

Psm. 11:3

Baptists For Liberty

Prov. 29:2

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1

NEWS LETTER

Issue #21

June 2014

Monthly Verse: *"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."* ~ 1 Corinthians 13:11

"We Are Growing Trees"

by Bro. Jeff Short

Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. ~ [Matthew 13:32](#)
"You cannot grow a beard in a moment of passion."

So said G. K. Chesterton in *Tremendous Trifles*. Dissent if you wish, but he was right.

Young men are often impetuous and young preachers particularly so. Their zeal is admirable but they are easily discouraged when they have not the whiskers to match the length of their vehemence. So they have to tarry at Jericho ([2 Samuel 10:5](#)), but that is time well spent if they learn the lesson.

Pastors are tasked with "perfecting the saints" ([Ephesians 4:11-12](#)). They are charged with a flock, which they must lead and feed so that they grow and mature. Growing things don't typically grow in great leaps all in a moment. They grow slowly and consistently over time. If we are not paying attention, it might seem they grew overnight, but that is not the case.

Christians are compared to growing things in the Scriptures such as wheat. They are more often figured as trees—palms, myrtles, cedars, and willows. The maturing child of God is likened to a tree in Psalm 1. It takes time for trees to grow tall and strong. There are no real short-cuts.

I once had a boss who liked to say, "The best time to plant an oak tree is twenty years ago. The next best time is today." Growing up with mine reclamation has taught us that grass can be grown quickly. You can spray the hydroseed on the mountain side and have grass very quickly. I guess if you are interested in quick results, hydroseeding is the way to go. But, brothers, we are not growing grass. We are growing trees.

But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

~ [Psalm 1:2-3](#)

The maturing Christian is a tree with deep roots that drinks from the rivers of water. His leaves are green and he bears fruit in season. He grows through the Word of God and little by little he is stronger and taller. It takes time to grow trees and it takes time to grow saints. Patient plodding is the only way.

Young pastors are frequently discouraged because they overestimate what can be accomplished in one year and underestimate what can be accomplished in five or ten. Sometimes they erroneously conclude there is nothing more they can do and they must move on to somewhere else after a short while.

Take heart and have patience. We are growing trees. Trust in the Spirit to do His work and trust in the Word of God. Be committed to faithful exposition of the Word and know the Spirit will take the edge of that sharp sword precisely where it needs to go. Jonah's gourd came up in a

day, but it was also withered and gone the next. Desire fruit that will remain to the glory of God's name.

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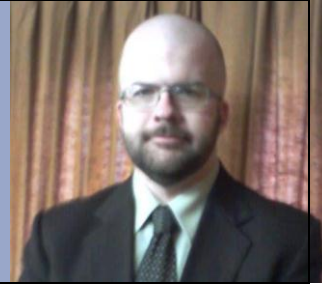
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Sermon: "A Biblical Examination of the Husband's Behaviours Toward His Wife"
by Bro. David Green



INTRODUCTION

Somehow in many Baptist circles, the women have been picked on and criticized much more than the men. Sometimes errors do need to be corrected and sometimes it is necessary to preach about the woman's place in the church, but let us not forget to preach the whole counsel of God.

Yes, some of the problems in our nation has been because of women being out of their place, but without excusing them, I'd like to point out that many men have neglect their duties as husbands as well.

A LOVING HUSBAND

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

I'd like to point out that God's love for His church does not change over time. It is a never ending love. It is not a love that is conditional on the church's part. It is an unailing love.

Men ought to love their wives in the same way that Christ loves the church – forever, unconditionally, and perfectly. None of us have perfect wives, nor does Jesus have a perfect church. Since love is foundational to a good marriage and it must permeate every thing he does for or with his wife, we will spend more time on this than anything else.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

Jesus expressed His love in the greatest way possible – by laying down His life for us. Now, consider for a moment, the fact we did not deserve it. "We love Him, because He first loved us." (I John 4:19). He loved us that much before we loved Him. He loved us even when we were unlovable. According to our text, we MSUT love our wives the way Christ loves the church. A man ought to love his wife so much that he would be willing to die for her.

"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." (Ephesians 5:28-29)

We are told the husband ought to love his wife even as his own body. In the act of marriage, two become one. And no man, in his right mind, ever hated his own body. No matter how imperfect, deformed, or grotesque a person is they still have a deep love for themselves. That's just the way it is and why there is never a command in scripture to love yourself. It is just natural. And it ought to be just as natural for a man to love his own wife as he does his own body.

"Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun." (Ecclesiastes 9:9)

Husbands are commanded to live joyfully with the wife they love all the days of their life. Someone might say, "But preacher you don't understand what she is like! You don't understand what an angry moody woman she is!" And maybe she is mean and angry, but you might want to consider your own ways as husband and see if maybe you could improve your actions to make her happier. A husband who does not show love towards his wife with words and actions cannot expect his wife to be anything but mean, angry, and moody.

I have heard of men who refuse even say "I love you" to their wife. I know of men who never do loving things for their wife. These things ought not to be. Saying you love your wife is a start, but also show it!

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18)

CHARITY 101: HUSBAND EDITION

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Corinthians 13:4-8)

Notice some characteristics of love, and while these characteristics apply to everyone, for the sake of this article, we shall expound on these as applicable to a husband:

Charity suffereth long – is patient, slow to anger, not quick of resentment, nor hasty to revenge is ready to forgive. It is opposed to haste; to passionate expressions and thoughts, and to irritability. It denotes the state of mind which can bear long when oppressed, provoked, calumniated, and when one seeks to injure us.

Charity is kind – The word kind is defined in Webster's 1828 Dictionary is said to be "disposed to do good to others, and to make them happy by granting their requests, supplying their wants or assisting them in distress; having tenderness or goodness of nature; benevolent; benignant." Kindness goes a long way in the marital relationship. The man who would say he loves his wife but is unkind to her is a liar and breaking the commandments of God. (See Ephesians 4:32; I Peter 3:8). Some women like hugs and kisses. Others like to cuddle. Some women enjoy it when their husbands will volunteer to unload the dishwasher. Every man ought to try to figure out what it is that his wife views as the ultimate act of kindness and then do it as often as possible.

Charity envieth not – does not grieve at the goodness of others. We sometimes use the word jealousy. Love is neither jealous nor envious of others. (See James 3:14-16)

Charity vaunteth not itself – is not a proud boaster. This proceeds from the idea of "superiority" over others; and is connected with a feeling of contempt or disregard for them. Charity does not swell to demand

honour, or power, or respect, which does not belong to it. The man who is apt to despise his wife, or trample on her, or treat her with contempt and scorn is not loving his wife.

Charity is not puffed up - Pride flies in the face of true love. Show me a man who is filled with pride for himself and I will show you a man who does not love his wife. He loves himself, and loves his wife as long as she agrees with him, but woe to that poor woman if she ever disagrees with him. Men, none of us are always right all the time. Yet some men - even Baptist men - seem to believe in their own infallibility. Some men are never wrong and if you don't believe that, just ask them. This is unscriptural and unbecoming of love. Men aren't always right and your wife is not always wrong! (See Philippians 2:3; Romans 12:10) True love will give us an esteem of our wife, and raise our value for her; and this will limit our esteem of ourselves, and prevent the sins of self-conceit and arrogance.

Charity doth not behave itself unseemly - Webster's defined this word as "Not fit or becoming; uncomely; unbecoming; indecent." It means improper conduct, or disgraceful acts, or in a manner to deserve reproach. Love seeks that which is proper or becoming in the circumstances and relations of life in which we are placed. A man might be husband, father, supervisor, etc. but not all of these to the same person. A man's behavior towards his children had better be different than his behaviour to his wife. For instance, the Bible gives clear direction about disciplining children. In fact, the Scriptures are clear this is a sign of love toward them and their well-being (See Proverbs 13:24; 19:18; 22:15; 23:13-14; 29:15, 17). Yet there is not one shred of evidence that such behaviour is to be directed to your wife. Directed toward her it is abuse. She is not your child and is not to be treated like one. Just as it would be a sin against God and all things decent to apply Proverbs 5:18-19 to your children, so it is a sin against God and all things decent to use Proverbs 13:24, etc to apply to your wife. Any man who would spank his wife, ground her, hit her, etc is not in love with his wife and is in error not knowing the Scriptures.

Charity seeketh not her own - This means it is not selfish; it does not seek its own happiness exclusively or mainly; it does not seek its own happiness to the injury of others. A man who only looks to his own happiness and cares not for what makes his wife happy, or worse yet, keeps himself happy at the hurt of his wife does not love her no matter what he says. To neglect his wife so as to make himself happy all the time is the sin of selfishness. (Philippians 2:4)

Charity is not easily provoked - Love corrects a sharpness of temper, sweetens and softens the mind, so that it does not suddenly conceive, nor long continue, a vehement passion. It is hard to become angry with the one you love. A person under the influence of love is not "prone" to violent anger or exasperation; not hasty, excited, or passionate. He is calm, serious, patient. He looks soberly at things; and though he may be injured, yet he governs his passions, restrains his temper, subdues his feelings. A woman who must always "walk on egg shells" around her husband is not loved. (See Proverbs 14:17; James 1:19)

Charity thinketh no evil - There are two ways of looking at this phrase: (1) The man who is in love with his wife does not think of the evil that is done him by her; he forgives, as God has forgiven him, so as to forget the injury done him, and remembers it no more. He does not bring it up again, or keep it written down, or record it anywhere. He forgives and forgets. (Matthew 18:21-22). (2) Love puts the best possible

construction on the motives and the conduct of others. The husband under the influence of love, is not malicious, disposed to find fault, or to impute improper motives to his wife.

