

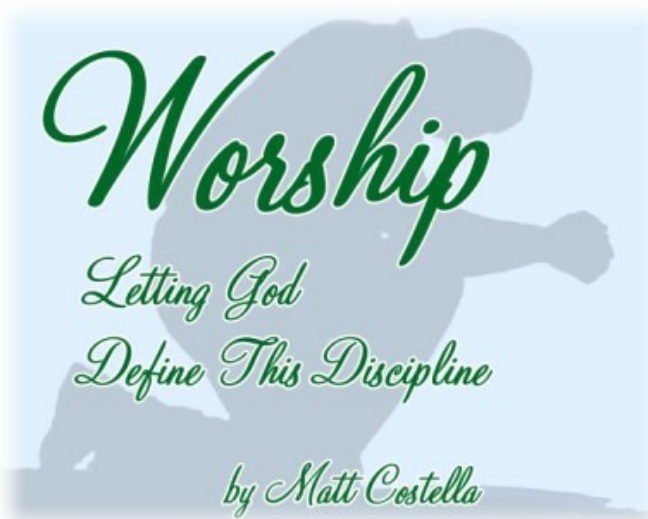


May 25, 2012

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AS BELIEVERS IN CHRIST, it is our privilege to praise and honor our Lord and Savior, Jesus Christ. Yet many Christians are uncertain as to the actual purpose and definition of worship.

Some consider worship to entail social action or "good works." Others often equate worship with how they "feel." Yet others frequently equate worship only with singing. In fact, an unbiblical concept of Christian "worship" has become big business in today's churches and even in the secular marketplace.

"Worship leaders" now occupy a full-time position in many churches. "Praise and worship"

has become an entirely new category of contemporary "Christian" music designed to make one feel "worshipful." Innumerable books have been written to explain to pastors and church leaders how to lead and encourage "worship" in the local assembly. Of course, this latest worship fad has lined the pockets of Christian musicians, authors, record companies, and publishing houses with millions of dollars. But is this what God had in mind when He created us to be His people who worship Him? Has today's Christian church just recently arrived at a proper understanding of what it really means to worship God, or has the church actually come to the place where it has perverted this truly beautiful act by turning it into a selfish, man-centered practice - a practice that is making many people extremely wealthy on the side?

As Bible-believing Christians, we claim to be people who measure everything we hear, see, say, and do by the Bible - God's all-sufficient Word to us. Therefore, we must certainly look to God's Word to determine the nature of worship and then discern whether or not the current worship fad is consistent with God's teaching regarding biblical worship. Let us allow God - rather than ourselves - to define and set the parameters for true worship that glorifies Him. In order to arrive at our conclusions, we must ask four important questions and find the answers to these questions from Scripture itself.

First, what exactly is worship? What does it mean to worship? In an English dictionary, the definition for the word worship may include one of the following phrases: "to do reverence or give homage to a superior being"; "to attribute worth to an object"; "reverent honor given to a deity." These definitions give us a general idea, but by looking into Scripture, particularly into the original languages in which the Bible was written, we learn much more about worship.

Both the Hebrew and Greek words for worship as found in the Old and New Testaments carry with them the idea of prostrating oneself, showing obeisance, bowing down, and humbly showing submission to another. Therefore, true, biblical worship must always entail an attitude of humility, submission, and selflessness. To worship, according to Scripture, is to humbly and selflessly render homage and reverence to another. It is to attribute worth to someone or something else.

The second question we must ask, then, is this: What, or whom, should be the object of our worship? Once again, the Bible answers our question in no uncertain terms - God alone is to be the object of our worship. He is our Creator, our Savior, and He alone must receive the honor, glory, and praise due Him.

The apostle John made a crucial mistake in Revelation 22:8. He apparently was so overwhelmed with the vision he had seen and the things he had heard that he "fell down to worship before the feet of the angel" who had revealed to him the prophetic vision. But immediately the angel declared, "See thou do it not" (v. 9). The angel, a fellow servant of John, told the apostle to "worship God," for it was Jesus who had redeemed John and promised to "come quickly" (v. 7). John confused the messenger with the One behind the message, Jesus Christ.

Exodus 34:14 clearly commands God's people, "For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God."

Psalm 29:2 tells us to "give unto the LORD the glory due unto His name; worship the Lord in the beauty of holiness." Numerous other Scripture references remind us that no other person or thing is worthy of worship. God alone - the Creator of all things and perfect Savior of mankind - deserves to be worshipped.

Sadly, as believers today, we (like the apostle John) have a tendency to become so enamored with the things we see and hear that we often forget to honor and worship our Savior who has given unto us all the blessings we enjoy at this very moment. Perhaps we even become more enthralled with the messenger than with the message itself. Maybe we feel that new ideas and programs are more appealing than the simplicity of the gospel message and the promise of the Holy Spirit to make that message powerful. Maybe we are more concerned about seeing visible results in our church and ministry than with the purity of the message we are proclaiming. We certainly have a propensity to lose focus on whom or what is important. Yet God's Word constantly reminds us that Jesus Christ is to be the sole object of our worship.



After understanding the definition of biblical worship and the object of all our worship, the next question we must ask is this:

Why is worship important? Does it matter if we worship God? Does it matter if we worship someone else or something else in God's place? Yes, it certainly does matter to God.

Carefully consider four reasons why worship is important.

First, worship is important because we were created by God for the purpose of worshipping Him! Worship is important because it is our very purpose for existence. The Bible tells us God created mankind for His pleasure and that our duty is to fear Him and keep His commandments, thus glorifying Him. Colossians 1:16 expressly states, "For by [Jesus] were all things created by Him, and for Him."

Second, worship is important because God commands us throughout Scripture to worship Him. Obedience to God is imperative, and if God tells us to worship Him, we must do so!

Third, worship is important because the first two commandments of the Decalogue reveal God's thoughts on the matter: "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image...for I the Lord thy God am a jealous God" (Ex. 20:3-5). Only the one, true God is worthy of praise and worship, and He forbids any of His children to give homage or to attribute worth to anyone or anything else.

Finally, worship is important because we, as believers, will worship throughout all eternity. We will continually declare to our Savior and King: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. 4:11).

How then, exactly, do we worship God? We have considered the definition of worship, the object of our worship, and the reasons why we need to worship. But the question must be answered from Scripture:

How are we to worship? Once again, the Bible gives us the answer. Our responsibility is, first, to obey God's Word and, second, to measure everything that professes to be "worship" against the Scripture's testimony. The Bible tells us that those who worship God must do so in spirit, in truth, and in the beauty of holiness (see Jn. 4:24; Psalms 29:2).

