doubt your loyalty to her. She may think you are trying to turn the children against her. Learn to settle differences away from your children. If you differ with what she is doing with the children discuss it with her privately.

Another area I have found for both husbands and wives is do not correct each other in public. Men do not use jokes about her or cutting remarks to her in front of other people in order to emphasize some change in her you would like to have. If she makes a mistake or misquotes someone, tell her about it privately.

Speak to her in a gentle spirit. Be a gentleman and do not use harsh words. Ephesians 4:29-32. Always look for ways to communicate to her in gentleness with tact not in anger. Ungodly anger is the destroying sin of the Christian home. Be controlled by the Holy Spirit, Ephesians 5:18. There is never a place for ungodly anger in the Christian home. Ephesians 4: 31, "Let all....wrath, and anger....be put away from you." There is no place in the Christian marriage for cussing, yelling, hitting, and screaming. Put away from you an angry spirit as well. Many men and woman speak to each other in impatient tones. This is an angry spirit. Praise her for more than her cooking and physical involvement. Praise her for qualities of character she possesses. This is not done simply, it requires thought and planning. Learn to praise your wife and work at finding things to praise.

Work at removing her fears. Discover them by asking her what they are. Listen when she talks about them. Write them out. Then write out things you can do to eliminate them.

Show creative affection to your wife. This would be outside the realm of sex. Affection without sex includes good manners, be courteous. Build security with her. Knowing she has a permanent place in your heart and affection is important to her. Be careful never to show attention to another woman in such a way as to disillusion her. Delight in fulfilling her wishes. She has little things for you to do. Little means no imposition of your time. This gives you a chance to reassure her of your love by enjoying and doing things for her and meeting her needs. Don't give her the idea her suggestions and ideas are not good and yours are better. Do things in the idea that I am doing this for you. Or we are doing this together. Seek to be friends, work at it. Kim is my best friend. I value that friendship. Show respect and kindness to each other. Love is kind, I Corinthians 13:4.

Seek to provide time for intimate conversation. Work at spending time with the children. It makes your wife happy. Give them undivided attention. Do what they want to do. Make sure this is a frequent habit.

I want to encourage you as a husband to learn your wife. This will take a little work, but will be a tremendous benefit to your marriage and home. Remember you are commanded to learn her. Take the questions below and sit down and interview your wife. Some questions to ask your wife to learn her are:

1. What are your 4 favorite foods, with the most favorite first?
2. What are your 4 favorite kinds of meals, with the most favorite first?
3. What are your 4 most favorite deserts, with the most favorite first?
4. What are your 4 favorite restaurants, with the most favorite first?
5. What is your favorite color?
6. What is your favorite hobby? Did you have more than one?
7. What are your 4 most favorite recreations, with the most favorite first?
8. What are your 4 favorite sources of reading, with the most favorite first?
9. What gifts do you like?
10. What is your favorite book(s) of the Bible? Why?
11. What is your favorite verses(s) of the Bible? Why?
12. What is your favorite song?
13. What makes you most fulfilled or happiest as a woman?
14. What makes you the most fulfilled or happiest as a wife?
15. What makes you most fulfilled or happiest as a mother?
16. What makes you saddest as a woman?
17. What makes you saddest as a wife?
18. What do you fear the most?
19. What do you look forward to the most?
20. How much sleep do you need?
21. What are your skills?
22. What is your spiritual gift or gifts?
23. What are your weaknesses?
24. What things (personal, home, car, etc.) need repairing?
25. With what chores and responsibilities do you like my help?
26. What caresses do you enjoy the most?
27. What caresses do you enjoy the least?
28. At what times do you need assurance of my love the most?
29. How can that love be shown?
30. What can I do that will make it easier to discuss and work on areas or problems that are uncomfortable to you?
31. What concerns do you have that I do not seem interested in?
32. What things do I do that irritate you?
33. What desires do you have that we haven't discussed?
34. What do you enjoy doing with me, with the most enjoyable first?
35. What things can I do that show my appreciation for you?
36. What varying desires (spiritual, physical, emotional, intellectual, social, worth, appreciation, recreational, security etc.) would you like me to provide?
37. In what ways would you like me to protect you (physically, spiritually, socially, and emotionally)?
38. In what ways would you like me to sacrifice for you?
39. What things are first in my life? As you look at me, what do you see? What is your perception of me?
40. What implied or unspoken desires and wishes of yours would you like for me to fulfill?
41. What concerns and interests of yours would you like me to support?
42. How much time would be good for us to spend together each day?
43. In helping family members to use their skills and develop their abilities, what motivating factors would be helpful for me to use?
44. What can I do that provides the greatest comfort and encouragement for you when you are hurt, fearful, anxious, or worried?
45. What personal habits do I have that you would like changed?
46. What ways demonstrate to you that you are a very important person who is important or more important than I am?

Men, after reading these questions, did I leave anything out you need to ask to learn your wife? Write them down and ask the question. The important thing here is to learn and to communicate. Pray for God's wisdom and remember a good marriage just doesn't happen it is worked at.

Dr. Terry L. Coomer is the Pastor of Hope Baptist Church, and the Director of For the Love of the Family Ministries.

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Peter's Tomb Discovered In Jerusalem

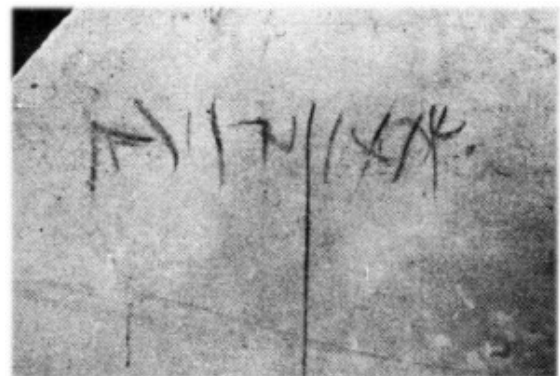
by F. Paul Peterson

Chapter 1 - Saint Peter's Tomb

While visiting a friend in Switzerland, I heard of what seemed to me, one of the greatest discoveries since the time of Christ—that Peter was buried in Jerusalem and not in Rome. The source of this rumor, written in Italian, was not clear; it left considerable room for doubt or rather wonder. Rome was the place where I could investigate the matter, and if such proved encouraging, a trip to Jerusalem might be necessary in order to gather valuable first hand information on the subject. I therefore went to Rome. After talking to many priests and investigating various sources of information, I finally was greatly rewarded by learning where I could buy the only known book on the subject, which was also written in Italian. It is called, "Gli Scavi del Dominus Flevit", printed in 1958 at the Tipografia del PP. Francescani, in Jerusalem. It was written by P. B. Bagatti and J. T. Milik, both Roman Catholic priests. The story of the discovery was there, but it seemed to be purposely hidden for much was lacking. I consequently determined to go to Jerusalem to see for myself, if possible, that which appeared to be almost unbelievable, especially since it came from priests, who naturally because of the existing tradition that Peter was buried in Rome, would be the last ones to welcome such a discovery or to bring it to the attention of the world.

In Jerusalem I spoke to many Franciscan priests who all read, finally, though reluctantly, that the bones of Simon Bar Jona (St. Peter) were found in Jerusalem, on the Franciscan monastery site called, "Dominus Flevit" (where Jesus was supposed to

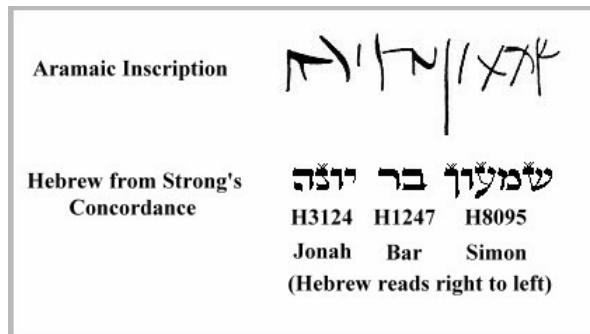
have wept over Jerusalem), on the Mount of Olives. The pictures show the story. The first show an excavation where the names of Christian Biblical characters were found on the ossuaries (bone boxes). The names of Mary and Martha were found on one box and right next to it was one with the name of Lazarus, their brother. Other names of early Christians were found on other boxes. Of greatest interest, however, was that which was found within twelve feet from the place where the remains of Mary, Martha and Lazarus were found—the remains of St. Peter. They were found in an ossuary, on the outside of which was clearly and beautifully written in Aramaic, "Simon Bar Jona".



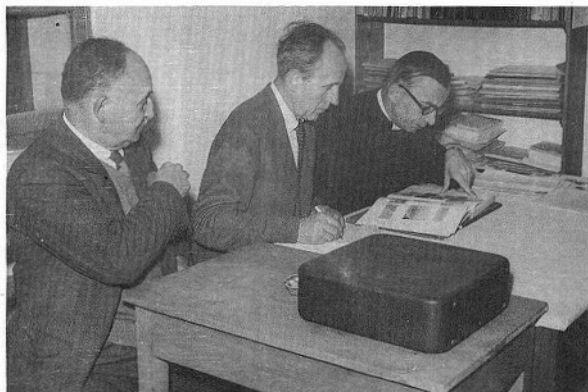
The charcoal inscription reads: "Shimon Bar Yonah" which means "Simon [Peter] son of Jonah".

Mat 16:17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

I talked to a Yale professor, who is an archaeologist, and was director of the American School of Oriental Research in Jerusalem. He told me that it would be very improbable that a name with three words, and one so complete, could refer to any other than St. Peter.



But what makes the possibility of error more remote is that the remains were found in a Christian burial ground, and more yet, of the first century, the very time in which Peter lived. In fact, I have a letter from a noted scientist stating that he can tell by the writing that it was written just before the destruction of Jerusalem by Titus in 70 A.D.



Left to right: Mr. S. J. Mattar, the author, and priest J. T. Milik. The priest confirming the inscription of "Simon Bar Jona," in this book, mentioned herein, of which he is co-writer.