Charity rejoiceth not in iniquity - A man who is really in love with his wife will take no pleasure in doing injury or hurting her in any way. The husband who will abuse his wife either physically or verbally does not love her. Iniquity is the enemy of love. (Matthew 24:12)

Charity delights in the truth - In this context of the passage, what is meant here primarily is the opposite of iniquity - goodness. A husband who is in love with his wife will rejoice to do her good and rejoice when she does good as well. A man ought to please his wife...if he really loves her. (I Corinthians 7:33; I Timothy 5:8)

Charity beareth all things - Or in other words, covers all things. While a man ought to be willing to confess his own faults to others, it is not right for him to publish the faults of his wife. It is not his place to write of them on the internet, take them to the church, speak of them on the phone, etc. (Proverbs 10:12; I Peter 4:8; Galatians 6:2). And, by the way, if a man is so critical of his wife in how she does not keep the house clean enough, get her work done in a day's time, cook his food the way he likes etc and yet refuses to help with those things, he is only proving himself to be a lazy good for nothing husband who lacks any understanding of love. Further, instead of always pointing out her flaws, he should probably check out his own (Matthew 7:5). And then, he should praise her for the good woman she really is.

Charity believeth all things - A husband who loves his wife is apt to believe well of her, to entertain a good opinion of her when there is no appearance to the contrary.

Charity hopeth all things - True love does not despair, but is full of hope. No matter what the situation, true love will never give up hope...

Charity endureth all things - A loving husband will never give up, but will carry on, enduring even the most extreme circumstances.

Charity never faileth - It is permanent and lasting. True love never ends.

If a man isn't loving his wife the way that Christ loves the church then he needs to repent of his rebellion and submit to the clear command of Scriptures!

TRUTH ABOUT HEADSHIP

Back in the 1600s, there was a theory popular among the tyrants who ruled various countries in Europe called the "divine right of kings" or "divine-right theory of kingship." It was a political and religious doctrine of royal and political legitimacy. It asserted that a monarch is subject to no earthly authority, deriving his right to rule directly from the will of God. The king is thus not subject to the will of his people, the aristocracy, or any other estate of the realm, including any church. The doctrine implies that any attempt to depose the king or to restrict his powers runs contrary to the will of God and may constitute a sacrilegious act.

Of course, this is not Scriptural. The theory was used to justify any action the king might do or not do. It totally ignored Bible passages such as Romans 13:3-4, which do teach that the king has certain responsibilities. Yet it is an idea popular among some men, even some

Baptists, who believe that since they are the head of the house, they can tell their woman anything and she has to do it. If she refuses, no matter her ground, she is said to be a disobedient and unfit wife. Tyrants have no place as king or pastor, nor do they have any place as husband.

Notice:

“Be ye followers of me, even as I also am of Christ.... But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” (1 Corinthians 11:1, 3)

Husbands, remember that you are subject to Christ. You are not above service, and one day you must answer to Him. It is a fact that the husband is the head of the house, but he is not to rule over her as a king does his subjects or a master does his slaves. His countenance must be friendly, his language to her must be mild and respectful. His reproofs should be gentle. Love should permeate everything about the husband's behavior towards his wife.

“Wives, submit yourselves unto your own husbands, as unto the Lord.... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.” (Ephesians 5:22, 24)

It is a fact that the Bible teaches women are to submit to their own husbands. Is this to mean that if he says to her to quit praying, or to go out and prostitute herself on the street that she must obey? Absolutely not! If it is something forbidden by God's Word, then she must disobey him, following the principle of Acts 5:29, “...We ought to obey God rather than men.” I would remind my reader that only God is worthy of total and complete obedience. No man, ruler, king, pastor, or husband is totally infallible and worthy of total and complete obedience. The man who would demand such is in a most dangerous position very similar to the sin of Lucifer who said “I will be like the most High.” (See Isaiah 14:12-15)

“For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” (1 Peter 3:5-6)

Sara called Abraham lord, but study all of the information about their lives together (and there is a lot of it) and you'll never find an instance where he treated her like his servant, or even demanded that he be called lord. He was not an overbearing tyrant, but a loving husband to her and she respected him for that!

I have very little patience and no respect for any man who would abuse a woman, whether it be physically or mentally. As I stated earlier, so I will repeat it again, there is not one ounce of Scripture to back up or give grounds for any kind of abuse to a woman. Any man who would spank his wife, ground her, put her in the corner, hit her, threaten her, etc is not in love with his wife and is in gross error of the Scriptures.

My daughter is much too young for a relationship with a man as of the time of this writing, but woe to the man who would DARE touch her and I find out about it. He will regret the day he ever did anything to her!

I would further say that any woman who is in an abusive relationship

ought to get out of it and SHAME on ANY preacher who would tell her to stay in it! Unless there is repentance, verbal abuse will turn into physical abuse and physical abuse will turn into murder.

“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:18)

Many a woman lives in fear because of their husband. This ought not to be. Again, using the example of Christ loving the church, we must remember that our Lord is gracious when we make mistakes, sin, and fall short of His expectations. Why then do some men think they are doing good when they make their wife to live in so much fear? God does not make our lives totally miserable when we fail. Neither should any husband make his wife live in total misery because of her failure (or what he may view as failure.)

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.” (1 Peter 3:7)

Under all false systems of religion, the woman has been regarded as worthy of little honor or respect. She has been considered as a slave, or as a mere instrument to gratify the passions of man. It is one of the elementary doctrines of Christianity, however, that woman is to be treated with respect. Husbands ought to honor their wives!

Remember, the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. God's word is clear on this!

CONCLUSION

“Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.” (Proverbs 18:22) A wife is a blessing from the Lord. Let all husbands everywhere see that his wife is treated the way Christ would have us to treat her.

News

The Middle East Quarterly published this article [“The End of Evangelical Support for Israel? The Jewish State's International Standing”](#)

Tuesday June 3rd,

["Girls, 12, Stab Playmate 19 Times, Blame 'Slender Man' Meme"](#)

From the Christian Post; ["Evangelical Immigration Table Documentary, 'The Stranger,' Seeks Reform of Laws, Churches"](#)

Wednesday June 4th,

Tenth Amendment Center is please to share ["North Carolina House Passes Bill to Withdraw from Common Core, 78-39"](#)

The Christian Post reports on ["Panel Looks at Christianity's Rapid Growth in China Despite Persecution"](#)

["US Sends 36 F-16s to Iraq, Trains Iraqi Pilots"](#)

VICE NEWS ["Thailand's Junta Is Giving Free Haircuts to Make People Happy"](#)

Thursday June 5th,

BenSwann.com ["President refuses to apologize for prisoner trade"](#)

& [Immigrants ARE "American Exceptionalism"](#)

Friday June 6th,

Rare.us has been covering the War on Drugs and the recent legislation legalizing Hemp & Marijuana published this latest article ["Is the DEA a rogue agency?"](#)

Monday June 9th ["South Carolina Drops Common Core"](#)

From The New American ["1787 Constitutional Convention: Madison and Reverse Nullification"](#)

["Why So Many Are Losing Faith in Overgrown Government"](#)

["Honduran Squatter-Campesinos Backtrack on Loan Settlement"](#)

Tuesday, June 10th Some good news from an on going story that the New American has been covering ["Justina Pelletier to Be Reunited With Family"](#) after 16 months of fighting to regain custody of their teenage daughter due to disagreements between hospital staff on their daughters diagnoses Mr. & Mrs. Pelletier may finally be able to regain their parental rights.

["Oklahoma Company Markets Bulletproof Blanket For Childrens' Use In School Shootings"](#) from BenSwann.com a sad sign of the times we live in?

Wednesday, June 11th

["Tea party wins massive victory, defeats House Majority Leader Eric Cantor in GOP primary"](#)

["Libertarians Versus Conservatives"](#) by John Stossel

Ben Swann reports on ["Sheriff Mack Smeared By SPLC](#)

["Connected" To Las Vegas Shooters"](#) as part of his Truth In

Media website project at BenSwann.com

["Cantor Spent \\$168,637 on Steak Houses, Brat Spent \\$122,793 on Entire Campaign"](#) reports Katie Pavlich at TownHall.com

["Republicans and Foreign Aid"](#) an opinion piece by Laurence M. Vance

["Iraqi Insurgents Storm Mosul, Reportedly Seizing US Weaponry"](#) by Barry Donegan

Joshua Cook writes this exclusive scoop ["We didn't give up five to get Bergdahl. There's another deal in play."](#)

TownHall.com shares this report by 'NightWatch' on recent terrorist attacks ["The Taliban Declares War on Pakistan"](#) While the title of this piece only mentions Pakistan this short report also covers attacks in Cameroon & Nigeria as well.

Thursday, June 12th The Josh Tolley show covers ["Parents Under Investigation & Baby is Taken Because They Had Home Birth!"](#)

["Dave Brat a Libertarian? His 23-year-old campaign manager is, and the media isn't happy"](#) this story is by Michael Lotfi at BenSwann.com

Judge Andrew Napolitano publishes this warning ["Beware a Beneficent Government"](#) at TownHall.com

["Puerto Rican Activists Want to Reunite with Spain"](#)

["Dilma Rousseff Takes a Page Out of Chavista Playbook"](#)

Friday, June 13th

["Three Louisiana Abortion Clinics Likely to Close"](#) Don't be fooled by this headline, the two bills that would be responsible for these POSSIBLE closures actually work to intrench infanticide in the law, but make it safer for the mothers. Let us remember all life is precious, that of the mother and unborn child.