First, we must worship God in spirit. Our worship entails spiritual communion with God, not our own pleasant physical or emotional experience. Our pleasure is not the key - God's pleasure is! Worship is not one particular, isolated act we accomplish, but an attitude of reverence that flows forth from us as we obey Him. Worship is spiritual, not physical. It is all about God, not us.

Second, we must worship in truth. Truth is the platform on which we must stand if we are to accomplish anything according to God's will. We must worship in accordance with the Word of God - His instruction to us concerning how we are to think and act. Therefore, worship must never conflict with the commandments of God as revealed in His Word-Truth.

Third, we are to worship in the beauty of holiness (see Psalms 29:2; 96:9; 1 Chron. 16:29). Holiness, or separation from anything contrary to the nature, Word, and will of God, is beautiful to the Savior. It is impossible to truly "worship" the Lord while simultaneously living in an "unholy" manner or utilizing any "unholy" means for worship. True, God-honoring, biblical worship is totally isolated from anything that is offensive to the nature of God or anything that contradicts His will for His children.

Because worship is integrally linked to humility, truth, holiness, and obedience to the Lord, we actually worship our God by doing His will - whatever it might be - with a proper heart attitude. Therefore, we worship God by praying to Him, by singing to Him, by being separated unto Him, by studying His Word, by applying His Word to our hearts and lives, by obeying Him in whatever He commands us to do. This is true, biblical worship!

And, we must keep in mind that worship always entails reverence. We worship God in spirit in truth, and in the beauty of holiness with utmost reverence (fear, respect) for Him. Reverence (and therefore worship) is not intended to make us feel good; it is intended to glorify our Savior. Humility and selflessness are imperative!

In Genesis 22 (the first mention of "worship" in the Bible), Abraham told his servants that he and Isaac were climbing to the top of the mountain where they would worship God (Gen. 22:5). Wait a minute! God told Abraham to offer Isaac as a sacrifice. Did this make Abraham "feel good" or "feel worshipful"? Of course not! Abraham knew he would worship God because he would be obeying God in spirit, truth, and the beauty of holiness.

Likewise Job, after losing everything he possessed including his own children, fell to the ground and "worshipped" God. Did Job feel good about his situation? Of course not! True worship is not predicated upon how we feel or whether or not a particular song or church service made us "feel worshipful." Worship is integrally linked to obedience to the Savior, not to how we feel.

Let us derive our theology of worship from the Scriptures - not from an ungodly culture or from fellow believers who feel at home in this culture and draw their methods for "worship" from it. Let us stick to the Word of God. In so doing, we are actually worshipping our Lord!

Pastor Matt Costella - [Fundamental Evangelistic Association](#)

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God's Blessing On Missionary Giving -

By David Cloud

Churches that desire God's richest blessing must get 100% involved in missionary work. That is the Lord's heartbeat. He emphasized this by repeating the Great Commission five different times in the Gospels and the book of Acts (Matt. 28:18-20; Mk. 16:15; Lk. 24:44-48; Jn. 20:21; Acts 1:8). According to the Acts 1:8, the church is to seek to reach its own city, its own region, and the world with the gospel. Such a great task cannot be accomplished in our own might or through our own resources; it can only be accomplished by faith in God.

One evangelist challenges the churches with these words: What will God give through you that He will not give to you? That summarizes the attitude that we must have in fulfilling the Great Commission. When we step out in obedience, we can expect God's blessing and provision.



“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:38).

Churches that take steps of faith in going, praying, and giving experience God’s blessing. Let me give some examples.

Harold B. Sightler pastored the Tabernacle Baptist Church in Greenville, South Carolina, from 1952 until his death in 1995. He came out of the Southern Baptist Convention just prior to establishing Tabernacle. It was only the fourth independent Baptist church in that county. He testified that while he was in the Convention he never met a missionary. Tabernacle Baptist Church learned to operate its own missionary program, and by 1979 the church was giving 70% of its large income to missions, while operating the local ministry on 30%. Tabernacle sent out 36 of its own members as missionaries and was sending monthly support to about 280 others.

In the sermon “The Voice of the Independent Baptist Movement,” which Dr. Sightler preached at a missions conference in 1979 at Highland Park Baptist Church in Chattanooga, Tennessee, he testified that Tabernacle Baptist Church had started doubling one month’s mission giving each year to help the missionaries with inflation. They took that step entirely by faith, not knowing where the money would come from but trusting the Lord to supply. Dr. Sightler believed in emptying the church’s bank account each week (except for savings for a building program or something like that) to make sure that the Lord’s money was used while there was opportunity. When someone asked him what they would do “for a rainy day,” he replied that they had God for a rainy day! He testified that when you put God first and live by faith you don’t have as many rainy days. The first year they took the aforementioned step of faith, which was in about 1978, it cost them an extra \$15,000 beyond their budget for that month. How did it work out? Did they have to go into debt? No, the Lord gave it back to them in the first Sunday’s offering. One lady gave an extra \$7,000, and they received three other special gifts of over \$2,000 each.

At a preacher’s fellowship in the early 1980s, I was introduced to Pastor Bill Long in North Carolina. His church was only a couple of years old and had just moved into a new building and they had a large debt. He was working a secular job and was not supported by the church. In fact, he had placed a mortgage on his own house to help finance the church building. He told me that he would like to have me visit his church and speak, but under the circumstances, they could not possibly support us financially. I decided to go anyway and I arrived the next Sunday morning to preach and tell about the Lord’s work in South Asia. Before the service, the pastor took me aside and said, “Brother, God has spoken to me this week that we should support you. I don’t know how we will do it, but I believe we must. For now, we want to promise you \$25 monthly support, and we will trust the Lord for that amount.” That was more than twenty-five years ago, and they have never missed a month. In fact, they eventually quadrupled the original monthly amount. They obeyed God by faith, and He enabled them beyond their visible means. In the years since, God has blessed them beyond their expectations. Before Brother Long’s death the congregation increased greatly in size. It wasn’t long before the church was able to support its pastor full time as well as assistants. They support many missionaries and have given hundreds of thousands of dollars to missions.

When the Tri-County Baptist Church in Katy, Texas, was starting out in the late ‘70s, they met in a storefront building and were saving toward the purchase of their own property. Eventually they obtained acreage outside of town and had some money in the bank toward a building fund. At that time, they received a letter from a missionary they supported, requesting \$10,000 to put the roof on a missionary church. The missionary congregation had poured the foundation and put up the walls, and they were seeking help to finish the roof before the rainy season began. It did not seem reasonable for Tri-County Baptist to help this missionary church with its building when Tri-County did not have its own building; yet this is exactly what the Lord led Pastor Rick Shrader to do. His men agreed wholeheartedly, and the church sent the \$10,000, which was a large part of their building fund, to the mission field! God richly blessed this sacrificial step of faith, and within one year, Tri-County had its own beautiful building debt free!