I talked to priest Milik, the co-writer of this Italian book, in the presence of my friend, a Christian Arab, Mr. S. J. Mattar, who now is the warden of the Garden Tomb, where Jesus was buried and rose again. This priest, Milik, admitted that he knew that the bones of St. Peter are not in Rome. I was very much surprised that he would admit that, so to confirm his admittance, I said, to which he also agreed, "There is a hundred times more evidence that Peter was buried in Jerusalem than in Rome." This was something of an understatement, for he knew as I know that there is absolutely no evidence at all that Peter was buried in Rome. I have spoken on the subject to many Franciscan priests who either

were or had been in Jerusalem, and they all agree that the tomb and remains of St. Peter are in Jerusalem. There was just one exception which is interesting and which only proves the point. The Franciscan priest, Augusto Spykerman, who was in charge of the semi-private museum inside the walls of old Jerusalem, by the site of the Franciscan Church of the Flagellation, was that exception. When I asked to see the museum, he showed it to the three of us, Mr. Mattar, who in addition to being warden of the Tomb of Christ, had been the manager of an English bank in Jerusalem, a professional photographer and myself. But he told us nothing of the discovery. I knew that the evidence of Peter's burial was there, for priests had told me that relics from the Christian burial ground were preserved within this museum. People who lived in Jerusalem all their lives and official guides who are supposed to know every inch of the city, however, knew nothing of this [pg 5] discovery, so well was it withheld from the public. I had asked an elderly official guide where the tomb of St. Peter was. He responded in a very profound and majestic tone of voice, "The Tomb of St. Peter has never been found in Jerusalem." "Oh," I said, "but I have seen the burial place of Peter with my own eyes." He turned on me with a fierceness that is so common among Arabs. "What," he replied, "you a foreigner mean to tell me that you know where the tomb of St. Peter is when I have been an official guide for thirty-five years and know every inch of ground in Jerusalem?" I was afraid that he would jump at my throat. I managed to calm him as I said, "But sir, here are the pictures and you can see the ossuary, among others, with Peter's name in Aramaic. You can also see this for yourself on the Mount of Olives on the Franciscan Convent site called, "Dominus Fleuit". When I finished he slowly turned away in stunned amazement. A person who has seen this Christian burial ground and knows the circumstances surrounding the case could never doubt that this truly is the burial place of St. Peter and of other Christians. I, too, walked around in a dreamy amazement for about a week for I could hardly believe what I had seen and heard. Since the circulation of this article, they do not allow anyone to see this burial place.

Before things had gone very far, I had been quite discouraged for I could get no information from the many priests with whom I had talked. However, I continued questioning priests wherever I would find them. Finally one priest dropped some information.

With that knowledge I approached another priest who warily asked me where I had acquired that information. I told him that a priest had told me. Then he admitted the point and dropped a little more information. It went on like that for some time until I got the whole picture, and I was finally directed to where I could see the evidence for myself. To get the story, it made me feel as though I had a bull by the tail and were trying to pull him through a key hole. But when I had gathered all the facts in the case, the priests could not deny the discovery of the tomb, but even confirmed it, though reluctantly. In fact, I have the statement from a Spanish priest on the Mount of Olives on a tape recorder, to that effect.

But here we were talking to this Franciscan priest in charge of the museum, asking him questions which he tried to evade but could not because of the information I had already gathered from the many priests with whom I had spoken. Finally after the pictures of the evidence were taken, which was nothing short of a miracle that he allowed us to do so, I complimented him on the marvelous discovery of the tomb of St. Peter in Jerusalem that the Franciscans had made. He was clearly nervous as he said, "Oh no, the tomb of St. Peter is in Rome." But as he said that, his voice faltered, a fact which even my [pg. 6] friend, Mr. Mattar, had noticed. Then I looked him squarely in the eyes and firmly said, "No, the tomb of St. Peter is in Jerusalem." He looked at me like a guilty school boy and held his peace. He was, no doubt, placed there to hide the facts, but his actions and words, spoke more convincingly about the discovery than those priests who finally admitted the truth.

I also spoke to a Franciscan priest in authority at the priest's printing plant within the walls of old Jerusalem, where their book on the subject was printed. He also admitted that the tomb of St. Peter is in Jerusalem. Then when I visited the Church of the Nativity in Bethlehem, I encountered a Franciscan monk. After telling him what I thought of the wonderful discovery the Franciscans had made, I asked him plainly, "Do you folks really believe that those are the remains of St. Peter?" He responded, "Yes we do, we have no choice in the matter. The clear evidence is there." I did not doubt the evidence, but what surprised me was that these priests and monks believed that which was against their own

religion and on top of that, to admit it to others was something out of this world. Usually a Catholic, either because he is brainwashed or stubbornly doesn't want to see anything only that which he has been taught, will not allow himself to believe anything against his religion, much less to admit it to others. But there is a growing, healthy attitude among many Catholics, to "prove all things, hold fast to that which is good" as the Master admonished us all.

Then I asked, "Does Father Bagatti (co-writer of the book in Italian on the subject, and archaeologist) really believe that those are the bones of St. Peter?"

"Yes, he does," was the reply.

Then I asked, "But what does the Pope think of all this?"

That was a thousand dollar question and he gave me a million dollar answer.

"Well," he confidentially answered in a hushed voice, "Father Bagatti told me personally that three years ago he went to the Pope (Pius XII) in Rome and showed him the evidence and the Pope said to him, 'Well, we will have to make some changes, but for the time being, keep this thing quiet'." In awe I asked also in a subdued voice, "So the Pope really believes that those are the bones of St. Peter?"

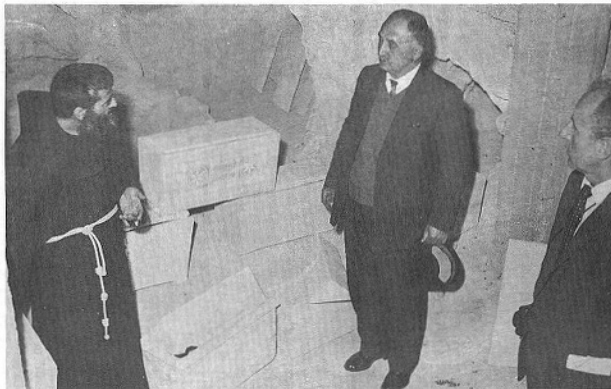
"Yes," was his answer. "The documentary evidence is there, he could not help but believe."

I visited various renowned archaeologists on the subject. Dr. Albright, of the John Hopkins University in Baltimore, told me that he personally knew priest Bagatti and that he was a very competent archaeologist. I also spoke with Dr. Nelson Gluek, archaeologist and president of the Hebrew Union College in Cincinnati, Ohio. I showed him the pictures found in this article, but being with him for only a few minutes I therefore could not show him the wealth of material that you have before you in this article. However, he quickly recognized the Aramaic words to be "Simon Bar Jona". (Aramaic is very similar to Hebrew). I asked him if he would write a statement to that effect. He said to do so would cast a reflection on the competency of the priest J. T. Milik, who he knew to be a very able scientist. But he

said that he would write a note. I quote, "I regard Father J. T. Milik as a first class scholar in the Semitic field." He added, "I do not consider that names on ossuaries are conclusive evidence that they are those of the Apostles."

Nelson Glueck

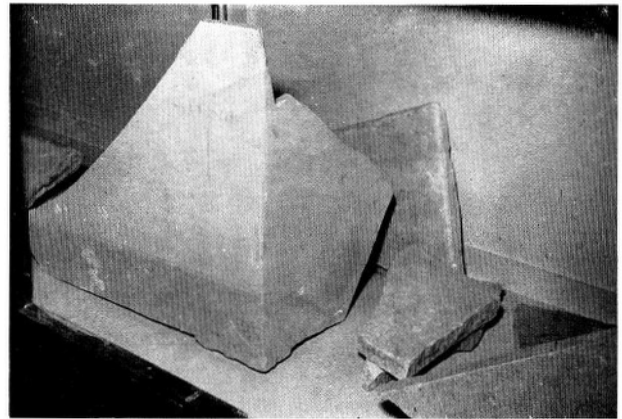
I quote this letter of Dr. Glueck because it shows that priest Milik is a competent archaeologist. As I have mentioned, I was only able to be with him for a few minutes and was not able to show him but a very small part of the evidence. Anyone, including myself, would readily agree with Dr. Glueck that if only the name Simon Bar Jona on the ossuary was all the evidence that was available it would not be conclusive evidence that it was of the Apostle Peter, though it would certainly be a strong indication.



The scene of the sepulcher on Mount of Olives where the bones of St. Peter and other early Christians were found.

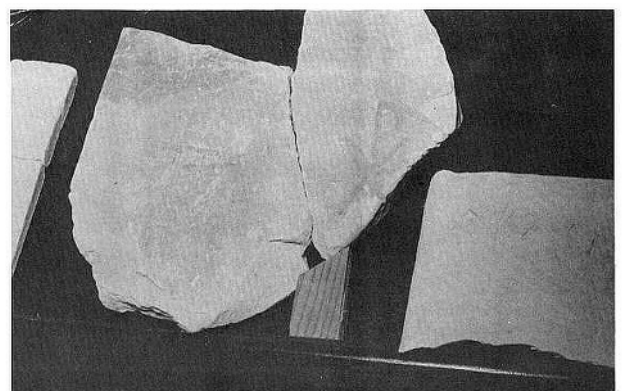
The story of the cave and the ossuaries and the regular cemetery just outside of the Convent site is this: It was a Roman custom that when a person had died and after about ten years when the body had decomposed, the grave would be opened. The bones would be placed in a small ossuary with the name of the person carefully written on the outside front. These ossuaries would then be placed in a cave as in the case of this Christian burial ground and thus making room for others. But this cave or burial place where the ossuaries were found and which was created and brought about through the natural and disinterested sequence of events, without any reason to change facts or circumstances, was a greater testimony than if there were a witness recorded, stating that Peter was buried there. And yet, even that is unmistakably recorded in the three words in Aramaic of the ossuary, Simon Bar Jona.

Herein, lies the greatest proof that Peter never was a Pope, and never was in Rome, for if he had been, it would have certainly been proclaimed in the New Testament. History, likewise, would not have been silent on the subject, as they were not silent in the case of the Apostle Paul. Even the Catholic history would have claimed the above as a fact and not as fickle tradition. To omit Peter as being Pope and in Rome (and the Papacy) would be like omitting the Law of Moses or the Prophets or the Acts of the Apostles from the Bible.



On this bone-box, or ossuary, is the name written, "Simon Bar Jona" (St. Peter) in Aramaic.