Saturday, June 14th

["Debt is No Salvation"](#) by Peter Schiff

["The Almighty Mess In Iraq"](#) by Eric Margolis

Sunday, June 15th

["David Brat's Success Due to 19,000 new primary voters"](#)

["Accusations of Fraud on Election Day: Elections in Afghanistan"](#) this video by VICE news is less than 10 mins long shows some of the sucerity methodes to prevent terrorists attacks during Afganistan's elections as well as interviewing citizens at the polls and voting booth observers.

Monday, June 16th

Campaign For Liberty blogs about the ["IRS 'loses' Lerner emails"](#)

["Supreme Court Rules Pro-Life Group Can Defend Its Free Speech Rights"](#)

Returning to post war Kosovo VICE news debriefs a reporter on an unsolved mystery that was swept under the rug as the worlds attentions turned from Kosovo back to the Middle East after September 2001, this 13 min long video recounts the reporters experiances and findings accompanied by animation. ["Strange Border Kidnappings in Kosovo: Correspondent Confidential"](#)

["Iran Deploys Troops to Guard Baghdad, Fight al-Qaeda"](#)

Tuesday, June 17th

Nicholas Freiling wrote this article ["Even the Feds Admit Minimum Wages Cause Unemployment"](#) published at The Ludwig von Mises Institute

["The Real Story Behind the Current Political Shift"](#) a solid opinion piece and explanation from Oliver DeMille

["Massie Backs Fellow Liberty Caucus Member Raul Labrador"](#)

Wednesday, June 18th

Good news, ["Massachusetts Judge Orders Justina Pelletier To Be Returned To Her Parents"](#) Justina has finally been returned home to her family, praise the LORD!

["The Shocking Real Reason for FATCA, and What Comes Next"](#)

["Bombings Force Sloviansk Residents to Flee: Russian Roulette"](#) One woman with a child on her lap breaks it down simply to a VICE news reporter *"People run towards a good life, and flee from a bad one. The rest are needless questions."* With that she closes the van door, the van that will take her and her family away from their home and they hope some where safer. It's simple and to the point. However some people are unable to run toward a good life as there are several in the hospitals and doctors and nurses volunteer to stay behind to take care of them.

["Oops. Spain's "Revolutionary" Party of the People on the Chavista Payroll"](#)

["Any US move in Iraq will be wrong"](#)

Thursday, June 19th

["Establishment Republicans Secure Leadership Roles Following Cantor's Defeat"](#)

["Congressman Asks NSA To Turn Over Lois Lerner's Metadata After IRS Loses Her Emails"](#)

Alex Newman of The New America report ["Rothschild Crony Capitalist Summit Plots Against Free Markets"](#)

["Former Border Patrol Agents: Illegal Immigration Crisis 'Contrived'"](#)

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Fro, Breitbart.com ["Media Get Disappointing Look at TX and AZ Illegal Immigrant Detention Centers"](#), however on June 6th the U.K. Daily Caller reported ["Heartbreaking photos show hundreds of children crammed into Texas air base after they tried to sneak across border from Mexico without their parents"](#) and several other news outlets have been reporting surge of unaccompanied minors coming into Texas from Central America throughout the month. In fact reports of immigration being on the rise has been one of the hot topics the main stream media has been buzzing about most of this year.

["Bolivia Not Revolutionary Enough to Tolerate Bitcoin"](#)

Friday, June 20th

["Representative Walter Jones on Iraq"](#) C-Span's Washington Journal

["Megyn Kelly Confronts Dick Cheney: 'History Has Proven That You Got It Wrong' About Iraq"](#)

[From The Real News Network "The Contradictions of the U.S. Riding the Jihadist Tiger"](#)

["Biden to the Rescue? Immigration Crisis Propels Meeting in Guatemala"](#)

Saturday, June 21st

The Tenth Amendment Center published ["State of the Nullification Movement Report"](#)

which is a 30 page PDF report on various nullification efforts on issues the Second Amendment, NSA, Industrial Hemp, Healthcare, Drones, Marijuana The report includes a subheading of 'Additional issues' and states "While the six issues discussed above make up the bulk of the nullification movement today, they are far from the only state pushback against federal power." These other issues include: Indefinite Detention, Constitutional Tender, Common core, Right to Try ("Right to Try" is an initiative designed by the Goldwater Institute. It would give terminal patients access to investigational drugs that have completed basic safety testing.)

["Honduran Supreme Court Rejects Claims of ZEDE Unconstitutionality"](#)

Monday, June 23rd

["What the Constitution Means by Declare War"](#) a little history lesson from the Tenth Amendment Center. (Note there's no date on this piece but it was posted on their Facebook account about June 23rd)

["EPA Gets Supreme Court Thumbs-Up on Greenhouse Gas Regulation—and a Spanking"](#)

["Obama Presidency 'Over'? We Can Only Wish."](#)

From BenSwann.com ["New Hampshire Town Pays \\$300,000 To Family Of Shooting Victim After Failed Drug Sting"](#)

["Israeli Air Strikes Pound Multiple Syrian Army Sites"](#)

["DOJ's Defense of Drone-Killing American Alleged Terrorist Without Trial: Because War"](#)

Tuesday, June 24th

["Judge Declares Secretive No-Fly List Process Unconstitutional"](#)

["Interventionism Is a Bigger Terror Threat Than the Iraqi Civil War"](#)

["Republicans and Democrats Are To Blame For the Iraq War Disaster"](#)

["ISIS in Iraq stinks of CIA/NATO 'dirty war' op"](#)

["UN Considers Providing Relief To Detroit Water Customers To Help Pay Their Bills"](#)

["Who Controls The Illuminati? The Answer Will Shock You! \(David Vose Video\)"](#)

Wednesday, June 25th

["Supreme Court Ruling: Police Cannot Search Cell Phones Without A Warrant"](#)

VICTORY: Texas Court Affirms First Amendment Rights of Street Preachers Arrested for Engaging in Sidewalk Protest and Crossing a Police Line

June 13, 2014

FORT WORTH, Texas — A Texas appeals court has thrown out the convictions of two street preachers who were arrested in Fort Worth, Texas, while attempting to cross a police line and join other citizens in the street who were protesting a gay pride parade. In siding with arguments presented by The Rutherford Institute that the preachers' First Amendment rights were violated, the Court of Appeals acquitted Joey Darrell Faust and Ramon Marroquin of charges of interfering with police. In an opinion issued by Justice Lee Gabriel, the court found that Faust and Marroquin were singled out by police because of their membership with a church, which necessarily implicated their First Amendment rights.

"For police officers to take it upon themselves to prevent American citizens from exercising their First Amendment rights on public sidewalks simply because the officers don't like their message or the brand of their particular religious beliefs moves us out of a constitutional republic and into a police state," said John W. Whitehead, president of the Rutherford Institute and author of *A Government of Wolves: The Emerging American Police State*. "Thankfully, the Texas Appeals Court recognized that the beauty of the First Amendment rests in its tolerance of all viewpoints, no matter how politically incorrect, unpalatable or inappropriate they might appear to others."

In October 2012, Joseph Faust and Ramon Marroquin, two preachers based in Fort Worth, Texas, were engaging in free speech activity on a public sidewalk during a gay pride parade. Both men were preaching, without the aid of any microphone or amplification device. A line-up of police officers separated the sidewalk from the street where the parade was taking place. When the two preachers attempted to cross the walkway, police officers arrested them before they were even completely off of the sidewalk. They were immediately arrested pursuant to the City Code's vague ordinance that outlaws "interference with public duties." In coming to the street preachers' defense, Rutherford Institute attorneys argued that because the men were not interrupting, disrupting, impeding or otherwise interfering with anything the officers were doing and other persons were allowed to cross the police line, the police officers violated the First Amendment and lacked any probable cause for such an arrest. In upholding the Institute's appeal on behalf of Faust and Marroquin, the Texas Appeals Court ruled that the police "skirmish line prohibited all members of the church from exercising their right of free speech merely because of their association with the church. This is far too broad a limitation." Because the police had no basis for believing Faust or Marroquin would engage in violence or endanger public safety, police should not have arrested them for attempting to exercise their

fundamental right of free speech.

Affiliate attorney J. Shelby Sharpe assisted The Rutherford Institute in its defense of Faust and Marroquin.

"The Four Blood Moons"

by Bro. Stephen McCool Sr.



Recently we witnessed a natural phenomenon that occurs every so often. Here in the Western Hemisphere we witnessed what is called a blood moon. A blood moon happens when, during a lunar eclipse, when the earth passes between the sun and the moon, during a full moon. The glow of the sun coming around the earth will reflect on the moon and make the moon appear to turn blood red. Now I said "natural phenomenon" but actually it is part of God's beautiful creation that He has shared with us. These happen every so often when the sun, moon, and earth are at just at the right position. Now the amazing thing is, according to scientist, we will see four blood moons in the next 18 months. As far as we know this has not happened that often in the history of the earth. I think I read somewhere that this has only happened seven times in the last 2000 years. Some even claim that each time four blood moons have appeared that significant events have happened to the nation of Israel. However from what I have read even these events have not happened with any regularity. For example; some things have happened a year before the first blood moon, another one year after the first blood moon, another a year before the last blood moon and yet another a year after the last blood moon and so on and so on.