In the early 1990s, Bethel Baptist Church of London, Ontario, was meeting in a storefront building and though they had a growing building fund, they saw little possibility of purchasing their own property because of the high cost of real estate in the area. Pastor Wilbert Unger had a burden to start a printing ministry to send out the Word of God and sound Bible teaching via the printed page across this needy world. At the time there was not a fundamental Baptist printing ministry in Canada. He approached the congregation about using a large portion of the building fund to establish a print shop and to hire a printer. The people agreed, and the project was completed. From the Bethel Baptist print shop, hundreds of thousands of books and Scriptures and magazines in many languages have since been distributed to various parts of the world to the glory of God. What about the church's building? Within one year of their decision to use part of the building fund to print the Word of God, the Lord opened the door for them to get into their own nice building, and they were paying less for the mortgage than they were for rent in the storefront! Today the building is debt free.

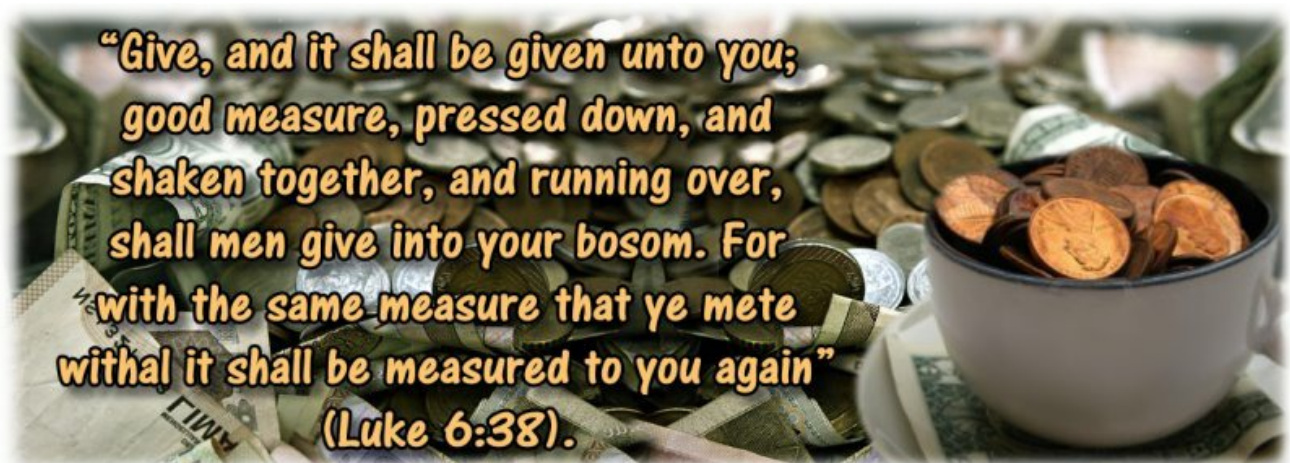
In none of these cases did the churches give in order to get something. The giving was not selfish but sacrificial. It was an act of obedience. They simply trusted God to meet their needs as He saw fit.

These illustrations also show the importance of choosing spiritually-minded men as deacons and finance men. What if there had been men involved in the previous decisions who were not men of faith and evangelistic burden--unspiritual, worldly-minded deacons and treasurers, for example? They would no doubt have discouraged the idea of taking these steps of faith, saying it would not be wise or reasonable "under their circumstances." Rather than praying and ascertaining the will of God in the matter, they would have complained and resisted the Holy Spirit. If men who lack faith and spiritual burden are appointed as officers, the churches will be discouraged about following God by faith, just as the children of Israel were discouraged by the ten cowardly, faithless spies (Numbers 13-14).

http://www.wayoflife.org/index_files/9c50dbfe4d462d3d0101864334c2b65e-366.html

(Ed- This article by Brother Cloud blesses my heart every time I read it. Our little church in Malanda gives about 30% of its offerings to missions, including designated gifts. God blesses the church financially so that we were able to build our church building debt free. We needed to buy some new hymnals recently and asked if any of our folks would like to give toward the cost. We had intended to buy just 30 hymnals, but ended up buying 60, and found them at a good price (\$900) and the money was given in two weeks. Hurricane Katrina hit the Gulf Coast of the USA while we were in our building program, but the church voted unanimously to send \$5000 to help churches and ministries in the USA that were hard hit, even though we could have used the money for building materials. Guess what? We never ran out of money until the building was finished! God is good! I suspect the generosity of Grace Baptist Church in Malanda began the first Sunday we met together in 1991 when we agreed to give the entire offering that Sunday to a missionary. God gives to those who give!)

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Lemmon Aid -

By Hoyett Lemmon, Altus, Oklahoma (From the Baptist Bible Tribune - pre 1975)

A few years ago a terrible virus began to infect the ranks of our fundamental Baptist preachers. It began to manifest itself in an inordinate desire for "bigness." Soon the race was on, and no holds were barred and everything went. The wheels of the super promoters began to roll and some churches tried to outdo the others by having "the world's largest" something.

Such terms as "super aggressive," "the fastest growing church in America," "the world's largest church" became the watchword. One pastor even advertised that they had the largest Sunday school attendance since Pentecost. That was really news to me because the first Sunday school was only organized about a hundred years ago in London by Robert Raikes, and from reading history and the Bible, I never knew they had Sunday school on the day of Pentecost.

It seems pastors were given rank among the brethren by the size of their Sunday school attendance. A small church just wasn't as spiritual as a bigger one and a pastor's success was determined by the extent of his growth numerically. Everything became a means to the end and in order to reach these ends, some pastor began to lie, misrepresent the facts, jiggle the figures, pad the 'rolls, and include jail services, nursing homes, and hospitals in their Sunday school report. I know one pastor who added the Sunday school and the morning worship service together to get his grand total. Some began to build Rescue Missions, Rehabilitation Centers, Youth Camps, Senior Citizen's Homes, and Television ministries, plus everything from kindergartens to colleges. To build these so-called "super-aggressive" churches, they threw financial caution to the winds, and got themselves "super-indebted."

Now, as always, the chickens are coming home to roost. With increasing frequency I am receiving letters, as all other Fellowship pastors are, pleading for us to help bail them out of their awful crisis that is of their own creation and choosing. Some of these pastors have packed up and fled, leaving the good people holding the bag. This, to me, is a cowardly solution. Others are on the verge of bankruptcy, some are in trouble with the government over illegal sales of bonds and financing, and the list could go on and on.