Dr. Glueck, being Jewish, and having been to Jerusalem, no doubt, is fully aware of the fact that for centuries the Catholic Church bought up what were thought to be holy sites, some of which did not stand up to Biblical description. For instance, the priests say that the tomb of Jesus is within the walls of the old Jerusalem, in a hole in the ground; whereas, the Bible says that the tomb where Jesus was laid was hewn out of rock and a stone was rolled in front and not on top of it.



On the middle stone, found in this excavation, one sees a mark which is the first two letters of the Greek word which means Christ.

The Garden Tomb at the foot of Golgotha, outside the walls of old Jerusalem, meets the Biblical

description perfectly. In fact, all those who were hated by the Jewish leaders, as Jesus was, could never have been allowed to be buried within the gates of the Holy City. The tomb where Jesus lay was made for Joseph of Arimathea. His family were all stout and short of stature. In this burial place you can see to this day where someone had carved deeper into the wall to make room for Jesus who was said to be about six feet tall.

When Pope Pius XII declared the Assumption of Mary to be an article of faith in 1950, the Catholic Church in Jerusalem then quickly sold the tomb of Mary to the Armenian Church. Ex-priest Lavallo told me personally that there is another tomb of St. Mary in Ephesus. But the tomb of St. Peter is altogether different for they would rather that it never existed, and to buy or sell such a site would be out of the question. It fell upon them in this manner, as I was told by a Franciscan monk of the monastery of "Dominus Flevit". One of their members was spading the ground on this site in 1953, when his shovel fell through. Excavation was started and there, a large underground Christian burial ground was uncovered. The initial of Christ in Greek was written there which would never have been found in a Jewish, Arab or pagan cemetery. By the structure of the writings, it was established by scientists that they were of the days just before the destruction of Jerusalem by Titus in 70 A.D. On the ossuaries were found many names of the Christian of the early Church. It was prophesied in the Bible that Jesus would stand on the Mount of Olives at His return to earth. You can see then, how the Christians would be inclined to have their burial ground on the Mount, for here also, had been a favorite meeting place of Jesus and His disciples.

In all the cemetery, nothing was found (as also in the Catacombs in Rome) which resemble Arab, Jewish, Catholic or pagan practices. Dr. Glueck, being Jewish, is not fully aware, no doubt, that such a discovery is very embarrassing since it undermines the very foundation of the Roman Catholic Church. Since Peter did not live in Rome and therefore was not martyred or buried there, it naturally follows that he was not their first Pope.

The Catholic Church says that Peter was Pope in Rome from 41 to 66 A.D., a period of twenty-five years, but the Bible shows a different story. The book of the Acts of the Apostles (in either the Catholic or

Protestant Bible) records the following: Peter was preaching the Gospel to the circumcision (the Jews) in Caesarea and Joppa in Palestine, ministering unto the household of Cornelius, which is a distance of 1,800 miles from Rome (Acts 10:23, 24). Soon after, about the year 44 A.D. (Acts 12), Peter was cast into prison in Jerusalem by Herod, but he was released by an angel. From 46 to 52 A.D., we read in the 13th chapter that he was in Jerusalem preaching the difference between Law and Grace. Saul was converted in 34 A.D. and became Paul the Apostle (Acts 9). Paul tells us that three years after his conversion in 37 A.D., he "went up to Jerusalem to see Peter" (Galatians 1:18), and in 51 A.D., fourteen years later, he again went up to Jerusalem (Gal. 2:1, 8), Peter being mentioned. Soon after that he met Peter in Antioch, and as Paul says, "Withstood him to the face, because he was to be blamed," Gal. 2:11. The evidence is abundant, the truth is clear from the Scriptures which have never failed. It would be breathtaking to read of the boldness of Paul in dealing with Peter. Very few, if any, have withstood a Pope and lived (except in these days when everybody seems to withstand him). If Peter were Pope it would have been no different. Paul does not only withstand Peter but rebukes him and blames him of being at fault.

This reminds me of my visit to the St. Angelo Castle in Rome. This castle, which is a very strong fortress, is connected with the Vatican by a high arched viaduct of about a mile in length over which popes have fled in time of danger. The Roman Catholic guide showed me a prison room which had a small air-tight chamber in it. He told me that a Cardinal who had contended with a pope on doctrine was thrown into this air-tight chamber for nearly two hours until he almost smothered to death. He then was led to the guillotine a few feet away and his head was cut off. Another thing remained with me forcibly. The guide showed me through the apartments of the various popes who had taken refuge there. In each case he also showed me the apartment of the mistresses of each of the popes. I was amazed that he made no attempt to hide anything.

I asked him "Are you not a Catholic?"

He humbly answered, "Oh yes, I am a Catholic, but I am ashamed of the history of many of the popes, but I trust that our modern popes are better."

I then asked him, "Surely you are aware of the affair between Pope Pius XII and his housekeeper?" Many in Rome say that she ran the affairs of the Pope and the Vatican as well.

He hung his head in shame and sadly said, "Yes, I know."

All this explains why the Catholic Church has been so careful to keep this discovery unknown. They were successful in doing just that from 1953, when it was discovered by the Franciscans on their own convent site, until 1959. Having succeeded for so long in keeping "this thing quiet," as the Pope had admonished, they were off guard when a fellow at that time came along who appeared harmless but persistent. Little did they know that this fellow would publish the news everywhere. Their position in the world is shaky enough without this discovery becoming generally known.

As I have mentioned, I had a very agreeable talk with priest Milik, but I did not have the opportunity to see priest Bagatti while in Jerusalem. I wrote to him, however, on March 15, 1960, as follows: "I have spoken with a number of Franciscan priests and monks and they have told me about you and the book of which you are a co-writer. I had hoped to see you and to compliment you on such a great discovery, but time would not permit. Having heard so much about you and that you are an archaeologist (with the evidence in hand), I was convinced, with you, concerning the ancient burial ground that the remains found in the ossuary with the name on it, 'Simon Bar Jona', written in Aramaic, were those of St. Peter." It is remarkable that in his reply he did not contradict my statement, which he certainly would have done if he honestly could have done so. "I was very much convinced with you ... that the remains found in the ossuary ... were those of St. Peter." This confirms the talk I had with the Franciscan monk in Bethlehem and the story he told me of Priest Bagatti's going to the Pope with the evidence concerning the bones of St. Peter in Jerusalem. In his letter one can see that he is careful because of the Pope's admonition to keep this discovery quiet. He therefore wrote me that he leaves the whole explanation of the Aramaic words, "Simon Bar Jona", to priest Milik. This is a familiar way of getting out of a similar situation. In priest Bagatti's letter one can see that he is in a difficult position. He cannot go against what he had written in 1953, at the time of

the discovery of this Christian-Jewish burial ground, nor what he had said to the Franciscan monk about his visit to the Pope. However, he does raise a question which helps him to get out of the situation without altogether contradicting himself and at the same time putting a smoke screen around the truth. He wrote, "Supposing that it is 'Jona' (on the ossuary) as I believe, it may be some other relative of St. Peter, because names were passed on from family to family. To be able to propose the identification of it with St. Peter would go against a long tradition, which has its own value. Anyway, another volume will come soon that will demonstrate that the cemetery was Christian and of the first century to the second century A.D.

*The salute in God
most devoted
P. B. Bagatti C. F. M."*

As I have shown, after the admonition of the Pope to "keep this thing quiet," priest Bagatti leaves the interpretation of the whole matter to priest Milik who offers several suggestions but in the end declares that the original statement of priest Bagatti may be true—that the inscription and the remains were of St. Peter.

It is also very interesting and highly significant that priest Bagatti, in his attempt to neutralize his original statement and the consternation the discovery had and would have if it were generally known, says in reference to the name Simon Bar Jona (St. Peter), "It may be some other relative of St. Peter, because names were passed on from generation to generation." In other words he says that Peter's name, Simon Bar Jona, could have been given him from a relative of the same name of generations before him, or, could belong to a relative generations after St. Peter. Both speculations are beyond the realm of the possible. First of all, it could not refer to a relative before St. Peter for the Christian burial ground could only have come into being after Jesus began. His public ministry and had converts; and therefore, could not belong to a relative before Peter's time, since only those who were converted through Christ's ministry were buried there. Titus destroyed Jerusalem in 70 A.D. and left it desolate. Therefore, it is impossible that the inscription could refer to a relative after Peter's time. One encyclopedia explains the destruction in these words, "With this event the

history of ancient Jerusalem came to a close, for it was left desolate and its inhabitants were scattered abroad." From all evidence, Peter was about fifty years old when Jesus called him to be an Apostle, and he died around the age of 82, or about the year 62 A.D. Since by these figures there was only eight years left from the time of Peter's death until the destruction of Jerusalem, it was then impossible that the inscription and remains belonged to generations after Peter. In those days names were passed on to another only after a lapse of many years. But let us say that immediately after the death of St. Peter, a baby was christened, "Simon Bar Jona", the inscription still could not have been of this baby for the remains were of an adult and not of a child of eight years who had died just before the destruction of Jerusalem in 70 A.D., at which time "the history of ancient Jerusalem came to a close, for it was left desolate and its inhabitants were scattered abroad."

This ancient Christian burial ground shows that Peter died and was buried in Jerusalem, which is easily understandable since neither history nor the Bible tells of Peter's having been in Rome. To make matters more clear, the Bible tells us that Peter was the Apostle to the Jews. It was Paul who was the Apostle to the Gentiles, and both history and the Bible tells of his being in Rome. No wonder that the Roman Catholic Bishop, Strossmayer, in his great speech against papal infallibility before the Pope and the Council of 1870 said, "Scaliger, one of the most learned men, has not hesitated to say that St. Peter's episcopate and residence in Rome ought to be classed with ridiculous legends." Eusebius, one of the most learned men of his time, wrote the Church history up to the year 325 A.D. He said that Peter never was in Rome. This Church history was translated by Jerome from the original Greek, but in his translation he added a fantastic story of Peter's residence in Rome. This was a common practice in trying to create credence in their doctrines, using false statements, false letters and falsified history. This is another reason why we cannot rely on tradition, but only on the infallible Word of God.

The secrecy surrounding this case is amazing, and yet understandable, since Catholics largely base their faith on the assumption that Peter was their first Pope and that he was martyred and buried there. But I am somewhat of the opinion that the Franciscan priests, those who are honest, would be glad to see the truth proclaimed, even if it displeased those who are over them. While visiting with priest Milik, I told him of the highly educated priest with whom I had spoken just before going from Rome to Jerusalem. He admitted to me that the remains of Peter are not in the tomb of St.