Now there are some in the religious world who have taken note of this and have made a lot of money selling books and selling speeches on this topic. They have taken the Word of God and tried to make this wonder of God fit a prophecy in the Holy Scripture. These are the same people who do this very thing every time there is any kind of "sign or wonder" that happens in the sky or in the earth itself. I warn you, watch for these false prophets, and yes I do mean false prophets. Because the prophecies they preach/teach either never come true or they will miss the timing of the prophecy or they will miss who the Lord intended for the prophecy is for to start with.

Now with the prophecy of the blood moon; let's go to the book of Joel chapter 2. This is the main scripture that these false prophets are preaching from and is where the prophecy of the blood moon is taught in the scripture.

Joel 2:28-32 **"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit, And I will shew wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."**

Now if you will go back and read the first part of this chapter verses 1-27 you will plainly see the Lord is speaking to the nation of Israel here. Or I should say the spiritual nation of Israel. Those Jews whom the Lord will call out of the nation Israel and he will save as His people during the Great Tribulation. Matter of fact in verse 23 He says:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

So we see here where God is specifically speaking to the children of Zion. Not the whole world. Not even all of His children. But the children of Zion. Those of spiritual Israel. The prophecies spoken of in this chapter in Joel are for the Jews not the Gentiles and not for the Lord's church. So many of these false prophets today have placed these prophecies on all of God's children and specifically on the Lord's church. This is simply just not so according to the scripture. I will also note here that the church they speak of is a Universal/Invisible church. Not the church our Lord spoke of in His Word.

I will also bring to mention here that notice the prophecy of "the former, and the latter rain". This is a popular prophecy with Charismatic/Pentecostals. They claim this prophecy also pertains to all of God's children. Here again it is speaking only to the spiritual Israel. This same group are the main ones promoting the blood moon teachings. So this is why I say be very careful of who you listen too when it comes to Bible prophecy. So many have based their whole denominations doctrines on prophecies that were meant only for a select group of God's people.

Now I mentioned that these prophecies will not come about until the time of the Great Tribulation. Let's look at Revelation 6:12-13: **"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."**

Now notice here in Revelation that there are several things that will happen at the time that the moon becomes as blood. First the sun will become black. Did the sun turn black before our recent blood moon? No. Well, maybe, if you consider it was night time when the moon turned red. But that happens every night. These prophecies we are studying are talking about an unnatural occurrence. They are speaking of things that will happen in God's creation that we don't see everyday. Things that have never happened before.

Now, I would ask you, have you seen any mention of four blood moons in the scriptures we have read so far? No? Why? Well as I studied and wrote this I could not find anywhere in God's Word any mention of four blood moons. The Word of God only mentions one. And each place it is mentioned it is speaking of the same blood moon. That is the one that will be seen by spiritual Israel towards the end of the Great Tribulation. Notice in our original verses. In Joel 2:31 "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." So when will this blood moon appear? "before the great and the terrible day of the Lord come." When is that? After the opening of the sixth seal mentioned in Revelation 6:12-17. Verse 17: "For the great day of his wrath is come; and who shall be able to stand?" Also read Revelation chapter 7. Chapter 7 tells of what will take place after the opening of the sixth seal. After the sun is seen to go dark and the moon is seen as blood. Notice in chapter 7:4: "And I heard the number of them which were sealed: and there were sealed an hundred and forty four thousand of all the tribes of the children of Israel."

Now I hope you are beginning to understand that these prophecies that men are proclaiming today as being for all of God's children are not for the gentiles or for the Lord's churches but for the spiritual nation of Israel. Now that being said, I have heard one of these false prophets mention that Israel was not offered the Messiah when Jesus came to the earth to die on the cross. He claims that the Jews were blinded from seeing or understanding that Jesus was their Messiah that they saw predicted in the Old Testament. And to a point he is right. That point

being that the nation of Israel as a whole were blinded by God from seeing the Messiah at that time. But also remember who the members of the first church were. The first church in Jerusalem, started by our Lord while He was here, was full of Jews. So to say that they were not offered the Messiah is another lie that is tied to these prophecies. Also remember who it was the Apostles preached the gospel to first. On the day of Pentecost, in Acts 2:1-41 we see Jews, who were from other nations, gathered together to hear the Apostles preach the gospel in their native tongues and dialects. In verses 14-40 Peter preaches to them. In verses 14-21 Peter is quoting from Joel 2:28-32. Sound familiar? And yes, again, we see this same prophecy presented to the spiritual nation of Israel. As far as we know there were no Gentiles present and because they were not yet saved, they were not members of the church. Now right after Peter preached this we see the Lord added about three thousand souls to the church. But at the specific time Peter was preaching this sermon they were not yet members of the church. Also this was Peter telling them of things to come for their descendants. Not for them in particular but for a future generation.

Now before I close I want to go back to the beginning. Notice I said at the beginning that the blood moon we seen recently was seen in the Western Hemisphere? Well there is another false teaching exposed. Scientist are predicting that all four of the blood moons that will be seen between April 2014 and September 2015 will only be seen by people in the Western Hemisphere. Last time I checked that would be primarily the nations that make up North, Central, and South America. Not Europe or Asia or the Middle East or Africa or even Israel. So how do these four blood moons pertain to Israel if the people in Israel will not even see them?

I encourage each of you to study the Word of God before falling for such teachings as we are seeing taught in these last days. When a prophesy is presented go to the Word of God and read it for yourself as the Jews in Berea did in Acts 17:10-15.

There are many more things I could say here but I think you get the idea of my thoughts and what the Word of God says on these false teachings. So as Paul said in II Timothy: **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”**

“No Darkness At All”

By Bro. Dr. M. J. Seymour, Sr.

It is written: The Apostle John wrote, *“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”* (I Jn. 1:5-7)

It blesses the heart to know that we serve the God of the light and not the god of the darkness. There is something about being in the light that gives warmth and peace to the innermost heart. Knowing the blood of Jesus has cleansed even all the hidden dark crevasses of guilt and shame and replaced the darkness with the light of His presence gives an indescribable release of freedom and peace. It makes one want to dance barefoot upon the green pastures of His love and in the shining light of His grace. It makes one want to pause life and smell the sweetness of the tulips!

Please understand, a true believer having the birth of the new creature within is not just a figure of speech. There is a new

creation born out of the sacrificial blood of the Lamb and is awakened in the light of the Eternal, a new life made partaker of God's divine nature. One who is born of God lives in the light and by the light. It is not a choice or a decision. It is a natural existence for the new spirit creature. He lives, breathes, and exists in the Light because of Who he is, a child of God. The new creature is not comfortable with the darkness; he is like a fish out of the water. He is alive in the light of His righteousness and abhors the sins of the god of the darkness.

If one says he has fellowship with God, “saved, redeemed, born again, etc.,” and walks in the darkness of sin, the Word of God clearly states he is a liar and does not the truth. There are many pretenders in the world who have a false hope of salvation and eternal life. They have no fellowship with the God of the light. They love darkness because their hearts and deeds are evil. There is no light in them, and the blood of Jesus Christ has not cleansed them, and they abide in the darkness. They love the darkness because they are of the darkness; if they were of the Light they would live of the Light.

“Doth Job fear God for nought?”—Job 1:9.

C. H. Spurgeon

THIS was the wicked question of Satan concerning that upright man of old, but there are many in the present day concerning whom it might be asked with justice, for they love God after a fashion because He prospers them; but if things went ill with them, they would give up all their boasted faith in God. If they can clearly see that since the time of their supposed conversion the world has gone prosperously with them, then they will love God in their poor carnal way; but if they endure adversity, they rebel against the Lord. Their love is the love of the table, not of the host; a love to the cupboard, not to the master of the house. As for the true Christian, he expects to have his reward in the next life, and to endure hardness in this. The promise of the old covenant is adversity. Remember Christ's words—“Every branch in Me that beareth not fruit”—What? “He purgeth it, that it may bring forth fruit.” If you bring forth fruit, you will have to endure affliction. “Alas!” you say, “that is a terrible prospect.” But this affliction works out such precious results, that the Christian who is the subject of it must learn to rejoice in tribulations, because as his tribulations abound, so his consolations abound by Christ Jesus. Rest assured, if you are a child of God, you will be no stranger to the rod. Sooner or later every bar of gold must pass through the fire. Fear not, but rather rejoice that such fruitful times are in store for you, for in them you will be weaned from earth and made meet for heaven; you will be delivered from clinging to the present, and made to long for those eternal things which are so soon to be revealed to you. When you feel that as regards the present you do serve God for nought, you will then rejoice in the infinite reward of the future.



The Forum: "Becoming A Man?"

Question #1: When does a boy become a man, is this dependent on culture & local laws or is there a Biblical principle to determining the difference?

Bro. Curtis A. Pugh (*Missionary to Poteau, Oklahoma*): Legally, of course, a boy becomes a man according to the laws of the country in which he lives. This may be 18 or 21 years or whatever is according to statute. Today it is generally agreed that girls mature earlier than boys and that boys continue to change in personality, etc., until they are about 25 years of age. But few pay any attention to this in determining manhood. In the rural culture in which I was raised here in eastern Oklahoma, a boy was regarded as a man in some sense when he could do the work of a man. To be able to do a man's work – a full day's work – was a thing to be striven for and when achieved brought a real sense of accomplishment and praise from the adults in his family though it did not change his family relationships.

It is generally understood that Jewish men were expected to have gathered enough possessions including a house and wealth so as to be able to provide for a wife and children by the time he was about 30 years of age. By that time he was expected to have ended any apprenticeship, learned a trade, and not be dependent upon others for his living. So it was that both John the Baptist and the Lord Jesus Christ began their respective ministries when each was about thirty years of age according to the Scriptures. Most Jewish men were thus married by the time they were thirty years old. It seems that full manhood – independent living – was achieved by about 30 years of age.