If it weren't so serious it would be almost amusing. I can remember some of these fellows looking down on the pastors with smaller churches and saying their failure was due to their lack of faith. Some of us wanted to enlarge and grow faster, but we felt we should operate honestly, keep everything above board, and keep our churches financially solvent. I have heard some of these "super-promoters" excoriate others from the platform at Fellowship Meetings for their failure and lack of faith. Then they would fly all over the country holding seminars to tell us "poor peons" how to build "a super-aggressive" church.

Now this crowd is in trouble and they are appealing to those who exercised a little common business sense, and management in their operations, to help pull them out.

Well, our church is not "the fastest growing" in the lands; we are not listed among "the ten biggest Sunday schools" in the United States, and we are not classified by the "super-promoters" as "super-aggressive," but we are paying our bills, have a little money in the bank, have kept our commitments to our missionaries, and scarcely a week goes by here without us having souls saved. I just think I prefer a situation like this to some of these others.

My Dad used to say, “if you make your bed hard, you will have to sleep in it.” Now , some of these pastors want us to help them buy a softer mattress. They have never learned that “what you sow, you reap.”

I hope others will learn their lesson, see the mistakes these men have made, and profit thereby. If they do, perhaps it will all prove worthwhile.

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Plain Talk -

by Clay Nuttall - <http://shepherdstaff.wordpress.com>

PLAIN TALK

If it is indeed true that words have meaning, then why is it that so often you can't be sure what someone has just said? I support the use of plain talk, not wanting anyone to doubt what I mean when I preach, teach, or write. If we use words that have clear and strong meaning, people

will know for sure what we are saying. They may not like it, but they will know where we stand.

The problem is that often such clarity is not welcome in our world today. Our culture is always searching for terms that will weaken true understanding. It is frightening to realize that in the near future we may be required to use compromised words, and perhaps may even be punished by law if we are pointed and transparent in our speech. Speaking the truth, in some cases, is already considered to be hate speech. Our forefathers may have seen this coming when they wrote in stone, “The Freedom of Speech”.

WORD GAMES

It is one thing for our pagan society to attempt to force on all of us their secular religious views; it is, however, something else altogether when the dumbing-down of words is pressed on us by those who profess faith in Christ. The impression we get is that we are supposed to do everything we can in an effort to be unclear. I have just given you an illustration of this by using “pagan society” and “secular religious.” It takes some concentrating on meaning and content to be able to understand those statements; but then, we are trapped in word games where everything is form, rather than meaning.

The word “murder” has a very clear definition, but we are forbidden to use it; instead, it has been replaced by “abortion”. The word “sodomy” is strong and clear; but it, too, has been replaced by terms considered to be more respectable. We are not allowed to use clear words like “socialism” and “treason.” Polite people evidently are not comfortable with the truth. You may have noted that “offensive” words have been removed from some hymn lyrics so that the sinner is painted in a more sensitive way. This may be why so many sinners don't think they're all that bad and why it is that today we have so many unsaved members in our churches.

Preaching that deals with sin is now cast in an unfavorable light. We are being told that it is not polite to talk about such things in public and that people need to be encouraged, not confronted. Offending God has become the rule of the day, and it seems we are supposed to only say nice things about even the most heinous of sins. Even the devil deserves measured speech, they say.

WHAT ABOUT LOVE?

It has been argued that the use of clear terms demonstrates a lack of love toward the sinner. Nothing could be further from the truth. We do not exhibit love when we leave people to wonder what we mean. We do not express love when we let a lost man go to hell because his horrible condition was not made clear. Fire is a plain, blunt word. It may disturb people. To fail to cry “fire” when a friend’s home is engulfed in flames in the middle of the night, though, is not love.

Plain talk does not offend God, but it does disturb those who see man at the center of all things. There is something wrong with the love of man that does not begin with the love of God. The love of God flows from His foundational attribute of holiness. Truth precedes love, but you can’t have one without the other.

YOU MAY OFFEND SOMEONE

We have been lectured by those of a liberal mindset that doctrine is not an expression of love; it is divisive. Of course it is; that is God’s point. Doctrine divides truth from error and heaven from hell. The gospel is offensive to the unbeliever who rejects it. It is so offensive that “new gospels” have become part of the “error of the month” club.

The apostle Paul made the offence of the gospel plain: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (I Corinthians 1:18)



Plain talk allows people to know exactly where they stand. Strong words lose their power when they are made nice. Compromise has a down side. If we are so pressed to be measured in our speech that we cloud the facts, why bother speaking at all? An editor of one of my books wrote to me, “You certainly have a sharp pen!” I love and respect that man and took that statement as a compliment.

It is argued, however, that you will turn people off and they will not listen to you if you use plain language. It is not my task to convince people; that is the role of the Holy Spirit. I don’t have to be cute in my conversation in order to be effective; I do have to be clear and plain. It helps if our plain talk is about ideas, not about persons. For instance, we should refer to liberalism as the ideas and not the liberal people themselves. It also helps to remember that the liberal mind focuses on people, not on ideas or on God. For the liberal system, everything is judged on how people will feel and what they may think.

A WORD OF CAUTION

There is a difference between using words that offend and being offensive, but that has to do with motive. When we preach clearly about hell and judgment, we must not leave the impression that we are glad that people are going there. We can use plain words with love. Hearts that are open to the Spirit of God will sense our sincere grief over their lost state.

It is possible to hate sin as God does. It is possible for us to love the lost with the love that God has expressed. There is no conflict in this, which is why we sow the seed and water it with our tears, but it is God who gives the increase.

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Critter Sermons - Learning from Our Animals

THE LITTLE FOXES THAT SPOIL THE VINES.

"As cunning as a fox." We've heard it said many a time.

Having lived all my early years in the New England Tablelands of New South Wales Australia, and on a sheep property where we reared little lambs every year, Dad and Mum and the family knew the battle it was with those sly creatures, the foxes. The mother

sheep and little lambs, and the expectant mothers, were herded into a special yard every night to protect them. Farmers who did not do so lost many newborn lambs.

Back in the 1940's fox furs and coats were in style so we tried to shoot and trap foxes, for their skins and to protect our sheep. In 1945 I remember my dogs catching a fox, and I sold the skin for 10 shillings, a lot of money in those days.