Peter in the Vatican. I asked him what had happened to them? He responded, "We don't know, but we think that the Saracens stole them away." First of all, the Saracens never got to Rome, but even if they had, what would they want with the bones of Peter? But they never got to Rome, so there it ends. We had a good laugh together, but more so when I told him of my discussion with a brilliant American priest in Rome. I asked this American priest if he knew that the bones of Peter were not in the "Tomb of St. Peter" in the Vatican. He admitted that they were not there. However, he said that a good friend of his, an archaeologist, had been excavating under St. Peter's Basilica for the bones of St. Peter for a number of years and five years ago he found them. Now a man can be identified by his fingerprints, but never by his bones. So I asked him how he knew they were the bones of St. Peter? He hesitated and tried to change the subject, but on my insistence he finally explained that they had taken the bones to a chemist, and they were analyzed and it was judged that the bones were of a man who had died at about the age of sixty-five; therefore, they must be Peter's. How ridiculous can people be?

Mark you, all the priests agree that the Vatican and St. Peter's were built over a pagan cemetery. This was a very appropriate place for them to build since, as even Cardinal Newman admitted, there are many pagan practices in the Roman Catholic Church. You realize surely, that Christians would never bury their dead in a pagan cemetery, and you may be very sure that pagans would never allow a Christian to be buried in their cemetery. So, even if Peter died in Rome, which is out of the question, surely the pagan cemetery under St. Peter's Basilica would be the last place in which he would have been buried. Also, Peter from every indication, lived to be over 80 and not 65 years old.

The Pope was right, going back to the early Christian burial ground, they must make changes and many of them and fundamental ones at that. But I am afraid that the Pope's (Pius XII) admittance of the discovery on Bagatti's presentation of the documentary evidence was to satisfy Bagatti but at the same time admonishing him to keep the information quiet, hoping that the truth of the discovery would die out. But they have said that after all these years of excavation under the Vatican, they have discovered Greek words which read, "Peter is buried here," and it gives the date 160 A.D. First of all, the very structure of the sentence immediately gives one the impression that either quite recently or long ago, someone put the sign there hoping that it would be taken as authentic in order to establish that which then, and even now, has never been proven. Then there is a discrepancy in the date, for Peter was martyred around the year 62 A.D. and not 160 A.D. Thirdly, why is it that

they mention nothing about finding bones under or around the sign? While visiting the Catacombs, one sees a few things which are not becoming to Christians, but which tend to indicate that the Christians had some pagan practices, similar to those of Rome today. Nothing is said about them and only after persistent questioning will the Roman Catholic priest, who acts as guide, tell you that those things, images, etc., were placed there centuries after the early Christian era.

In 1950, just a few years prior to the discovery of the Christian burial ground in Jerusalem, the Pope made the strange declaration that the bones of St. Peter were found under St. Peter's in Rome. Strange it was, for since beginning to build the church in 1450 (finished in 1626) they erected, St. Peter's Tomb (?) under the large dome and Bernini's serpentine columns. Since then multiplied millions were thereby deceived into believing that the remains of St. Peter were there, which the hierarchy had all along known was not true, as is proven by the late Pope's declaration. The following was published in the Newsweek of July 1, 1957:

"It was in 1950 that Pope Pius XII in his Christmas message announced that the tomb of St. Peter had indeed been found, as tradition held, beneath the immense dome of the Cathedral (there was, however, no evidence that the bones uncovered there belonged to the body of the martyr)." The parentheses are Newsweek's.

To make an announcement of such importance when there is absolutely "no evidence" is rather ridiculous as is also brought out in the Time Magazine of October 28, 1957 (as in above, we quote the article word for word).

"A thorough account in English of the discoveries beneath St. Peter's is now available ... by British archaeologists Jocelyn Toynbee and John Ward Perkins. The authors were not members of the excavating team, but scholars Toynbee (a Roman Catholic) and Perkins (an Anglican) poured over the official Vatican reports painstakingly examined the diggings. Their careful independent conclusions fall short of the Pope's flat statement." (The Pope's statement that the remains of St. Peter were found under St. Peter's in Rome). The excavation under St. Peter's for the remains of St. Peter is still going on secretly, in spite of the Pope's declaration of 1950.

Then in 1965, an archaeologist at Rome University, Prof. Margherita Guarducci, tells of a new set of bones belonging to Peter. The story was fantastic but lacked

common sense and even bordered on the infantile—but a drowning man will grab for a straw and a straw it was to many. But the Palo Alto Times (California), May 9, 1967, came out with an article on the subject, and I quote, "Other experts, among them Msgr. Joseph Ruyschaert, vice prefect of the Vatican Library are not convinced by Miss Guarducci's evidence. 'There are too many unknowns,' he told reporters on a recent tour of the Vatican grottoes, 'There is no continuous tracing of the bones. We lack historical proof. They could be anyone's bones.' The Vatican would seem to be on the monsignor's side because so far it has taken no steps to officially recognize the bones as St. Peter's," continues the article. [A similar article in the Valley Independent, Monessen Pa., May 10, 1967]

The intelligent priest of whom I have mentioned said that Peter's bones were found and he was a man who died of about 62 years of age, the tests indicated. Pope Pius XII declared these bones were the bones of St. Peter, in his Christmas message of 1950. These were the same as claimed by Newsweek, "there was, however, no evidence that the bones uncovered there belonged to the body of the martyr (Peter)," as well as the above doubtful statements of the archaeologists working on the case. The Pope, notwithstanding, was overjoyed to think they had found the bones of St. Peter until further examination proved that these bones were those of a woman. This fact came out in an article on the subject in the S. F. Chronicle of June 27, 1968.

To continue the history of another case in which they have erred: In spite of the statements by the high Papal authority above and the resultant lesson that should have been learned, the Pope, a year later claimed the Prof. Margherita bones as his very own, that is, those of St. Peter. When the bones were found there was little importance placed upon them and they were filed away as such. But when the first set of Peter's bones turned out so tragically, there was a vacuum left and something had to be done. Again they turned their thoughts to the filed-away bones, the only hope they had of success. In them there was a ray of hopes for the bones were minus a skull, which could go along with the story of the supposed skull of St. Peter which had for centuries been guarded in the church of St. John Lateran in Rome. With a generous mixture of ideas, suppositions, theories and wishful thinking, a fairly logical story emerged. It was then declared by Pope Paul as the Gospel truth, that these now, were the genuine bones of St. Peter, and most of the faithful accepted them as such. For a while all was well until another hitch developed. This time, as fate would have

it, the bones in connection with the skull which was guarded for centuries as that of St. Peter, were found incompatible to the more recent bones of St. Peter. The dilemma was terrible. They were between the Devil and the deep blue sea. They have juggled around the skulls of St. Peter causing confusion. It was a choice of claiming these bones championed by Prof. Margherita as fake, or claiming as fake the skull accepted by hundreds of Popes as that of St. Peter. They rejected the past rather than expose themselves to the ridicule of the present. Prof. Margherita claims in this article which appeared in the Manchester Guardian in London, as well as the S. F. Chronicle of June 27, 1968, concerning the long accepted skull of St. Peter, as "it is a fake." Then the article continues, "The hundreds of Popes and millions of Roman Catholics who have accepted and venerated the other skull were innocent victims of another early tradition." [A similar article in the Press Telegram, Long Beach Calif., Jan. 3, 1968]

But the most astounding statement in the long article found in the above mentioned newspapers is, "The professor did not submit them (Peter's bones?) to modern scientific tests, which would have determined the approximate age, because, she feared, the process would have reduced them to dust." How could any scientific study of bones be carried out without first scientifically determining the age of the person, or bones? This would be of the greatest interest and the most important for further research. Also any scientist or chemist knows that you do not have to submit the whole skeleton for testing to determine the age. A part of the shin bone or of a rib would be sufficient. It appears that she was protecting her "Peter's bones" from another [pg. 20] possible disaster, which a wrong age would have caused. The Vatican and others have calculated through all existing evidence that Peter lived to be around 80 and 82 years, and that he died around the years of 62 or 64 A.D. These figures go along perfectly, as does everything else in the case, with the remains found in the Christian burial ground on the Mount of Olives and in the ossuary on which was "clearly and beautifully written," Simon Bar Jona in Aramaic.

The following was taken from the book, Races of Mankind, page 161: "Strained attempts to have Peter, the Apostle to the Hebrews of the East, in Paul's territory at Rome and martyred there are unworthy of

serious consideration in the light of all contemporary evidence. At his age (eighty-two), that would not have been practicable. In none of Paul's writings is there the slightest intimation that Peter ever had been or was at that city. All statements to the contrary were made centuries later and are fanciful and hearsay. The Papacy was not organized until the second half of the 8th century. It broke away from the Eastern Church (in the Ency. Brit., 13th Ed., vol. 21, page 636) under Pippin III; also the Papacy, by Abbe Guette."

The great historian, Schaff, states that the idea of Peter being in Rome is irreconcilable with the silence of the Scriptures, and even with the mere fact of Paul's epistle to the Romans. In the year 58, Paul wrote his epistle to the Roman church, but does not mention Peter, although he does name 28 leaders in the church at Rome (Rom. 16:7). It must, therefore, be concluded that if the whole subject is faced with detached objectivity, the conclusion must inevitably be reached that Peter was never in Rome. Paul lived and wrote in Rome, but he declared that "Only Luke is with me." [1 Tim. 4:11]

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Also of note:

According to the venerable Bede's (673-735 A.D.) Ecclesiastical History of the English Nation, Book III, chapter XXIX, the bones (relics) of Peter and Paul were shipped by Vitalian, bishop of Rome, to Oswy, king of the Saxons in 665 A.D. The librarian at Canterbury Cathedral has apparently confirmed that church inventories do record the arrival of the remains of Peter and Paul into the church's safekeeping, shortly after Pope Vitalian sent them to Britain. Unfortunately though, the remains were apparently lost, or record of their location was lost, probably in the aftermath of the Cromwellian Rebellion of the mid 17th century.

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Deacon True Sez -

Most of our folks don't come to prayer meeting any more. When I ask them why, they all have excuses. Reminds me of what an old evangelist told me once. He said, "An excuse is the skin of a reason stuffed with a lie." Hmmmmm, makes you think, eh?