Religiously, modern Jews become a man at 13 years of age: the time of their Bar Mitzvah. Then he is considered religiously responsible. But this has nothing to do with actual manhood. If manhood is tied to responsibility, when a young man takes upon himself the responsibilities of independent living apart from his parents and their financial support, with or without a wife, it seems to me that he is regarded as a man. Thus there is not set age for manhood and we would not deny that an individual who remains at home with parents well into early or even mid adulthood is also a man. So it seems several things are involved, but primarily it seems independence from parental financial support is key.

Bro. Nilo del Mundo (*Pastor & Missionary in Riyadh, Saudi Arabia*): 1 Corinthians 13:11 "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things".

In some cultures they have rights of passage. In our Filipino culture when a boy starts courting girls, assumes manly tasks, appears in manly clothes, makes manly decisions, he is treated as a man. Our laws make 21 as a legal age which makes a man legally bound by his signatures.

Question #2: When does a son leave his father's & mother's authority?

Bro. Pugh: It seems we have more light from the Scripture on this question: we cite, Ephesians 5:31 which says, "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." Here once again we have the principle of independence or independent living. When a young man leaves the home of his parents and lives independently of them, providing for his own living, it seems he is no longer under his parents' authority. It seems clear from 1 Timothy 3:4 where one of the qualifications of a pastor is this: "One that ruleth well his own house, having his children in subjection with all gravity." But a son (or a daughter) who leaves their parents' home and goes out on their own, as we say, is no longer a part of a pastor's "own house." Such a young person is no longer under his parents' authority for their authority extends only to their own home: not

to the home of neighbors or relatives. Even a son who has obviously reached his majority and remains in the "house" of his father must be subject to his parents: he lives in their home and must abide by their rules and decisions. Independent living seems to be the key here also.

Bro. del Mundo: In Filipino culture, when a son is able to provide for his own, and can move out of the house anytime, he is treated as an adult and can live independent of his parent's authority. In the Bible, marriage forces a son to be independent. "leave and cleave"

Question #3: Does a son ever have authority over his mother? What about his sisters or other women in his family other than his own wife and daughters?

Bro. Pugh: Obviously, if a man's mother, sisters or other female relatives are members of a congregation which he serves as pastor, he has some authority over them. Dictatorial pastors are unscriptural and wicked, but the pastor does have the responsibility of managing matters for the congregation. In that sense he is to be obeyed in spiritual and moral matters as one who watches for their souls according to Hebrews 13:17.

It would seem also that if a widowed mother, for instance, or a sister or other female relative in similar circumstances becomes a part of a man's home, they must abide under his headship. The term headship seems more in line with the situation than does authority for sometimes the idea of authority carries with it the idea of superiority. Headship, whether in a home or in a congregation has nothing to do with superiority or inferiority. Many a wife is superior in intellect, in spirituality, in skills, in common sense, etc. than her husband. The relationship can be likened to a sergeant in an army. He may have better skills and ideas and even be intellectually superior to the commanding officer under whom he serves. But the order is this: the generals are heads over the sergeants. Sergeants are to obey their superior officers: superiority being in position, not necessarily in mental acuity or other skills or abilities. It is a matter of order and responsibility. God holds the man responsible for the conduct of those living in his home whether his wife, natural or adopted children, mother, sister or other female relatives living, as we say, "under his roof."

Bro. del Mundo: When a son starts to care for his mother, when the mother starts to have lapses in judgment and is sickly, the son should begin to exercise authority over her. The sister and other women whom he feeds and is relying on his income gives him authority over them.

Labor In Love

"My name is Jason Shults. My wife Joy and I have been married since 2002 and we have three beautiful little girls: Canija (8), Cora (7) and Maya (4). My job is really a two-part job. As dean of Illinois Baptist College I handle much of the college's administration as well as teach 3 or 4 courses each semester. The position also includes being associate pastor of Beverly Manor Missionary Baptist Church."

How long have you been the Dean of Illinois Baptist College? How did you come to work there?

"My background in secular work is as a newspaper editor/reporter for about 12 years. I surrendered to the ministry while attending the Baptist Church of Brimfield, Illinois where I taught adult classes and preached occasionally. After surrendering to the ministry I had opportunity to fill the pulpit for two different churches which were without pastors while simultaneously working full time at the newspaper and attending Illinois Baptist College. That is part of why I am glad to work through the

college because I can testify firsthand to the blessings available there. After graduating, I pastored Windsor Baptist Church in Windsor, Illinois for about three years. I have been in the current position since April 2011."

What have been your greatest challenges being in college administration? What are some of the political hurdles or government regulations you've dealt with?

"Since we are strongly independent, the college hasn't sought accreditation through any governing body. However, we are approved by the State of Illinois to offer associate and bachelor degrees. We are also approved through the federal government to accept foreign students. That process is probably the most difficult challenge. There is a lot of paperwork involved with accepting a foreign student and maintaining the federal certification. Once a student is at the college we're also responsible for updating the government regularly on their progress so they remain "in-status" with their student Visa."

Do you have Summer school?

"We do not offer summer courses at this time. During the summer I help organize the church's vacation Bible school program, visit churches which support or may start to support the college, and am co-director of a week-long Bible camp for kids."

The college does have a few online classes available which can be taken during the summer months. Those classes consist of downloading notes, listening to audio lectures and completing assignments and tests."

What do you most look forward to in the new school year?

"In a word: teaching. The most rewarding part of the position is having an opportunity to teach the Lord's Word in detail and with passion. That passion seems to be lacking sometimes nowadays, especially when we are trying to learn the fine details of doctrine. The Bible contains history, geography, theology, narrative stories told well, poetry ranging from funeral songs to praise hymns along with imaginative parables and symbolic prophecy. I fear that we sometimes lose our passion for the living, powerful Word and present the Word as dry facts alone. When we read an emotional Psalm with the same passion as the laws of Leviticus, we've gone too far."

The Word is also there for uplifting our spirit, maintaining our joy and exciting our imaginations. Yes, the Bible is inspired ... but let's not forget it's also inspirational."

How have you been blessed through your work at the college?

"In some ways, the teaching of the Word makes you a student of the Word – and that has been a great blessing. Every good teacher will tell you that the process of teaching involves learning first. As I prepare studies I'm constantly learning and being blessed by God's Word."

How do you think God has used you to bless others?

"Let me answer the questions from a personal perspective first. In my years as a newspaper reporter and editor, my job included processing complex information and delivering it in an understandable way. I didn't know at the time that God was using that background to prepare me for the ministry of His Word. Yet I have found that those skills developed at my old secular job have been used as a tool to help others. Even in the most complex of doctrines, there is simplicity and beauty to be found and shown to others. One of the greatest blessings I've experienced is having someone come to me after class or a sermon and saying, "I

understood that!" I praise God that He reveals Himself to us like that.

From the perspective of Illinois Baptist College, God has used the college to bring people to church truth, to the Doctrines of Grace and most importantly to a saving knowledge of His Son Jesus Christ.

We can't know the background or heart of every student. That is especially true of international students who sometimes are hearing church truth or the Doctrines of Grace for the first time. It is not at all unusual for some students to struggle with those. And usually the professors know it's happening because we'll get a lot of questions in class that relate to a different class the student took earlier in the day or week.

But when those students who have never heard these doctrines (not all, but many) come to the truth, it is a blessing to us and to them. I had a student come to my office after an ecclesiology class. He was weeping and could only say, "I need to be baptized. I was never really baptized." It is seeing those moments that we know the college is a blessing. And then that blessing extends back to their native country when they return home prepared to teach and preach the truth."

Tell us more about the college, what kind of courses are offered, what kind of students are you looking for?

"Illinois Baptist College (it was called Illinois Missionary Baptist Institute at that time) was founded in 1964 through the authority of Beverly Manor Baptist Church in Washington, Illinois. We recognize there is no authority in Scriptures for a Bible College because there is no institution authorized to carry out the Great Commission except the Lord's New Testament churches. As you know the three parts of that commission are to: 1) make disciples, 2) baptize the disciples and 3) teach them to observe all things commanded by Jesus. It is that third portion of the commission that the college – under the leadership and direction of Beverly Manor Baptist Church – aims to fulfill."

Fulfilling the commission leads to a cycle of learning and teaching. It is that same cycle of preaching and teaching that Paul envisions in

2 Timothy 2:2 "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The college is not a money-making enterprise. In fact, we are losing money faster than we'd like to lately. The cost of tuition at Illinois Baptist College is \$30 per semester hour or \$25 if you're a member of a supporting church. As a result, a fulltime student can attend for approximately \$1,000 per year (\$500/semester) including the cost of tuition, fees and books. This is about 1/10th of the cost of other Bible colleges. No doubt most of our students would not be able to receive this education otherwise.

To accomplish that low tuition, the college is supported by churches throughout the country. Right now approximately 15 churches support the college with anything between \$40 - \$150 monthly. Beverly Manor Baptist Church provides approximately 65% of the college's financial needs, as well housing the college in the church's building and providing utilities. However, we need more financial help as costs have increased over the years."

"While the main focus of the college is to prepare men for the ministry,

we have a wide variety of students and are happy to teach them the Word. We do have some women who are pursuing a Biblical Studies degree. Our only restriction on women is that we won't enroll them in homiletics or pastoral theology.