Very early in my teens I was taught to use a firearm, and I loved to go out whistling foxes. It was a real art and was done by cutting a piece from the top of a used jam tin and folding it so we could drill a small hole through both sides. It was held in your mouth with your tongue controlling the air as you blew. Some air went through the holes and some went through the sides. This made a very shrill sound, and as you moved your tongue it mimicked a rabbit squealing.

Foxes love catching and eating rabbits, so as soon as the fox heard that whistle he would come full speed to the rabbit sound. Of course I would be sitting behind a stump or log with my gun and it wasn't long before it was "bye bye Mr. Fox." (This is called outfoxing the fox.)

I remember one afternoon taking a friend to show him how it was done and we sat down beside a big log in the bush. I expected the fox to come from the scrub in front of us. I blew the whistle, waited and then blew again. Nothing seemed to be coming. "I'll blow once more," I said. And over the top of the log behind us and landing just in front of us came a big red fox. You can imagine the cry from my friend, and needless to say I did not get a chance to shoot that fox.



When we were first married we lived in a country farmhouse. We decided we would get some chickens, raise them so we'd have our own eggs. I built a 2 metre high netting yard to protect them from Mr. Fox. One weekend we went away for a couple of nights and on our arrival home there were two of our chickens left out of thirty. Foxes had dug under my fence. There were bits of chicken all over the pen. My Dad knew about poisons so he put a little poison in the bits of chicken that were left. Were we surprised next

morning! Five very cold and stiff foxes lay on the ground in our chicken yard. They sure had spoiled our chickens.

In the book of Song of Solomon 2:15 we read, Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes. There are many applications to be made from this verse, but I thought about the vines of our families that spread out with tender, precious little grapes on them. Our children, our grandchildren, our little ones that God brings across our path in Sunday school, in youth groups, these are our tender grapes.

As parents we need to protect those precious little ones. If we lose one of those little ones it WILL spoil the vine. We must watch daily against Satan's LITTLE foxes.

As Grandparents we must think of our young mothers and fathers, they are down along the vine and come before the children and they need our loving guidance. As teachers and youth workers, we must be sure that those little ones hear what may be the only message of salvation they will ever hear. Their vine may already be very spoiled. The world around us is full of foxes and they're not all little ones. Like the roaring lion they go about seeking whom they may devour.

Remember outwitting the fox with that whistle? God has given us His Word, His power, and His promises, so there is no excuse for us not go out and get those foxes. The Bible says, "Be sure your sins will find you out." Remember the five foxes? They would have been far better off if they had not touched our chickens. Their sin found them out.

We must not sin against our little ones by failing to protect them and letting the foxes get the tender grapes.

by Kevin Milson

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Deacon True Sez -

- "Seems to me that there's more interest these days in gettin' people into pews than there is in gettin' souls into Heaven."

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Isaiah 59:14

"...take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Just Wondering - Is Patriotism Dying? -



Apparently a chap was told by the local Home Owners Association that He couldn't fly the American flag in his yard so he took it down and had His house painted like this. In Australia, we'd say, "Good onya, mate!"

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A Great Open Air Witnessing Tool -



Most of the day was spent redesigning, resizing, repainting, and reprinting the three ("drie" in Afrikaans) doors evangelistic tool. This one can be handled by one person and will easily fold and fit in the rear of our van or bakkie.

Now, to write a bi-lingual booklet to go with it. The other doors have the following words behind them:

Door #2--God cannot change (Mal 3:6)
Door #3--God cannot let a person into heaven unless he is born again - John 3:3, 5)

Bro. Jerry Wilhite - South Africa

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US of A-ddiction?-

Americans consume 80% of world's pain pills

Written by Glenn Rosenberg

Friday, 11 May 2012

Americans consume 80 percent of the world's supply of painkillers -- more than 110 tons of pure, addictive opiates every year -- as the country's prescription drug abuse epidemic explodes.



That's enough drugs to give every single American 64 Percocets or Vicodin. And pain pill prescriptions continue to surge, up 600 percent in ten year, thanks to doctors who are more and more willing to hand out drugs to patients who are suffering.

As more people get their hands on these potentially-dangerous drugs, more are taking them to get high. Their drug abuse leads to 14,800 deaths a year -- more than from heroin and cocaine combined.

'We've become a society of wusses,' Long Island, New York, pharmacist Howard Levine told the BBC.

Mr Levine stopped carrying all of the major addictive prescription drugs after he was robbed twice by addicts looking to get high.

Nationwide, police are reporting increases in robberies and other crimes by people who are addicted to oxycodone and hydrocodone, the key ingredient in most prescription pain pills.

<http://www.24medica.com/content/view/2773/2/>

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The One Thing You Can Count On In Emerging Churches -

(Emergent/Emerging Churches are often liberal/modernist churches in disguise. They masquerade as evangelical or charismatic or seeker sensitive, but are all moving into (or already settled into) modernism. The present generation of Christians are almost totally ignorant concerning the philosophies that provide our cultural perspectives. Few pastors are even aware of Nietzsche's nihilism or that he and Kierkegaard laid the groundwork for existentialism. And who would ever guess that the existentialism of the mid twentieth century spawned the postmodernism of the last half century.

Why is philosophy important for Christians to know about? Because we are not to be ignorant of the Devil's devices (2 Corinthians 2:11 "Lest Satan should get an advantage of us: for we are not ignorant of his devices.") Emergent churches are the churches of postmodernism. They are successful because their pastors were trained by existentialist seminary professors to surf the next cultural wave, just like Rick Warren and Robert Schuller and Bill Hybels have done for years. So what can we count on in emerging churches? We can count on the leadership exalting reason above revelation, experience above doctrine,

and entertainment above sound preaching of God's Word. Rob Bell's heretical book on Hell is defended by his successor Shane Hipps. Note his comments below (highlighted in red). - Ed)

<http://www.churchleaders.com/pastors/pastor-articles/156093-rob-bell-s-replacement-speaks-out-on-bell-and-hell.html>

Rob Bell's Replacement Speaks Out on Bell and Hell (Edited by Editor) –



Shane Hipps is the man who replaced Rob Bell at Mars Hill Bible Church. Here Hipps is discussing his thoughts "...surrounding Rob Bell's book and the issue of hell."

According to Hipps, many books have been written on the subject of heaven and hell in direct response to Rob Bell's book *Love Wins*. Hipps says, "As a Christian who believes in the Bible and Jesus, I have found the intensity and certainty of the debate all very bizarre. It's strange that so much passion and ink has been spilled over something that is all speculation."

Here's what I mean: If you died, took pictures, and came back to life again, then you would know with certainty what happens after death. Of course you would only know what happens to you, not everyone else. But if you haven't died, you can only speculate about what happens to you and everyone else.