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Notable Quotes and Quotable Notes -

"There is a toleration which is treachery. There is a peace which issues in paralysis. There are hours when the church must say NO to those who should ask communion with her, in the doing of her work, upon the basis of compromise. Such standing aloof may produce ostracism and persecution; but it will maintain power and influence. If the Church of God in the cities of today were aloof from the maxims of the age, separated from the materialistic philosophies of the schools, bearing her witness alone to the all-sufficiency of Christ, and the perfection of His salvation, even though persecuted and ostracized and bruised, it would be to her that men would look in the hour of their heartbreak and sorrow and national need. The reason why men do not look to the Church today is that she has destroyed her own influence by compromise."

- *Dr. G. Campbell Morgan*

"Truth cannot be perpetuated through compromise, and compromise cannot be avoided without separation." - *Dr. John C. Whitcomb*

"Outward forms and services, music and genuflections (the act of bending the knee) do not constitute worship. They may even be hindrances to it. Real worship is that of the heart, when the Spirit of God takes of the things of Christ and shows them unto us. As we are occupied with Him, true praise and adoration ascend to the Father." - *Harry Ironside, commenting on Philippians 3:1-3, 1922*

"When it comes to Christian profession and Christian practice, the flag has gotten way ahead of the regiment." - *Vance Havner*

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1 Peter 4:3-4

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:"

Blessed Biographies - Hugh Latimer

It is said that Hugh Latimer, with the courage of a lion, approached his immoral sovereign-- Henry VIII-- with a New Year's Day gift, a Bible with the leaf turned down to the passage, "Whoremongers and adulterers God will judge" (Hebrews 13:4). "Then said [John the Baptist] to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3:7). At another time, Henry VIII called Latimer to preach before his court. With towering unction and the plainest language, Hugh Latimer faithfully denounced the king and his courtiers, like John the Baptist before King Herod. "For John said unto[Herod], It is not lawful for thee to have her" (Matthew 14:4). Enraged, the king demanded that Latimer retract his denunciations upon the next LORD's Day.

Entering the pulpit, Latimer announced the same text. Then he paused and said:

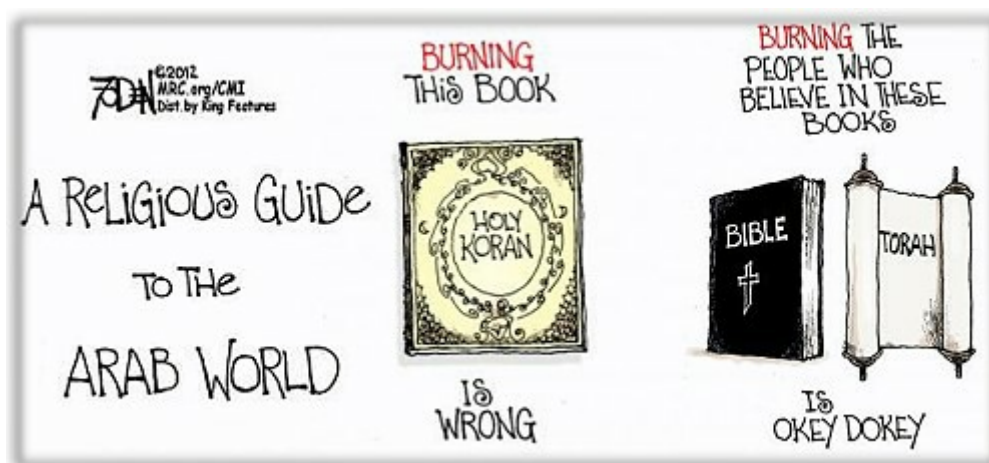
"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the King's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease! And then consider well, Hugh, dost thou not know from whence comest thou; upon whose message thou art sent? Even by the great and mighty God! Who is all present! and Who beholdeth all thy ways! and Who is able to cast thy soul into hell! Therefore take care that thou deliverest thy message faithfully."

Speaking thus, to the amazement of all the court, Latimer renewed his preaching with even greater zeal and strength. All present were certain that Henry would have Hugh Latimer beheaded; but, the king, subdued by Latimer's earnestness, exclaimed, "Blessed be God, I have so honest a servant!"



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Cartoons for the Wise -



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Blinded Minds -

Lenten Tattoos for Jesus?

Joe Carter | 2:51 AM CT

The Story: For many Christians, the first thought that Lent brings to mind is giving something up. But Chris Seay, pastor at Ecclesia Church in Houston, Texas, asked his congregation to get something for Lent: tattoos.

The Background: Seay recently asked congregants to get a tattoo corresponding with one of the

Stations of the Cross, the collection of images that depict scenes in Jesus' journey to his crucifixion.

"The tendency we have as Christians is to skip past Jesus' suffering," Seay told CNN. "Not only do tattoos come with a bit of suffering, they are also an art form that has not fully been embraced."

To help with the project, Seay enlisted Scott Erickson, artist-in-residence at his church, who designed 10 distinct Stations of the Cross tattoos, leaving out four stations that Seay said changed in context when you are asking someone to get something permanently drawn on their body.

Seay says that more than 50 people are now brandishing one of Erickson's designs on their bodies.

Why It Matters: Although Christians have been getting inked for centuries, the recent rise in popularity and mainstream acceptance of tattoos is leading many Christians to reflect on the meaning and prudence of the practice.

"Nearly 40 percent of young adults aged 18-28 have tattoos now, which is more than four times the number in the Baby Boom generation," noted Matthew Lee Anderson in his book *Earthen Vessels: Why our Bodies Matter for our Faith*. "While tattoos mark a desire for significance within a destabilized world, they are a live option for most young people precisely because we have not escaped the clutches of the consumerism and the individualism that are so often criticized."

Similarly, Timothy Dalrymple, a philosopher and scholar of modern western religious thought, wrote last year about the practice of tattooing Bible verses or biblical or theological phrases on our bodies:

This is especially interesting in the light of the theology of the LOGOS and the incarnation. In the incarnation, the LOGOS, the eternal Word, became flesh. The LOGOS transcended the world and its changefulness, representing the eternal truth and the power by which all things were called into Creation. But when a Christian tattoos a Bible verse or a faith-phrase upon her body, she makes her body into a text. She reverses the incarnation of Christ; in her de-incarnation she is making the body, what is prone to messiness and effluvia and decay, into a true and eternal Word. They are turning themselves into the Bible, or a part thereof.

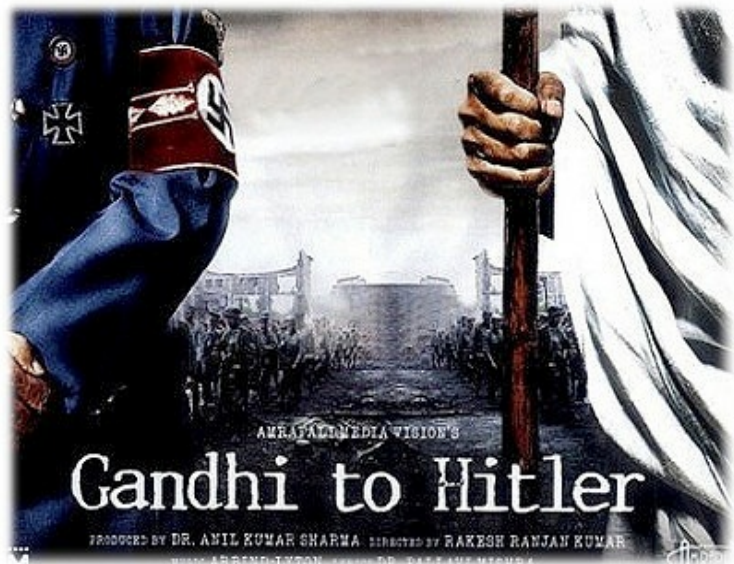
There's something laudable in this: stating that these truths are the ultimate and unchanging truths of who I am. Yet I also wonder if they represent a running away from our carnality, a running away from the things that Christ affirmed in the incarnation. I wonder too whether tattoos like these --- and all tattoos --- might sometimes work like frosting upon a store window --- presenting a surface that seeks not to externalize but to conceal what lies within. Does the person who stamps "God's Son" upon his skin really believe it?

<http://thegospelcoalition.org/blogs/tgc/2012/03/05/lenen-tattoos-for-jesus/>

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Gandhi's Love Letters To Hitler -

On September 25, five American religious organizations [hosted] a Ramadan dinner for Iranian President Mahmoud Ahmadinejad during his upcoming visit to the United States. These include the Mennonite Central Committee, the Quakers, the World Council of Churches, and Religions for Peace. How is it that these Christian "peace" organizations are willing to break bread with a declared warmonger and Holocaust denier? An answer lies in the troubling history of these organizations - a history that includes a shameful alliance with Nazi Germany during World War II.



The pacifist-Nazi axis dates to the 1930s. None other than the worldwide spokesman for non-violence, Mahatma Gandhi, wrote letters to Adolph Hitler that were deferential in their tone and abhorrent in their implications. A 1939 letter was apologetically described by Gandhi as a "mere impertinence" and included the following signoff: "I anticipate your forgiveness, if I have erred in writing to you. I remain, Your sincere friend, Sd. M. MK Gandhi."

In a letter dated December 24, 1940, Gandhi assured Hitler that he had no doubt of "your bravery or devotion to your fatherland." Zionist appeals for Gandhi to support a national home for the Jewish people, meanwhile, fell on deaf ears, as he insisted that "Palestine belongs to the Arabs." Not only did Gandhi reject the cause of a Jewish state but he effectively echoed Nazi propaganda, as with his warning that "this cry for the national home affords a colorable justification for the German expulsion of the Jews."

Even more supportive of Hitler were the Mennonites. In a letter dated September 10, 1933, the Conference of East and West Prussian Mennonites from the German city-state of Danzig wrote to the Fuhrer to express its "deep gratitude for the powerful revival that God has given our nation through your energy" and wished Hitler a "joyful cooperation in the up building of our Fatherland through the power of the Gospel." If its enthusiasm for hosting Ahmadinejad is any guide, the Mennonite Church has learned little from this dark chapter in its past. On the contrary, the church's alliance with the Iranian leader is an extension of its hard-line anti-Israel politics, which find expression in its funding of books advocating the so-called "right-of-return" for Palestinian Arabs - a policy that, if implemented, would mean the destruction of Israel.

<http://www.frontpagemag.com/Articles/Read.aspx?GUID=75C8F746-EDD4-49DC-9B18-2C740EEB316>

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1 Timothy 5:22

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."