We also have several folks who just want to know more about the Bible and enjoy class. Because of that, some church members choose to audit classes – an option where you can sit through lectures and receive notes like all other students, but you're not required to take tests or write papers because you're not taking the course for credit.

I'd also like to note that the college is not only for international students. Our curriculum is much the same as it always has been. I found it to be a wonderful tool to prepare for doing the Lord's work. There is a great value in having an opportunity to learn from six different pastors with about 180 years of combined experience. Wow! That makes us sound old. Oh, well. I'm the youngest so I don't mind."

"There's lots more I could say. If you're reading this and want to know more, perhaps you should ask for a catalog. Just send me an email at jshults@illinoisbaptistcollege.edu or a letter at Illinois Baptist College; 209 Vohland Street; Washington, IL 61571"

How do you attract foreign students?

"We don't really make a concerted effort to attract foreign students. It isn't a ministry we sought out, but God brought it to us. Many years ago, a man from Tanzania visited the college and asked to take classes. Of course we allowed him to! After graduating, he wanted his son to have the same education and the college's administration went through the process of getting approval for IBC's first international student.

From there, word-of-mouth has brought us several students. We are also listed on the government's register of approved schools which sometimes attracts a student."

What countries have some of your foreign students come from?

"Most of our foreign students are from Kenya and Tanzania. Both of those are English-speaking countries in East Africa. We've also have one student each from Sierra Leone, Uganda and Nigeria. In the past we've hosted students from Malawi and Haiti as well.

The goal is to prepare them for ministry in their home country. It is exciting to me to know the Lord is using our church's efforts with the college in order to spread the Gospel of Jesus Christ in places we'll never even know!"

Any advice for students?

"I say something like this to students at the beginning of each year:

First, I encourage you to be patient. Listen diligently. Consider the words of your instructors and then compare it with Scripture. Appeal to the Lord for guidance and understanding.

James 1:5 (KJV) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

You are NOT responsible to believe everything your instructor tells you. (Yes ... you may need to know the answer for a test, but we cannot grade your heart.) However, you are responsible to believe those things the Lord teaches you through the Scripture.

Second, the textbook for every class is the Bible. You cannot expect to learn the Bible without reading the Bible. Instructors are helpful. Textbooks are helpful. The Bible is essential. No matter how eloquent the instructor or well-written the textbook, there is simply no substitute for the effectiveness of God's Word in the hands of a sincere reader."

Advice for others considering going into education?

"Oh my, yes! I'll be challenged to limit it.

First, I think it is a calling. Actually, I believe the leading of the Holy Spirit is effective in the life of all God's Children, whether they are preachers, teachers, butchers, bakers or candlestick makers. (Do we still have candlestick makers? Is that an option?)

Secondly, the responsibility for learning is on the teacher as much as it is on the student. By that I mean how much the student learned reflects both the effort of the student and the skill of the instructor. A teacher must recognize that not every student learns the same way. Offer help when one falls behind. Challenge the ones that are ahead.

Third, love what you're doing. If you have no passion for the lesson and no interest in the student, you're going to do your job poorly.

Fourth, pray. Actually, make that first ... and last ... and as often in between as you can make the time.

Fifth, if you're teaching the Bible, remember what you're doing. The Word of God is a living, powerful, sharp sword that the Spirit uses to thrust into the deepest parts of your students. Don't get in its way by trying to be clever. Don't suppose that it's your job to breathe life into something that is already alive. Remember what it is. Love what it says. Proclaim it to the students' ears and pray that the Spirit will put it in their hearts."

"Your Gift and the Church" by Bro. Dr. Cecil A. Fayard



Romans 12:3-8

INTRO: Those who are saved, those who are washed by the blood of the Lamb, those who are the children of God by faith have a grace gift, a *charismaton*, a gift of grace.

Grace is God's unmerited favor toward us. God saved us without any regard as to our goodness or merit; that's grace. We sometimes define grace as God's Riches At Christ's expense. These riches are far beyond anything we could have ever hoped for and include regeneration, justification, sanctification, heaven, etc. Thank God for the gift of grace in salvation.

There is another gift of grace that I want us to consider; it is the spiritual gift given to every believer at salvation. This gift is a supernatural unction given to the believer so that he can accomplish what God has purposed for him to accomplish with his life.

Each believer has a primary spiritual gift, a gift given to you by grace. Spiritual gifts are not talents because a person can have talent and not be

saved. Spiritual gifts are given only to the saved.

The purpose of our spiritual gift is to serve one another and to glorify God in the *ekklesia* (Eph 3:21). The only way that we can serve one another and glorify God in the church is by presenting our bodies a living sacrifice to God (Rom 12:1-2). If we do not surrender to and serve God, we will not use our spiritual gift to serve others.

I. VSS 3-5, OUR ATTITUDE AND RELATIONSHIP TO OUR BRETHREN

A. Vs 3, This verse opens with the word "For." This word ties spiritual dedication to spiritual service. "When a person becomes a Christian, he enters into a new relationship with God and into a new relationship to God's people" (Phillips 190). God's purpose for the new convert is to follow the Lord in baptism and then to find his place of service in the body. All of us have a specific place, a place to serve, a place to exercise our spiritual gift. We do not all have the same gift, so we do not all have the same function (I Cor 12:14-18).

1. We are not to think too highly of ourselves.
 - a. We are not to overestimate our importance, nor or we to degrade ourselves to the point of false humility (I Cor 12:19-28).
 - b. Self has to be set aside if we are to be able to use our spiritual gifts as God intends.
 - c. You may see yourself as a spiritual giant, a scholar, a theologian; but if you do not surrender to God and set self aside, the church will not benefit from your gift like it could.
 - d. Some who think themselves to be superior to others become snobs. They put on airs and often become unteachable (Gal 6:3).
2. Christians are to think soberly: "to think with a sound mind."
 - a. Those who think soberly realize that without Christ we are nothing.
 - b. When we think soberly, we know that Christ is everything and that we are to serve Him in the church (Eph 3:21).
3. God has "dealt to every man the measure of faith."
 - a. This refers to your spiritual gift.
 - b. God has allotted to each believer a measure of faith.
 - c. God has given to you what you need to function in the local body. Think of it, you get the exact gift and all that you need to go with it to fulfill your role in the body so that all profit (I Cor 12:7).

B. Vs 4, We do not all have the same office, the same function in the body.

1. If all had the same function, the body would not function (I Cor 12:17-20).
2. It is important that we find our gift and function in it. To find our gift, we must present ourselves a living sacrifice. We are not to be conformed to this world, but transformed.

C. Vs 5, We are one body, the local church. Note that we are also "members one of another."

1. Here we have unity without uniformity.
2. The eyes have their function; the ears theirs, etc. John has his function, and you have yours. It is very important that folks find and function within their gift. If not, the body suffers.

II. VSS 6-8, OUR SPECIFIC GIFT AND ITS CHARACTERISTICS

A. Vs 6, "having then gifts differing according to the grace that is given to us." We can have diversity as well as unity. Our gifts differ in function and in the measure of faith God gives to each of us to carry out our gift.

B. Vs 6b- 8, Discovering your spiritual gift. Vs 6b, PROPHECY

a. Definition- proclaiming spiritual truth clearly, forth telling, preaching the Gospel to the lost as well as feeding the saved.

- b. Qualities- God given ability to be persuasive in speech, to bring to light things concealed or not understood. Ability to rightly divide the Word of Truth through diligent study (II Tim 2:15).
- c. Misuses- Becoming proud of eloquence and power to persuade. Being more dependent on speaking ability than on the Holy Spirit. Seeing people as groups rather than as individuals with personal needs.

2. Vs 7a, MINISTRY- serving

- a. Definition- Demonstrates love by meeting practical needs of others.
- b. Qualities- Ability to detect personal needs. Overlooks ~ersonal discomfort in order to meet the needs of others. A server must have:
 - 1.) Genuine affection for others.
 - 2.) Willingness to let others get the credit for service done.
- c. Misuses- Being so busy meeting others physical needs that spiritual needs are neglected in own life.

3. Vs 7b, TEACHING

- a. Definition- Systematically researching and presenting the truths of God's Word.
- b. Qualities- ability to share biblical principles with others in an interesting and practical way. A teacher must:
 - 1.) Be willing to apply lessons to his own life before passing it on to others.
 - 2.) Be orderly and systematic in his own study and teaching.
 - 3.) Check the facts for biblical accuracy.
- c. Misuses- Boasting of the knowledge he has acquired. Concentrating on details of information rather than communicating basic life principles. More concerned about research that response of students [boring, dull].

4. Vs 8a, EXHORTING

- a. Definition- Stimulating, encouraging, nurturing the faith of others.
- b. Qualities- Ability to urge others to straighten up, to change course. Ability to provide counseling that results in spiritual growth. Enabling folks to put biblical principles into everyday practice.
- c. Misuses- Boasting of personal results in counseling others. Becoming discouraged when counseled persons growth is slow. Motivating others for selfish reasons.

5. Vs 8b, GIVING

- a. Definition- Entrusting personal assets to the church (tithe and above) as well as giving to ministry needs of others above the tithe to the church.
- b. Qualities- Ability to organize personal business in order to gain assets. A love to give without being s,howy. Giving is without grudging.
- c. Misuses- Becoming proud of generosity in giving.

6. Vs 8c, RULING (administration, organization, leadership)

- a. Definition- Coordinating the activities of yourself and others for the attainment of common goals.
- b. Qualities- Being able to preside over daily operations, to lead, to stand before others. Has ability to visualize what needs to be done now and in the future. Ability to get others to visualize with him. A ruler must:
 - 1.) Be able to bless them that curse him (He runs the church, etc).
 - 2.) Do all he can to keep unity while leading
- c. Misuses- Being proud of power over others, using people to achieve personal goals, overlooking character faults in those who are useful to ruler in reaching goals.