This speculation is perfectly fine. As long as we recognize these are only our beliefs. And beliefs by nature are not certain, they are faith based assumptions. That's what makes them beliefs, once you can prove them they are no longer beliefs, they become a kind of knowing. And the funny thing is, once you know, you don't need to debate anymore.

I have never died, so I don't have a theological position on heaven or hell, I can only entertain theological possibilities. There is a big difference.

I take a position when I know something with certainty. Almost always through direct experience. If someone pinches me, I don't believe they pinched me. I know it. I experienced it. It doesn't reside somewhere in my head. Nothing to debate. It happened.

I consider a possibility when it's something I don't know. This is something I merely believe. Either because someone I trust told me, or the Bible seems to say it, or reason supports it. But until I've experienced it, this is only something I believe— a possibility. And possibilities should be held with an open hand, perhaps with some humility and even humor. Who knows, I could be wrong about what I believe?" - *quoted from Shane Hipps' blog* - <http://shanehipps.com/2011/09/jesus-on-life-after-death/>

Missionary pastor David Bennett comments - "There is a LOT from the Bible to refute Hipps but without going into a long discourse on how wrong Hipps is, here are three verses the Lord gave before His death and resurrection.

Mr 9:44 Where their worm dieth not, and the fire is not quenched.

Mr 9:46 Where their worm dieth not, and the fire is not quenched.

Mr 9:48 Where their worm dieth not, and the fire is not quenched.

On these verses Spurgeon said "There is a worm undying, and a fire unquenchable. Let man say what they will, the wrath of God abides forever upon those who die unsaved. It is worthwhile to make any sacrifice rather than fall forever into hell." Then in Revelation 20 and verse 15 John the Apostle wrote concerning what he saw God doing with those who were not His "And whosoever was not found written in the book of life was cast into the lake of fire." Sounds pretty definite too me!

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Filling in the Blanks -

We were recently reading Amos 4 in our family devotions, and I was struck with a phrase that is repeated in verses 6, 8, 9, 10 and 11. It is the words "yet have ye not returned unto me, saith the LORD."

The prophet Amos, by the Spirit of the Lord, is pronouncing judgement of the children of Israel. He shines a light on their thoughts and actions in verses 4 and 5 saying, "Come to Bethel, and transgress; at Gilgal multiply transgression: and bring your sacrifices every morning, and your tithes after three years: And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the LORD GOD."



The Israelites had been mixing and matching their worship for many years; their sacrifices were polluted, and the places that should have been holy to them were where they came to get into mischief. This was how they liked it.

God, in His great mercy, began to work. In verse 6, He sent famine in all of their cities. In verses 7 and 8, He withheld rain just as the grain was needing to fatten. He let it rain in one place and not in another, so that the dry cities travelled to the cities with water (two or three cities into one city), and then there was not enough water to satisfy all the people. In verse 9, He sent disease and pests into their gardens, vineyards, fig trees and olive trees. Verse 10 tells that He plagued them like He had plagued Egypt years before. He allowed them to be defeated and spoiled in battle, and verse 11 states that He overthrew some of them like Sodom and Gomorrah.

"Yet have ye not returned unto me, saith the LORD."

This was a huge nationwide judgement; it is so obvious to us what was happening, and Who was trying to get their attention. Why couldn't they see it? I wonder if it was because nobody looked beyond themselves to see the work that God was doing. To every single person, perhaps it was just a personal problem, not a nationwide problem. Not enough food in the cupboard. Not enough rain for our field. Disease killing our gardens, palmerworms in our olive grove. Sons killed in battle. Just the daily struggles of humanity. The kind that we have in our world today.

Not only was it nationwide judgement, it was also a very personal judgement. Every person suffering these things had the opportunity to step back and think about what was going on in their own life. They had the opportunity to let themselves understand why this was happening, to actually open their eyes to see and

believe what was really going on. The majority of the people were determined to continue on in their own ways; they were comfortable with that.

As I read and thought on this, I wondered if we would benefit from a little introspection. How about we leave the phrase "yet ye have not returned unto me, saith the LORD" at the end of these verses, and begin to fill in the blanks above. For example, "I have made your ends not meet, you cannot pay your bills, yet have ye not returned to me, saith the LORD. I have caused there to be friction in your marriage, you are at your wits end, yet have ye not returned to me, saith the LORD." I think this would be a beneficial exercise to sit down to every so often; to put ourselves under the microscope in terms of what is happening in our lives, and what we have been missing. Is God speaking, and we just think we have been having some 'bad luck'? Is God speaking and we are just shrugging it off as a bad day at work? What about that cranky spouse or the car that keeps breaking down? What is it He is trying to say?

What was He trying to say to Israel? Return to Me. He wants us to draw closer to Him. All conflict in our lives is designed by God to bring us to Him. This is a great and wondrous privilege! That God would want to meet with me! We need to realise this, and begin turning to God. Israel didn't, and God told them to "Prepare to meet thy God, O Israel. For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of host, is his name."

Israel got time with God in a way they were not going to enjoy. Let us not be foolish and unseeing. Look for God's working in your life and use conflicts as opportunities to turn to God again and to draw nearer to Him.

Amos 5:4,6 and 8 have the final say, "Seek ye me, and ye shall live." "Seek the LORD, and ye shall live." "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name."

by Joye Binstead

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Links In The Media Chain -

- My Heavenly Father has a much better plan than is suggested on this site. It's called the resurrection and it's already paid for. <http://www.dump.com/welcomelife/>
- Finally, a perpetual motion machine - <http://www.dump.com/motionmachine/>
- Wanting to buy a better RV than a Winnebago? - <http://earth-age.blogspot.com.au/2012/04/blog-post.html>
- Terrific ad for the Canadian Paralympics - <http://www.wimp.com/canadianparalympics/>
- Why the global economy is collapsing - <http://bayourenaissanceman.blogspot.com.au/2012/05/waiting-for-collapse.html>

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Poems That Preach -

WHAT DOES "BURY" MEAN?