Obama: Sin is What Doesn't Match 'My Values' -

Posted on Mar 2, 2012 | by *Michael Foust*

WASHINGTON (BP) -- A newly released interview from 2004 sheds light on President Obama's faith, showing that on several major doctrinal issues -- including sin, heaven and the Gospel's exclusivity -- he steps outside historic Christianity.

The one-hour interview by Cathleen Falsani was conducted when Obama was running for U.S.

Senate, several months before he was introduced to the country during his 2004 Democratic National Convention speech. At the time, Falsani was a religion reporter for the Chicago-Sun Times. Although the interview formed part of a book ("The God Factor: Inside the Spiritual Lives of Public People"), much of Obama's answers were not included in it. She calls the interview the "longest and most in-depth he's granted publicly about his faith," and she made the transcript available at the Sojourners website in February.

Among Obama's most intriguing answers, he says he believes there are many paths to God. His answers on heaven and sin, though, have drawn the most discussion:

FALSANI: "Do you believe in heaven?"

OBAMA: "Do I believe in the harps and clouds and wings?"

FALSANI: "A place spiritually you go to after you die?"

OBAMA: "What I believe in is that if I live my life as well as I can, that I will be rewarded. I don't presume to have knowledge of what happens after I die. But I feel very strongly that whether the reward is in the here and now or in the hereafter, the aligning myself to my faith and my values is a good thing. When I tuck in my daughters at night and I feel like I've been a good father to them, and I see in them that I am transferring values that I got from my mother and that they're kind people and that they're honest people, and they're curious people, that's a little piece of heaven."

FALSANI: "Do you believe in sin?"

OBAMA: "Yes."

FALSANI: "What is sin?"

OBAMA: "Being out of alignment with my values."

FALSANI: "What happens if you have sin in your life?"

OBAMA: "I think it's the same thing as the question about heaven. In the same way that if I'm true to myself and my faith that that is its own reward; when I'm not true to it, it's its own punishment."

Obama said he is a Christian but that he also draws beliefs from other religions.

"I am a Christian. So, I have a deep faith," he said. "So, I draw from the Christian faith. On the other hand, I was born in Hawaii where obviously there are a lot of Eastern influences. I lived in Indonesia, the largest Muslim country in the world, between the ages of six and 10. My father was from Kenya, and although he was probably most accurately labeled an agnostic, his father was Muslim. And I'd say, probably, intellectually I've drawn as much from Judaism as any other faith."

He added, "So, I'm rooted in the Christian tradition. I believe that there are many paths to the same place, and that is a belief that there is a higher power, a belief that we are connected as a people."

Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission, said after reading the transcript, he views Obama as being a "typical 21st century National Council of Churches, mainline Protestant."

"He would be quite at home at Vanderbilt Divinity School, Perkins School of Theology, Yale Divinity School, Union Theological Seminary," Land said of a series of schools that embrace liberal theology. " ... He certainly is someone who views the Bible as a resource, not as ultimate authority. And so he is a cafeteria Protestant. He certainly is not putting himself under the authority of Scripture."

Obama's answer on sin, Land said, is well off target.

"An orthodox Christian answer would be 'being out of alignment with God's values,'" Land said. "The contrast is stark."

But Land won't say that Obama is not a Christian.

"You can't know that without talking to him," Land said. "I wouldn't say that about anybody without talking to them personally, because Christianity is first and foremost a personal relationship between the individual and Jesus."

Asked who Jesus is to him, Obama answered, "Jesus is an historical figure for me, and he's also a bridge between God and man, in the Christian faith, and one that I think is powerful precisely because he serves as that means of us reaching something higher. And he's also a wonderful teacher. I think it's important for all of us, of whatever faith, to have teachers in the flesh and also teachers in history."

Obama was not asked about his beliefs on the deity of Christ or the resurrection.

<http://www.bpnews.net/BPnews.asp?ID=37310>

<http://www.sojo.net/blogs/2012/02/21/transcript-barack-obama-and-god-factor-interview> - Complete Interview on Sojourners website

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Isaiah 5:21

"Woe unto them that are wise in their own eyes, and prudent in their own sight!"

Decades of Decadence - A Timeline Of 20th Century Apostasy

(Editor's note: Bro. Cloud's timeline of 20th century apostasy gives a good overview of the spiritual decline of the Christian faith over the past 100 years (plus). As I read over it, the saddest fact is that those who call themselves "evangelicals" have co-operated so willingly with the enemies of Christ in promoting the apostasy of modernism. In each issue of Heads Up we will publish the record of one decade's apostasy.)

The following is excerpted from the book [The Modern Bible Version Hall of Shame](#), which is available from [Way of Life Literature](#) in both book and ebook formats.

Having looked at the late 18th and the 19th centuries and seen the apostasy that swept into Christian churches in the same era that produced modern textual criticism, we will now show a timeline of 20th century apostasy to document what has happened within Christianity at large as the modern critical texts and modern English versions have become dominant. We will begin at the very end of the 19th century after the publication of the English Revised Version and the Westcott-Hort Greek New Testament and move through the 20th. We will see that the unbelief that had begun as a stream in the late 18th century and had become a river in the 19th century became "a veritable ocean of unbelief" in the 20th. Like ivy, the modernism that had slept in the late 18th century and crept in the 19th, leapt in the 20th.

1900--As a predecessor of the Pentecostal movement, John Alexander Dowie proclaimed that he was "Elijah the Restorer" who was to precede the Lord's coming and that he was the first apostle of the renewed end time church. Dowie established Zion City north of Chicago, "where doctors, drugs, and devils were not allowed." His own daughter died of serious burns when he refused medical assistance.

1901--The modern tongues movement was launched when on New Year's day Agnes Ozman, a student at Charles Parham's Bethel Bible School in Topeka, Kansas, allegedly began to speak in a language she had never learned.

1904--Sigmund Freud published his *Psychopathology of Everyday Life*, launching the movement of psychoanalysis that has brought such untold moral, spiritual, and psychological injury to modern society and that has permeated Christianity since the latter half of the century.

1905--Swiss psychiatrist August Forel published *The Sexual Question*, in which he stated that "morality is relative" and there is "no absolute good or absolute bad."

1906--The strange and unscriptural "Azusa Street Revival," with its gibberish "tongues," false promise of healing, and women preachers, began in Los Angeles, inaugurating the Pentecostal movement.

----- Albert Schweitzer published *The Quest for the Historical Jesus*, claiming that Jesus was not the supernatural Messiah, the eternal Son of God, but a mere man who, thinking that the destruction of the world was imminent, attempted to usher it in by his death.

1907--Walter Rauschenbusch published *Christianity and the Social Crisis*, popularizing the unscriptural Social Gospel. Other influential names in the Social Gospel movement were Washington Gladden and Charles Sheldon, author of *In His Steps*.

1908--The Federal Council of Churches in America was founded to promote ecumenical unity and liberal social and political causes.

1910--Adolf Harnack's *What Is Christianity* appeared in an English translation, preaching the Fatherhood of God. The lectures were first delivered in German at the University of Berlin during the winter-term 1899-1900.

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HURT FEELINGS REPORT *Form All About Me 111

For use of this form, see James 2:10; the proponent agency is The Church of God; sub agency THE BIBLE Baptist Church of DeLand, FL

DATA REQUIRED BY THE PRIVACY ACT OF 1974

AUTHORITY: King James Bible, Christian Regulations

PRINCIPAL PURPOSE: To assist whiners in documenting hurt feelings, and to provide leaders with a list of attendees and servants who require additional counselling and leadership.

ROUTINE USES: For subordinate leader development. Leaders & whiners should use this form as necessary.

DISCLOSURE: Disclosure is voluntary, but repeated disclosure may result in loss of attention and in a diagnosis of boy who cried wolf syndrome.

PART I – ADMINISTRATIVE DATA

A. WHINER'S NAME (<i>Last, First, MI</i>)	B. TITLE	C. SOCIAL SECURITY NUMBER	D. DATE OF REPORT
E. ORGANIZATION		F. NAME & TITLE OF THE PERSON FILLING OUT THIS FORM	

PART II – INCIDENT REPORT

A. DATE FEELINGS WERE HURT	B. TIME OF HURTFULNESS	C. LOCATION OF HURTFUL INCIDENT	D. NAME OF PASTOR/BISHOP/DEACON SYMPATHETIC TO WHINER
E. NAME OF MAN/WOMAN WHO HURT YOUR SENSITIVE FEELINGS		F. TITLE	G. ORGANIZATION (<i>if different from 1e above</i>)

E. INJURY (*Mark all that apply*)

1. INTO WHICH EAR WERE THE WORDS OF HURTFULNESS SPOKEN? <input type="checkbox"/> LEFT <input type="checkbox"/> RIGHT <input type="checkbox"/> BOTH	2. IS THERE PERMANENT FEELING DAMAGE? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MAYBE
3. DID YOU REQUIRE A "TISSUE" FOR TEARS? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MULTIPLE _____	4. HAS THIS INCIDENT RESULTED IN A TRAUMATIC SELF-ESTEEM INJURY? <input type="checkbox"/> YES <input type="checkbox"/> NO <input type="checkbox"/> MAYBE

F. REASON FOR FILING THIS REPORT (*Mark all that apply*)

<input type="checkbox"/> I am thin skinned	<input type="checkbox"/> The Pastor needs to fix my problems	<input type="checkbox"/> The message was preached at me
<input type="checkbox"/> I am a wimp	<input type="checkbox"/> My feelings are easily hurt	<input type="checkbox"/> There was no love in the message
<input type="checkbox"/> I am a pansy	<input type="checkbox"/> I didn't sign up for this	<input type="checkbox"/> Someone failed to see how superior my children are to the other children
<input type="checkbox"/> Everyone did not embrace my latest heretical idea	<input type="checkbox"/> I was told that I can't have it my way	<input type="checkbox"/> There are not enough back rows
<input type="checkbox"/> I want my mommy	<input type="checkbox"/> Someone sat in my seat	<input type="checkbox"/> I did not get a large enough helping of free food at the last free meal
<input type="checkbox"/> I did not get all to which I feel entitled	<input type="checkbox"/> The church is too hot / cold	<input type="checkbox"/> All of the above and more

G. NARRATIVE (*Tell us in your own words how your feelings were hurt. CAUTION – Do not get tears on the form.*)

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PART III - AUTHENTICATION

a. PRINTED NAME OF REAL SPIRITUAL PERSON	b. SIGNATURE	c. PRINTED NAME OF WHINER	d. SIGNATURE
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We, as the Church, take hurt feelings seriously. If you do not have someone who can give you a hug and make things all better, please let us know and we will promptly dispatch a "hugger" to you ASAP. In the event we are unable to find a "hugger" we will notify the gossip department and request that they send personnel to your location who can help you amplify your complaint. If you are in need of supplemental support, upon written request, we will make every reasonable effort to provide you with a "blankey", a "binky", and/or a bottle if you so desire. Remember, most of the world is dying and going to hell, but we will gladly suspend all efforts to win them to Jesus Christ in order to make sure your feelings receive sufficient attention.