7. Vs 8d, MERCY

- a. Definition- identifying with and comforting those who are upset or in distress.
- b. Qualities- Ability to feel empathy with miseries and misfortunes of others. The one with the gift of mercy must:
 - 1.) Share happiness with those who are happy.

2.) Enter into grief with those who are in sorrow.
c. Misuses- Being proud of ability to empathize. Resenting those who are not sensitive to personal needs of folks. Failure to be firm with people who stay in trouble because of being guided by emotions not logic.

CONCLUSION: All of the motivational gifts are needed in the church. Are you fully using your gift?

Historical Marker:
"The Character of a Ruler over Men: Just, Ruling in the Fear of God; Found with Christ"
by John Gill
(November 1697 – October 1771)



2 SAMUEL 23:3
He that ruleth over men must be just, ruling in the fear of God.

These words may be considered as a declaration of what ought to be in every one that bears the character of a Ruler over men. He ought to consider, that he is a ruler of men, and not of brutes that he should be just; just to men in protecting their persons and property, and in administering justice and judgment unto them; that he should act as in the sight of God, as having the fear of God before his eyes, and do those things which are agreeable to him. Or they may be considered as a prophecy of what would be: that that there should, in after times, arise a Ruler over men, that would be just and righteous, ruling in the fear of God. I say, it may be considered as a declaration, under divine inspiration, of what ought to be found in every one that beareth so high a character among men, as to be a ruler over them. I repeat it again, such an one should consider, that he is appointed a ruler of men, not of brutes; and therefore ought to treat his subjects as rational creatures, and rule over them in a humane, kind and gentle manner; and not as tyrannical princes and governors do.

The Lord, by the prophet Ezekiel, complains of some that go by the name of Shepherds in Israel (which not only intends ecclesiastical, but civil rulers), that they ruled with force and cruelty, though the people they ruled over were the flock of the Lord; concerning whom he says, Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God (Ezek. 34:31). Persons that rule over men in such a tyrannical manner, disgrace human nature, and degrade themselves from the character of men, to that of beasts and therefore such are compared in Scripture to them. The four monarchies, and the heads of them, in Daniel are said to be four beasts that arose out of the sea (Dan. 7:3). They are compared to those wild creatures that are the most fierce, cruel and savage: As a roaring lion and a raging bear, so is a wicked ruler over the poor people (Prov. 28:15).

One that, rules over men, ought to be just and righteous in the administrations of his civil government. David delivers this as a precept under divine inspiration, commanding and obliging such persons so to be: and he confirmed and established it by his own example, who was a just ruler over men. "He ruled over all Israel, and executed justice and judgment among them:" this is the testimony bore of him in 2 Samuel 8:15. There was nothing more desirable to him than that the same

administration should be continued in his successors, particularly in Solomon his immediate successor. Psalm 72, which was a psalm wrote for Solomon, begins thus, Give the King thy judgments, O God, and thy righteousness unto the King's son: that is, may he be directed, assisted and enabled to execute justice, judgment and righteousness among his subjects. This is requisite in every ruler of men whatever, wherever he is, or over whomsoever he is a ruler; for the king's throne is established by righteousness: that is the surest basis, the best security and strength of his throne and government.

A ruler of men ought also to rule in the fear of the Lord: and the rather as he is to consider that he is the Lord's vicegerent; that he stands in his room and stead; personates and represents Him; acts in his name; is accountable to him for what he does; and still more, as he, whom he represents, and under whom he acts, is able to set up and put down at his pleasure. Then may a ruler over men be said to rule in the fear of God, when he rules as under the eye of the omniscient God whom he represents and according to the law's of God: and when he is an encourager of every thing good and virtuous, and a discourager of every evil; a terror to evil doers, and a praise to them that do well; when he makes use of his power and authority, to promote and protect the interest, of God and of religion among his subjects; when he not only tolerates, but encourages, those that fear the Lord, to serve and worship Him according to his revealed will: then, may such a ruler, he, or she, be said to be a nursing father or a nursing mother to God's Israel.

But the words may be considered as a Prophecy of some certain person that should arise; to whom these characters altogether agree. A ruler over men should be righteous, ruling in the fear of God (the words will bear to be rendered, There shall be, &c.) and the rather, this may be supposed to be the sense, because the last words of David, of which these are a part, were spoken under a spirit of prophecy; and David might encourage and comfort himself with a view of this, as he did with a view of the everlasting covenant ordered in all things and sure (2 Sam. 23:5). Although my house be not so with God: though his family was not in such a condition and circumstances as he could wish for, yet this was what gave him relief and supported his spirits, that God had made with him an everlasting covenant; ordered in all things and sure. And well it might be a support unto him, and yield him relief and comfort in a view of the discouraging prospect he had of his family; when he was assured that there would be one arise, of his seed, that should be a Ruler over men, that would be righteous, and rule in the fear of the Lord; he could see, by the spirit of prophecy, that there would be a numerous race of kings spring from him, and few of them good: the greater part evil rulers; but yet there would be one, the King Messiah, who should rule over men just and righteous, and ruling in the fear of the Lord. To him I apprehend these words belong: and our business will be, to shew that these characters agree with him; or that there is that to be found in the true Messiah, our Lord Jesus Christ, which answers to them all.

This prophecy, which is here given forth concerning Christ, may be observed to agree with some others. Thus the prophet Isaiah speaks of the Messiah as the Prince of Peace; of whose government and the peace thereof, there shall be no end: who sitteth upon the throne of David to order and establish it in righteousness, to execute justice and judgment in the earth (Isa.9:6, 7). Jeremiah has a like prophecy, where he says, that the Lord would raise up unto David, a righteous branch; a branch that should spring from him; a son of his; one of his seed and offspring; one that should be just and righteous in the administering of judgment; and afterwards he adds, a King shall reign and prosper, and shall execute justice and judgment in the earth: in his days Judah shall be saved, and Israel shall dwell safely: and this is the same whereby he shall be called, The Lord our righteousness (Jer. 23:5, 6), or the righteous Lord. Zechariah speaks as clearly to this point as any; and says, for the comfort of Zion in her low estate, Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass (Zech. 9:9).

Now our work will be to shew how these characters agree with Christ,

and make it appear that there is that in him which answers to them, as

- I. He is a Ruler.
- II. A Ruler over men.
- III. A just and righteous one.
- IV. Ruling in the fear of God.

I. He is a Ruler. This, we find is a character which is given unto our Lord in Scripture prophecies; as in that famous and well known one, Micah 5:2. But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be a Ruler in Israel; whose goings forth have been of old, from everlasting. And by ruler, is not meant an inferior magistrate: but the chief and principal one the supreme Ruler of the tribe of Judah. It is said of Judah that he prevailed above his brethren, and for this reason, of him came the chief Ruler (1 Chron.5:2). This is no other than the Messiah the King, that should rule in righteousness; and who is different from all other kings, and his kingdom different from all other kingdoms, as to its nature, quality and extent. His kingdom ruleth over all. As he is a divine person, the Creator of all things; the government of the whole world, of right, belongs to him. The kingdoms of nature and providence are his, and he is the Governor among the nations.

But this title of Ruler, King, or head, which is frequently given to our Lord, respects him in his mediatorial office and is that branch of it which may be properly styled, his kingly office: for let it be observed, that he was set up, as such from everlasting. From everlasting he was King and Head of his church and people. I was (says Wisdom) set up from everlasting (Prov. 8:23): that is, as Mediator, or with respect to his office-capacity, and particularly in this part and branch of it, his Kingly office: agreeable to what God says, I have set my King upon my holy hill of Zion (Ps. 2:6): that is, "I have anointed him," as in the original text: and that, from everlasting. God has given him to be head over all things to the church (Eph. 1:22): He has appointed him King. These are our Lord's words, I appoint unto you a kingdom, as my Father hath appointed unto me (Luke 22:29). Agreeable to those purposes, counsels, and designs of God, that his Son, the second person in the glorious Trinity, should be King, should be Ruler over men, particularly over his church and people; He was promised and spoken of from the beginning of the world, throughout the whole Old Testament dispensation as such. - Thus he was spoken of by the prophet, A Sceptre shall arise out of Judah; that is, a sceptre bearer: a sceptre being a token of regal dignity. David in the Book of Psalms speaks of him as a king, again and again. We have a remarkable prophecy of him as king in the forty-fifth Psalm, where it is said his tongue was as the pen of a ready writer to speak of the things he had made touching the King: and by what follows, it plainly appears he means the King Messiah, our Lord Jesus Christ; as, that he is fairer than the children of men: riding forth in his majesty and glory: and whose arrows are said to be sharp in the heart of his enemies. Isaiah, and all the prophets after him, spake of Messiah, as a King; a Ruler of men. Especially does Isaiah, in that glorious vision he had of him, and when he had such an apprehension of himself, as a poor, vile, unclean creature; the reason of which was, because his eyes had seen the King, the Lord of hosts, of armies in heaven and earth: when he saw him upon a throne, high and lifted up, and his train filled the temple, and the seraphim covered their faces with their wings, and cried one unto another and said, holy holy, holy, is the Lord of hosts, the whole earth is full of his glory (Isa. 6:1, 2, 3).