*May I, this Sunday morning, bring out some learned lore
To show you what can happen when men their wrong adore?
This is an ancient story brought down from olden time,
But not before related in modern verse and rhyme,*

*A certain party preacher, like many in the land,
Assayed to mend the gospel and change the Lord's command.
He was a proud exhorter of stiff and stately mein,
A Doctor of Divinity, with honors from the Dean!*

*The text that caused him trouble, and vexed him deep and sore,
Was that which says, "We're buried," in Romans six and four.
He figured and he twisted; he wrestled day and night.
And then he preached a sermon to set the passage right.*

*He said, "It is a figure as you can plainly see:
The sinner's heart is sprinkled, his soul from sin to free.
Of course in ways we're buried, but not in earthly sod,
Nor in a pond of water, but hid with Christ in God.*

*"And so, I sprinkle water upon a person's head---
An outward sign or symbol, that he is really dead."
He closed his searching sermon and made his way toward home;
Assured he had convinced them immersion was dethroned.*

*His thoughts: "A great sensation that sermon will produce."
Just then his carriage wobbled---he hit and killed a goose.
Then, turning to his son with face that showed his fret
He said, "Go find some distant spot and bury there your pet."*

*So Johnny took the goose along, and by the garden fence,
He held a little funeral with faithful diligence.
Said he, "This goose has perished---assuredly it's dead,
And so it I will bury, as father's sermon said."*

*So he took a little dirt---a spoonful---in his hand,
And on the lifeless feathers, he sprinkled bits of sand.
"Now goose," said he, "You're buried---in figure and in thought.
You're planted, and you're hidden, as Daddy plainly taught."*

*The preacher soon discovered the goose above the ground,
And then his indignation knew neither length nor bound.
He called up little Johnny; he seized a hickory lath,
And gave an exhibition of certain righteous wrath.*

*"You are a trifling urchin," he said with upraised hand,
"To disregard my orders and break my plain command.
My words were plainly spoken; I said to bury it.
But there it is NOT buried; that you must admit."*

*"But, Dad, the goose IS buried---it's planted in the sod.
I kept your word as strictly as you obeyed our God.
To bury means to sprinkle--you said so, Sunday morn.
The dust I surely sprinkled; what is there now to mourn?"*

*This story has its lesson---a child can see it through.
Why, even I can see it; just why can't you and YOU?
Remember this, my fellow, the Lord speaks PLAINLY, too.
His "Bury" means to BURY, and nothing else will do!*

--- copied

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Notable Quotes and Quotable Notes -

- "Why is false doctrine so rampant in the churches? It is because we have ungodly people in the church and in the ministry. Eagerness for numbers, and especially eagerness to include respectable people, has adulterated many churches, and made them lax in doctrine and practice, and fond of silly amusements. These are the people who despise a prayer-meeting, but rush to see "living waxworks" in their schoolrooms. God save us from converts who are made by lowering the standard, and tarnishing the spiritual glory of the church! No, no; if Isaac is to have a wife worthy of him, she will come away from Laban and the rest, and she will not mind a journey on camel-back. True converts are never daunted by truth or holiness—these, in fact, are the things which charm them." *C.H Spurgeon*
- "I can justify the broadest statement I have made by the action or by the speech of certain ministers, who are treacherously betraying our holy religion under pretence of adapting it to this progressive age. The new plan is to assimilate the church to the world, and so include a larger area within its bounds. By semi-dramatic performances they make houses of prayer to approximate to the theatre; they turn their services into musical displays, and their sermons into political harangues or philosophical essays—in fact, they exchange the temple for the theatre, and turn the ministers of God into actors, whose business it is to amuse men. Is it not so, that the Lord's-day is becoming more and more a day of recreation or of idleness, and the Lord's house either a joss-house full of idols, or a political club, where there is more enthusiasm for a party than zeal for God? Ah me! the hedges are broken down, the walls are levelled, and to many there is henceforth, no church except as a portion of the world, no God except as an unknowable force by which the laws of nature work. This, then, is the proposal. In order to win the world, the Lord Jesus must conform himself, his people, and his Word to the world. I will not dwell any longer on so loathsome a proposal." - *C.H Spurgeon*
- Not until we walk through the open door will we recognize the necessity of the previously closed one. - *Dr. Ernest Childs*
- All that we can boast of in the flesh came to an end at the cross. If any man be in Christ he belongs to a new order. All outward appearances of good works, law, self-righteousness is passed away. *Dr. Ernest Childs*
- The greatness of a man's power is the measure of his surrender to the power of his Owner. - *William Booth*

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Therapy For he Funny Bone -

The Coca Cola Sales Manager

A disappointed sales manager of Coca-Cola returned from his assignment to Saudi Arabia.

A friend asked, "Why weren't you successful with the Saudis?"

The sales manager explained, "When I got posted, I was very confident that I would make a good sales pitch. But I had a problem. I didn't know how to speak Arabic. So I planned to convey the message through three posters."

First poster : A man lying in the hot desert sand totally exhausted and fainted.

Second poster : The man is drinking Coca-Cola.

Third poster : Our man is now totally refreshed.
And then these posters were pasted all over the place.
"Terrific! That should have worked!" said the friend.
"It should have, but it didn't!" said the sales manager.
"No one told me they read from right to left!"

German Translations of Aviation Terms -

- AIRCRAFT - Ein Wingenwagenmaschinen.
 - ENGINE - Ein Ubergrosser Biggen Noisenmaker.
 - PROPELLER - Ein Airfloggenfan Pushenthruuster.
 - JET - Ein Skullschplittenscreemen Firespittensmoken Airpushenbackenthruustermaker.
 - CONTROL COLUMN - Das Pushenpullen Bankenyankenschtick.
 - RUDDER PEDALS - Das Tailschwingen Yawmakenmaschinen.
 - PILOT - Ein Pushenpullen Bankenyankenschtick und Tailschwingen Yawmakenmaschinenoperator.
 - PASSENGER - Ein Strappeninderbackendumbkopf.
 - LUGGAGE - Bitzundpeeces Someplace-else-arriven.
 - AIRLINE PILOT - Ein Grossenoverpaidundunterwerken Whinencomplainen Biggenschmuck.
 - PARACHUTE - Ein Stringenthingen Floatencotton frauleinpreservenmaschinen.
 - FAA INSPECTOR - Ein Biggenschmuck Uberbureaucratische Dumbkopfwienner.
 - HELICOPTER - Ein Flingenwingenfloppenbladenmaschinen.
-

Terms for those whose lives revolve around FaceBook -

- Graduates with a 4.0 grade averages use [AceBook](#)
- Baseball players are on [Basebook](#)
- Lunatics are [Off-Basebook](#)
- Physicians working with broken bones can be contacted through [BraceBook](#)
- Lawyers are on [CaseBook](#)
- Married folks are on [EmbraceBook](#)
- Afrikaner meat lovers use [FleishBook](#) (pronounced "flace" meaning "meat")
- Christians are in [GraceBook](#)
- Seamstresses post pictures on [LaceBook](#)
- Security guards employ [MaceBook](#)
- Joggers can be found on [PaceBook](#)
- Runners generally use [RaceBook](#)
- Real estate agents advertise on [PlaceBook](#)
- Amateur artists are on [TraceBook](#)
- Florists are on [VaseBook](#)
- People who delete FaceBook are on [EraseBook](#)
- Blondes are on [SpaceBook](#)
- Police use [Chasebook](#)
- Alzheimer's patients can be found on [MisplaceBook](#)
- Immigrants fleeing Zimbabwe keep in contact with others on [DisplaceBook](#)
- Graffiti guys use [Defacebook](#)
- Electricians subscribe to [Phasebook](#)

(blame *Jerry Wilhite* for these)

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Eddy-Torial - The Precipice of Sodomy -

Worthless fathers, worse HUSBANDS in doomed societies.