Notice. This form is only for use by those who are participating members of a local church. If you belong to the "My Couch Church", the "Living Room Church", the "I Am The Patriarch of The Tribe of My Woman's Womb Church", or the "Me in My Pajamas on the Internet Church" you must use form *All About Me 222 which form is to be submitted to yourself. Yourself will get back to you promptly.

This form may not be used to state your reason for leaving the church. In those cases you will have to fill out supplemental forms *All About Me 421 - The Real Reason I Am Leaving and *All About Me 4666 – The Lie I Am Going to Tell People About Why I Left So They Will Not Know Why I Really Left

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Therapy for the Funny Bone -

The \$50 Lesson

Recently, while I was working in the flower beds in the front yard, my neighbors stopped to chat as they returned home from walking their dog. During our friendly conversation, I asked their 12 year old daughter what she wanted to be when she grows up. She said she wanted to be Prime Minister some day.

Both of her parents, very liberal in their politics, were standing there, so I asked her, "If you were Prime Minister what would be the first thing you would do?"

She replied, "I'd give food and houses to all the homeless people."

Her parents beamed with pride!

"Wow! what a worthy goal!" I said. "But you don't have to wait until you're Prime Minister to do that!" I told her.

"What do you mean?" she replied.

So I told her, "You can come over to my house and mow the lawn, pull weeds, and trim my hedge, and I'll pay you \$50. Then you can go over to the grocery store where the homeless guy hangs out, and you can give him the \$50 to use toward food and a new house."

She thought that over for a few seconds, then she looked me straight in the eye and asked, "Why doesn't the homeless guy come over and do the work, and you can just pay him the \$50?"

I said, "Welcome to conservative politics!"

Her parents aren't speaking to me.

A senior citizen said to his eighty-year old neighbour, 'So I hear you're getting married?'

'Yep!'

'Do I know her?'

'Nope!'

'This woman, is she good looking?'

'Not really.'

'Is she a good cook?'

'Naw, she can't cook too well.'

'Does she have lots of money?'

'Nope! Poor as a church mouse.'

'Why in the world do you want to marry her then?'

'Because she can still drive!'

"There is no shortage of lawyers in Washington, DC. In fact, there may be more lawyers than people." -

Sandra Day Connor

Mark Twain notes... "It is interesting to note that criminals have multiplied of late, and lawyers have also; but I repeat myself."

Brass Rat

A man came across a sculpture of a brass rat in an antique store and decided it would look great on his desk. He paid \$100 for it but was surprised when the proprietor insisted it was non-returnable. He said, "It's been returned twice already, and I don't want to see it again."

Leaving the store, the man saw a couple of rats scurrying around the corner; several more were near his car. As he drove, rats appeared from the gutters and side streets until he was nearly overwhelmed. In panic, he threw the brass rat over a bridge railing into a river, and witnessed the army of live rats follow it into the depths.

The man hurried back to the store, but the owner cut him short, saying, "Look, I told you there would be no returns." The man quickly replied, "Oh no, that's fine. I was just wondering if you had a brass politician I could buy off you. I'd pay \$5000 apiece for every one you've got."

Fair and Square

Taking his seat in chambers, the judge faced the opposing lawyers. "We have a problem with the ethics of this case. I have been presented by both of you with a bribe," the judge began. Both lawyers squirmed uncomfortably. "You, Attorney Leoni, gave me \$15,000. And you, Attorney Campos, gave me \$10,000."

The judge reached in his pocket and pulled out a check, which he handed to Leoni. "Now, then, I'm returning \$5,000, and we are going to decide this case solely on its merits."

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A Correction of the Article on the Chevy Volt -

(Thanks to a dear brother that wrote to point out that the maths were wrong in the article on the cost of driving a Chevy Volt. I found the following correction online. Truth is best, always, - Ed)

The "Cost to Operate a Chevy Volt" chain letter went beyond the Fair and Balanced Network's opinion that the Volt wasn't a good deal financially for taxpayer or Volt-owner. Using a figure of \$1.16 per kilowatt hour for electricity, the chain letter concluded, "So Obama wants us to pay 3 times as much for a car that costs more than 6 times as much to run and takes 3 times as long to drive across the country."

Electricity actually costs about \$.127 per kilowatt hour now; a tenth of what the chain email states. The battery pack stores 16 kWh of energy, but, says GM, not all 16 kWh are used. A full charge adds 9.6 kWh that can be used to move the Volt and another 3-4 kWh are used in charging on a 120-volt system, less with a more efficient 220-volt charger. So a full charge on 120V power consumes 13.4 kWh of electricity, or \$1.57. The Fox News 25-mile jaunt thus cost 6.3 cents per mile; if the Volt got 35 miles on a charge (not unusual), it would be 4.5 cents per mile. A compact car getting 35 mpg would cost 10 cents per mile using \$3.50-a-gallon gasoline.

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Bible Wines and the Laws of Fermentation -

(Ed._ The best book I've ever read on the subject of total abstinence from alcoholic beverages is this book by William Patton. It's available free online. Just download it at: http://www.pmministries.com/BIBLE-WINES_William%20Patton.pdf)



To God Be the Glory? - Another View of Applause in Worship *by Tom Hill Th. M.*

In 1989, at a meeting I attended there were some beautiful songs that at least by the music and words, honored and glorified the Lord. A pastor then got up and said, "Let's give Jesus a big hand!" I had never heard such a statement before, being from a very conservative Baptist church. Since that time, an ever increasing trend has emerged in Baptist churches, Youth Camps, Youth Rallies, and has become a practice commonly referred to as APPLAUSE. I hardly ever attend any Youth or revival meetings due to the amount of clapping they do. Back in 1989, I was invited to preach to a large group of Baptist students. Every song presented was applauded. When it came time for the sermon, I was compelled by the Spirit to tell them that there was really no room for something so much of the flesh as applause, but that a simple "Amen" was in order. I was soundly called down by an older pastor. He declared "I know the hearts of these kids." I knew their hearts too, as is stated in Jeremiah 17:9: The heart is deceitful above all things, and desperately wicked: who can know it?

This "Pandora's Box" was opened by churches with a modernistic mindset some years ago. We are now seeing the fruit in most Baptist Churches. There is no difference between Baptist applause and the same sort emotionalism displayed among charismatic groups. Some preachers have attempted to prove that applause is as Scriptural as anything else we practice. Each of their "proofs" comes from the Old Testament. In this short treatise, I wish to address these so called proofs.

Some have said that the terms "applause" and "clapping" are synonymous as far as the Old Testament and the modern practice is concerned. Webster's NEW WORLD DICTIONARY defines applause as "approval or praise, especially as shown by clapping hands." The word "applaud" is defined as "to show approval of by clapping the hands, or to praise or approve." A "clap" (noun) is defined as "the act of striking the hands together." In modern 20th century culture, applause and clapping are valid when showing our approval of someone running for a touchdown in a football game, or showing fleshly praise at a pep rally or a musical concert where flesh is the center of the attention. The applause is directed at the performer. However, when we come together to WORSHIP, God demands NOT the FLESHLY CARNAL praise of men, but rather, the showing of adoration and fear for the One to Whom praise is due. Perhaps we should go back to the Scriptures to see what REAL WORSHIP is about. It is evident, that some who sing and play music in services

and even some preachers, see themselves as ENTERTAINERS. But, NOWHERE in the setting of the Lord's churches is there a place for an entertainer. Everything that happens in the worship service is for the HONOR AND GLORY OF THE LORD ALONE, not for men or for the egos of men!! If not, then worship simply has not taken place.

There are at least four Hebrew words that speak of clapping in the Old Testament. "Macha" means "to strike the hands against each other in the token of joy." It is used in Psalm 98:8 and Isaiah 55:12. Interestingly enough, both of these Scriptures speak of mountains and trees clapping their hands, which is obviously figurative. It is also used in Ezekiel 25:6. The prophecy of Ezekiel is the Lord's condemnation against the Ammonites for their JOY in being against Israel. So, it appears that this word does not fit the context of today's attitude concerning applause.

"Nakah" is translated once as "clapped" in 2 Kings 11:12. This was the time of the crowning of a king by the name of Joash. No true worship is found there either. It generally means to smite something.

The word "saphaq" is found in Job 34:37 and in Lam. 2:15. In the Job passage, the word means "to clap the hands as a token of insolence, contempt, scorn, and derision." The speech there was given by Elihu which condemned Job. The same meaning holds true in Lam. 2:15 in that this clap was that of contempt for the city.

The word "taqa" means "to clap the hands as a token of rejoicing and also at the calamities of others." It is used in Psalm 47:1 and also Nahum 3:19. According to the Theological Wordbook of the Old Testament, Volume 2, page 979, "clapping of the hands was also a sign of joy (Psalm 47:1) or triumph (Nahum 3:19), and striking of the hands with someone else (serving a function similar to our handshake signified pledging oneself as collateral in a business arrangement (Job 17:3; Prov. 6:1; 11:15; 17:18; 22:26))."

The suggestions of the modern idea of "applause" simply does not fit the context of the culture of the Old Testament. However, one of the evident actions of worship, culturally speaking, was that of clapping. I concur with Dr. John Penn, (a former seminary teacher at the Missionary Baptist Seminary) as he explains, "[clapping] was not to be done at the end of a hymn or some other special presentation but was a part of the act of worship just as the 'shouting' with the voice of triumph was a part of worship. These two things were to be done by all the people who were involved in the worship of God and not just on the part of the people (Missionary Baptist Searchlight, Vol. 50, Number 10, Jan.1989)."