Doomed - Sodom and Gomorrah

Genesis 13:12, "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

What made Lot choose the plains and cities of Sodom? One word describes it – GREED. After all, Lot had many cattle, the plains of Sodom had much grass, and the cities of the plains represented a huge potential meat market. What more could a covetous soul ask for, - Lot had it made.



If we had questioned Lot just before he took up residence in Sodom and asked him "Lot are you sure what you are doing is the best for your family?" He would have answered, "Of course this is the right decision, the cities down there are full of people, and they need to eat. God has blessed me with large herds of cattle, -they want to eat – I can provide."

"But Lot what about your family, don't you know how wicked those people down there are?" "Ah – she will be right, I am well able to protect my family from bad influence."

Genesis 19:1, " And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;"

Lot was sitting in the gate of Sodom that was where the influential citizens would sit, - yes, Lot had it made.

Genesis 19:4-8, "But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."

Sodom had degenerated to such a degree, that the majority of her men had become homosexuals, and they were ruling the city. Any opposition was out of the question, even unlawful. The homosexuals had accomplished their ambitions, realized their secret cravings. The unavoidable end of a godless society had been reached, - destruction was the next stage.

But what about Lot, was he unaffected by the immorality all around him? Well, Lot had at least four daughters, two of them had married Sodomites and the other two were still with him and they thought nothing about an incestuous relationship with their father. And Lot, this failure of a father? Well he was prepared to sacrifice his own daughters for the sexual satisfaction of the men of the city. But what could Lot have done under these circumstances? Nothing, any longer, - they had reached the point of no return! He left it - too late, too late!

What about Sodom and Lot's other two married daughters? They could see nothing wrong, they did not yet know, they thought that everything was just fine. Mistaken confidence.

Doomed - Benjamin

We now come to a historical event in Israel's history that is even worse than the story about Lot. The time was just after the last of Joshua's generation had departed, when Phinehas the grandson of Aaron was still high priest (Jud 20:28). It was the time when every man in Israel did that which was right in his own eyes (Judges 21:25), and the consequences were revolting. The speed of moral decay which had taken place in Israel is frightening. It took just one generation after the best generation Israel ever had, to bring them down to this point.

A religious man, a Levite had a concubine, a wife with restricted rights (I shall call her his wife). Scripture does not tell us how he treated her, yet reading through the following account; it seems that there was no genuine love between them. His wife left him and played the harlot and then went home to live with her father. The Levite went to her father's house aiming for reconciliation. His father in law was happy to lodge him and his servant, until they would go back to their own place.

But now some of the character of the Levite is exposed, he was a spineless man; when he and his wife intended to leave after three days of eating and boozing, his father in law was able to talk him into staying for another two days of more eating and boozing. At the end of the fifth day, being most likely half drunk already, the Levite would not be persuaded to stay any longer. He now decided, while being courageous under the influence, to stand up to his father in law and leave. Yet the alcohol had not only made him courageous, but also very foolish; leaving for a journey at the end of the day, was a foolish thing to do in those days.

The Levite with his company decided to lodge in Gibeah a city of Benjamin, but had to stay in a street, since nobody would lodge them. But an old man coming home from working on his field took those three wayfarers into his home, and they got again stuck into the wine which the Levite provided.

Judges 19:22 Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."

We now have a situation almost identical with Lot's on his last night in Sodom.

Judges 19:23, "And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly."

The master of the house behaved just as did Lot, he offered up his own virgin daughter and the wife of the Levite as a sacrifice to please those demoniacs, he could not have been much of a father either.

Judges 19:24, "Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

Why, what had his daughter done to deserve such a fate? It must have been by the mercy of the Lord which motivated these sons of Belial to reject the man's offer and thus his virgin daughter was spared.

Judges 19:25, "But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go."

Now the husband decided to sacrifice his wife, so that he could be spared. But we are now confronted with a frightening reality, what is the result when God will give up on a society?

Romans 1:26, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:"

These "Gay" people thought that they could go against God's clear commandments, but what happened after God had given them up? They became demoniacs, void of all human feelings. They abused a poor woman, who had done them no harm, to a point where she would die. This is the frightening reality about humanity, once a certain line has been crossed, that society is doomed there is no remedy but one; the total destruction of that civilization. History is full of examples of nations who fell to such a point, and then they vanished.

Judges 19:26-27, "Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold."

If we think that the actions of the demoniacs were inhuman, the behaviour of her husband was worse, when I read this story a few days ago I could not help but cry. The "husband" had delivered his wife for the slaughter, let us give him the benefit of the doubt, and assume that he acted because of fear. But his following behaviour is inexcusable. His wife was outside the house being abused and most likely was screaming in pain; was this man standing inside the door and praying and crying "Oh Lord help, help, have mercy, deliver my wife from this ordeal, and forgive my cowardice"? Did he do that? No, he was sleeping until the morning when the sun woke him up.

His wife, after they let her go, with her last strength crawled to the door of the house, expecting that she would be let in and be attended to. But no, the door was locked; nobody was answering her feeble knocks and perhaps cries at the door. She finally fell down and died.

Judges 19:28, "And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place."

The "Husband" after he rose up from his bed decided to finish his journey home and opened the door, - "oh, what is that? My wife, - oh no, I forgot all about her, ok then get up and let us go".

Let this be enough, what followed in that story is too terrible to expound on; but let our own society watch out, we are not far from the moral decay that Israel, and especially Benjamin had reached at that time. It did only take one generation from a high point in Israel's history, to come down to such a point that only the near destruction of one Jewish tribe could stop the further deterioration and thereafter the final elimination of the whole nation.

This writer can remember when to be called a "homosexual" resulted in a vehement denial of the accused; today (only about thirty years later) we have "Mardi Gras" demonstrations where ordinary citizens, with their children, watch the "Gay people", flaunt proudly their sin.

Let the Christians pray, that God may have mercy on this land!

Helmut Silbach

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On the Atherton Tablelands in Tropical North Queensland - Australia

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