We are not under that culture, beloved. In fact, we are not even under that covenant. We are under a new covenant, and there is a much better way of expressing praise to God that was not only used in the economy of the Old Testament, but in the NEW TESTAMENT as well. That way is by saying "AMEN." Amen is the transliteration of the Greek and Hebrew words "amen." In the Old Testament, the word was used "(1) to confirm that acceptance of a task allotted by men in the performance of which there is a need of the will of God (1 Kings 1:36); (2) to confirm the personal application of a divine threat or curse (Numbers 5:22...); and (3) to attest the praise of God in response to a doxology (1 Chron. 16:36; Neh. 8:6)...Thus, "amen" means that which is sure and valid" (Theological Dictionary of the New Testament, Vol. 1, pp. 335-336)."

In the New Testament, the Hebrew concept is carried over and "amen" is used in three ways: (1) a ceremonial acclamation in Christ worship (1 Cor. 14:16; Rev. 5:14), which in essence is THE RESPONSE OF THE PEOPLE; (2) the ending of prayers and doxologies end with "amen," which is NOT a self-confirmation of the one who prays, but rather it is an evoking of the "Divine yes" and forms a sure foundation for the assembly; (3) the "amens" of Jesus show that His words are reliable and true. The one who will accept His word as true and certain, is also the one who acknowledges and affirms it in his own life. And in so doing, it causes a demand to others to follow that "Divine yes" as well. Applause does not seem to suggest any of these concepts in the most remote sense. It conveys an attitude that appeals solely to the flesh, because "it makes one feel good (the performer and the hearer)."



To see such a liberal stance as applause for music, songs, and the like taking over in true churches is saddening to say the least. But, with more and more going to the "left," (with something as simple and subtle as giving glory to men by applauding) and with the words of the Scriptures ringing true in our ears of many "falling away," it is no wonder why so many see nothing wrong with the universal church heresy, fellowshiping with other so-called churches, AWANA, Promise Keepers, and whatever the flavor of the week religious money maker is.

Now, if we take the logic that "Well, they did it in the Old Testament," and let it set our standards, we

must be consistent. In the case of applause, it certainly must not stop with the presentation of music, in ALL of its forms. It must be applied during the sermons, the lessons and yes, even the prayers that are offered. The key is "BE CONSISTENT." And, also, if we are going to start pulling the cultural things out of the Old Testament, let's include dancing in our worship as well, for it is mentioned in the Psalms and in other places (some are doing that already). And we cannot forget the SHOPHAR. We must have a shophar to call us together for assembly. No more piano. The sacrificial system must be implemented as well. However, I doubt many are Jews in the congregations of most Baptist churches, and more importantly, the law is no longer needed as Christ fulfilled it completely. Now of course, this is illustrating absurdity by being absurd with these suggestions.

Applause during the worship is simply the manifestation of a greater problem. The real problem is that many do not understand the essence of giving God glory in worship, much less than with lives. Many simply do not understand BIBLICAL WORSHIP. Jesus said to the woman at the well, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." We would challenge all to take a very serious look at what real worship is all about. A very clear picture of worship is seen in the Old Testament book of Isaiah 6:1-6. In the New Testament, there are some beautiful pictures shown in the book of the Revelation of real worship, such as found in 7:10-12, and in the book of the Acts of the Apostles, specifically with the church at Jerusalem.

No, wisdom will not die with me, but the Scriptures and the Author of those Scriptures demand that the Honor and Glory be for and to Him. He will receive both, even if not from the likes of us, for it is fully and totally due unto Him! We cannot say it better nor end it better than did Paul as he wrote in Ephesians 3:21, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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John 4:23

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."



Eddy-Torial -

Whatever Happened to Temperance?

Temperance is one of the Bible words seldom heard, even among Christians. For many years it was used to refer to total abstinence from alcohol. I remember, when we first came to Australia, we had friends who were involved in the Rechabites temperance movement, but it seems to have virtually disappeared. In spite of the concept of self control being thought to be out of date, it is nevertheless a good biblical word and the work of the Holy Spirit. It is God's fruit grown in us by His Spirit.

Whose biography should I commend as a textbook on temperance? We can think of several Bible characters who exemplify temperance. Joseph, Moses, and Daniel would do, but I am thinking of the tinker of Bedford, John Bunyan. Though I have several biographies of Bunyan on my shelves, my favourite is still his autobiography, *Grace Abounding to the Chief of Sinners*.

John Bunyan was born in 1628 and lived until 1688. He describes himself as being a profane youth, without any evidences of self control. He describes his childhood as being filled with "cursing, swearing, lying, and blaspheming the holy name of God." He speaks of his addiction to sport and to dancing, and even as he was under deep conviction of sin, he tells of a great desire to return to using the vilest language possible.

Bunyan's conversion is an excellent study into the nature of evangelism. His wife's father left to her two books, *The Plain Man's Pathway to Heaven* and *The Practice of Piety*. As John and his wife read these together, they made a deep impression that he should look into religion. In addition to his deceased father in law's testimony and influence through his books, Bunyan was led by God to Bedford where he overheard three or four poor women sitting at a door in the sun and talking about the things of God. He heard, but understood not, for they were far above out of his reach. They spoke of the new birth, the work of God in their hearts and of many other precious truths of Scripture. He was impressed with the joy with which they spoke, and as he listened he became dissatisfied with the thin veneer of religiousness he had acquired.

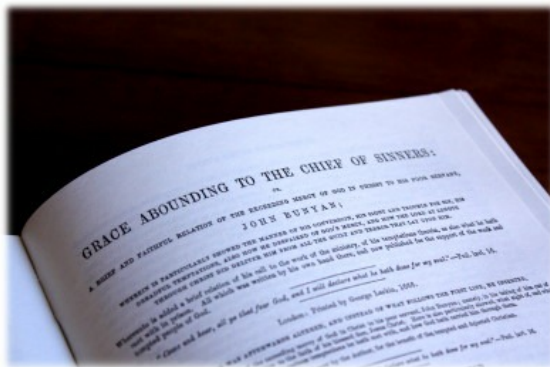
As he left them, he noticed that their talk and discourse went with him. It began to create a longing in him to truly know the Lord. He began to speak of these things to his friends in Bedford, who then spoke to Mr. Gifford, who invited John to his home where he sat and listened to the Word of God being expounded. Yet he was not converted. Seven years he says it took him before the burden of his sins rolled away. Every Christian ought to read of the struggles of mansoul before King Emmanuel was enthroned in the castle of his heart. We seem these days to have few conversions that reach so deep into the soul of the sinner as did Bunyan's. One cannot help wondering if that is why we have so few who can speak out the gospel with fiery lips and pen like the tinker did.

Over seventy percent of the book is given over to telling how Bunyan was converted. The reader might be inclined to think that too much is made of the struggles of his soul and too little of the results of his salvation. We may make a grievous error here in that we fail to see how vital a deep work of God in the soul is in order for Him to use His servant greatly afterward. His temperance is only one aspect of Bunyan's changed life after he was saved, but this fruit is wonderfully prolific and sweeter than honey in the

honeycomb. I am inclined to think that temperance is the New Testament term for the Old Testament phrase, ruling your spirit. Both of them speak of that rare virtue, self control. The word temperance, in the New Testament, is translated from the Greek word "engkrateo", and simply means "strength within", or "inner strength". I remember reading many years ago of the methods used in the construction of a submarine. Because of the enormous pressures encountered under the sea, engineers had to devise means by which they could build into the submarine great strength.

If my memory serves me right I remember reading that the keel and framework and bulkheads and plating of the submarine were pressed together with many tonnes of force before they were riveted and welded together. This prestressing of the entire submarine gave it the inner strength it needed to dive deep down into the ocean.

So it is with the disciples of Christ. We face enormous pressures in an evil world. There are the pressures of temptation, of our own sinful nature's wicked desires, and of wicked men who would torpedo our faith if they could. So God has given us His Spirit, who grows His fruit in us, and provides the strength we need to resist the crushing pressures we face day to day.



So how does Bunyan demonstrate this grace? He does so both negatively and positively. We tend to think of temperance as being simply a matter of restraint from doing evil. But we need to remember that it also includes an enablement to do good and the will to do so. Several times through the book, Bunyan tells of having been tempted to go back to his old habit of swearing. He tells of an occasion when he was even tempted to do so in the pulpit while he was preaching! But there was strength within because of the Spirit's workings. Old habits die hard, but grace is greater than our sins, and die they must!

He tells also of his tendency to fall into fits of depression and doubt regarding his salvation.

We must also consider the positive aspect of temperance. I am always impressed at the steadfastness John Bunyan displayed when he was imprisoned for preaching the gospel without a license. He could easily have been set free on bond if he had promised not to continue preaching, but he would not do so! He showed self control, he ruled his spirit and openly told the magistrate that if he were set free he would go back to preaching immediately. He showed openly that self control has an aspect of motivation. When we rule our spirit with God's help it will make us get up and get to work for the Lord. Our churches are filled with members who lack self control. Not only are their brakes in need of repair, but their motor is so weak they couldn't pull the skin off cold custard! Couch potatoes, and recliner rhubarbs, veggie tales in the churches! Bunyan would never have fitted in our modern churches.

And so they put him away for twelve years. I am just now wondering what any of us preachers would do if we were faced with the same threat? Would we lie to save our own skins? Would we try to deceive the magistrate so that our family would not suffer? Or would we lightly lay down the ministry so that we would not suffer?

It seems that Bunyan was one of those rare souls who is like a very delicate musical instrument. The slightest change in weather causes the strings to lose their tension, but oh, the music that springs forth when it is diligently kept in tune!

I never think of Bunyan without thinking of John Owen's reply to King Charles III. Owen was the chaplain of the king. One day, the king noticed that Owen was gathering a few things together in preparation for a trip. He asked him where he was off to, and Owen replied that he was going to hear the tinker preach. The king

scoffed and laughed and asked why Owen, the greatest among the Puritan divines, would condescend to hear the unlettered Bunyan preach? Owen replied that he would gladly give up all his learning for the tinker's power of reaching the heart.

What was it that gave Bunyan his power? It was most definitely the Spirit of God. Where He is, men will find His fruit. That's what Bunyan had, the Spirit and His fruit.

Oh God, grow within us the Spirit's fruit of temperance!

Buddy Smith



The Grave of John Bunyan - 1628-1688

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Welcome to the Website of Grace Baptist Church - Malanda, North Queensland, Australia



On the Atherton Tablelands in Tropical North Queensland - Australia

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