So, many other of the prophets spake of him as a King, especially Zechariah, in the place I have before referred to (Zech. 9:9). Daniel calls him, the Messiah, the Prince (Dan. 9:25); that is, the King Messiah. He came into the world as such, he was born such. The wise men inquired after him saying, where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him (Matthew 2:2). They might, perhaps, have no other notion of him, than as a temporal King; but he was more than that. Indeed he was not a temporal one at all; his kingdom was not of this world, but of another kind and nature. His kingdom came not with observation, so that it gave the Jews a disgust against him; because they expected a temporal prince, and no

other. Indeed his spiritual kingdom did not appear very conspicuous at that time. Very few that were converted under the ministry of Christ, his forerunner, or the apostles: and few that entered into the kingdom of heaven, (the gospel-dispensation), that embraced the doctrines of the gospel, and submitted to the ordinances thereof, had a clear view of him as a King, in a spiritual sense. But after his sufferings and death, resurrection and ascension to heaven, he was declared to be both Lord and Christ. Then it appeared more plainly, that he was King and Ruler over men. God the father highly exalted him; then he placed him upon the same throne with himself; crowned him with glory and honour; set him at his right hand until he should make his enemies his footstool, or they should become subject to him in one way or another.

In consequence of his being thus exalted as King, He sent forth the rod of his strength out of Zion, the everlasting gospel, the power of God unto salvation: that word that comes out of Zion, and out of Jerusalem. He sent forth this, and sent forth his apostles to preach it: and as King of saints, and Head over all things to the church, gave them gifts in an extraordinary manner, by which they went and preached the Gospel every where; He going along with them, and diffusing the savor of his knowledge in every place to great advantage. He rode forth upon the white horse of the gospel, conquering and to conquer. These were the weapons of their warfare which were not carnal but spiritual, and mighty through God for the reducing of souls to the obedience of Christ; which they were enabled through divine grace to do everywhere; so that wherever they came, there were multitudes ready to say, the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us. The hearts of men were opened by the powerful and efficacious grace of God. The everlasting doors were made to stand open at the voice of this King of Kings; and the King of Glory entered in, and took up his residence in their hearts; set up his throne there; dwelt by faith there, as a King in his palace. They became subject unto him, willing to serve him, and willing to be saved by him. This has been more or less the case in the Gentile world: and will be more manifest in the latter day, when Christ will take to himself his great power and reign; and the kingdoms of this world will become the kingdoms of our Lord, and of his Christ; when he will reign before his ancients in Jerusalem gloriously. Thus he appears to have a just title to this character of a Ruler. Let us consider further, more particularly,

II. His being a Ruler over men. Christ is indeed a Ruler over angels; and he has a right to rule them, as he is the Creator of them: for all things were made by him, whether visible or invisible. As he created them, he has a right to govern them: and he is, as Mediator, appointed to be head over principalities and powers, angels as well as men; all are subject unto him. Angels, and authorities, and powers being made subject unto him (1 Pet. 3:22). The angels wait upon him to receive his orders; ready to obey his commands, whatsoever he enjoins them. They are ministering spirits, sent forth to minister to them who are the heirs of salvation.

But here he is said to be a Ruler over men. He is a Ruler over the greatest of men: yea, one of his titles is, King of Kings, and Lord of Lords (Rev. 19:16), and upon his vestment and his thigh it is written. He is the Prince of the kings of the earth. All are subject to his dominion and government. By him kings reign and princes decree justice: and they are all accountable to him. He can, at his pleasure, set them up, and put them down; and they must all stand before him another day, to give an account of their administration of civil government. He is a Ruler over men, over the greatest of men. He is made higher, by his divine Father, than the kings of the earth.

He is a Ruler over the worst of men: over wicked men, who say, we will not have this man to reign over us: yet, whether they will or not, he is a Ruler over them. Though they refuse subjection to him, he will let them know he has power and authority over them, by punishing them for their rebellion. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me (Luke 19:27). Such who are unwilling to yield subjection to his government, he will rule them with a rod of iron, and dash them in pieces as a potter's vessel.

Whether they will or no, some way or other, they shall be subject unto him; for he has sworn in righteousness, the word is gone out of his mouth, that to him every knee should bow, and every tongue should confess to God (Rom. 14:11).

But in a particular sense, he is a Ruler over the best of men; over good men; over holy men; over the children and people of God, which are sometimes in Scripture, signified by Zion. The church is signified thereby in the Old, and in the New Testament. In the New Testament it is represented as the privilege of the people of God, that they are come to Mount Zion; which is explained of the general assembly and church of the first born, whose names are written in heaven (Heb. 12:23). Called by the name of Zion; because Zion was the object of divine love-- because it was the object of his choice. He has chosen Zion for his habitation. An high, conspicuous, firm, and stable mountain: the holy hill; a representation of holy and good men. Now God has set his Son over this holy hill of Zion, or over his church and people, whom he has loved, chosen, redeemed, and sanctified. Good men are sometimes called Israel, as in Micah 5:2. Yet out of thee shall he come forth unto me, that is to be Ruler in Israel. Not Israel in a literal sense for the greater part of them, the Jews, would not have him to reign over them; nor merely the spiritual part of them, the lost sheep of the house of Israel: but the whole Israel of God, Jews and Gentiles. Every one of these will say as Nathaniel did, Rabbi, thou art the son of God, thou art the King of Israel (John 1:49). Of good men Christ is the Ruler. They are called saints, and hence his title runs, King of saints: just and true are thy ways, thou King of saints (Rev. 15:3). Saints, such who are sanctified and set apart by God the father, separated to holiness and happiness. Such whom Christ has sanctified by his blood, making atonement and expiation for their sins; wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12). Such to whom Christ is made sanctification as well as redemption and righteousness; and such who are sanctified by his Spirit and in his name, have a principle of grace and holiness wrought in them; in virtue of which, they live holy lives and conversations. Christ is King of them.

And these are sometimes represented as a kingdom of priests, or made kings and priests unto God for what is said by the Assyrian in a boasting manner, Are not my princes altogether kings? (Isa. 10:8). Christ may say of his subjects, that they are princes, and these princes are altogether kings; and these are not only whom he rules over, but they reign with him. They shall reign with him on earth, and shall reign with him for ever and ever.

Now these persons whom Christ rules over, are not subject to him, naturally; no, they are rebels, as others. They disapprove of him as a king; reject his government; are unwilling to submit to his institutions and ordinances; and enemies in their minds by wicked works; yea, they possess enmity itself against God. Their language is like that of the carnal Jews, We will not have this man to reign over us (Luke 19:14). They do not care to be subject to his ordinances and appointments; but say, "let its cast away these cords from us, and break these bands asunder." In conversion, the Lord strikes his arrows into their hearts, whereby these enemies fall under him, and submit unto him. He cuts them to the heart by his Spirit, in the power of his grace, under the administration of the gospel: then they cry out, Lord, what wilt thou have me to do? They are willing then, to do, and be any thing. They are made willing in the day of his power to be saved by him in his own way; to submit to his righteousness; to receive him as their King, and be subject to his ordinances. Then their language is, other Lords beside thee (Satan and the world), have had dominion over us, but by thee only will we make mention of thy name (Isa. 26:13): that is, thou only shalt be our King, and we will serve and obey thee, and thee only. Thus their hearts being opened by his power and grace, he enters in, takes his throne, and sets up his grace as a governing principle, which reigns in them, through righteousness, to eternal life. He now, as a king, exercises his authority over them by enacting laws, which they yield ready obedience to; and by writing these laws upon their hearts, in which he acts a different part from all other rulers whatsoever. When they make laws and publish

them, they are written. fixed in different places, or printed in books, that persons may read them; but this Ruler of men, writes his laws in the hearts of his people. I will put my law in their inward parts, and write it in their hearts (Jer. 31:33): and more than this, he puts his Spirit into them, in order to enable them to walk in his statutes, and do them. He subdues the enemies of his people over whom he rules. This was the view the Israelites had in desiring a king, that he might go in and out before them, and fight their battles for them. Christ is such a king. He fights the battles of his people. He subdues their enemies. He has finished transgression, and made an end of sin; has overcome the world; destroyed him that had the power of death, that is the Devil; has abolished death itself, the last enemy, and makes his people more than conquerors through him.

He, as a Ruler, protects them from all their enemies. In his days Israel shall be saved, and Judah shall dwell safely, for he employs all his power on their behalf. He is able to keep, and save them and none shall pluck them out of his hands.

As a Ruler and King, he provides for them every thing they want. It is very usual to denominate kings, shepherds, who feed their flocks. Christ is such an one, that stands and feeds in the strength of the Lord, and in the majesty of his God. He feeds his people like a shepherd, leads them into green pastures, and beside the still waters. He has all fulness in his hands for the supply of their wants; and therefore they want no good thing. As he is a Ruler of men, and exercises his authority in the manner he does, it is most happy for them. It is not only an instance of divine love and favour that Christ, as man and mediator, should be head over all things to the church, and have all fulness of grace in him for the supply of their wants; but it is an instance his love and affection to his church and people, to appoint such a Ruler over them, who is every way qualified for such an office, being so wise, so good, so kind and tender, and so powerful. It is a remark of the queen of Sheba, concerning Solomon, that the Lord had a love to his people, and therefore appointed him to be king over them: so God the Father has a love to his church and people, and therefore appointed Christ to be the Ruler over them. It is an act of his free favor and good will towards them.

This rule and government is what is delegated to him, by his divine Father, of a spiritual nature; and, as we before said, is a government for which he is every way qualified.

III. This Ruler over men, is just or righteous: which respects not his essential righteousness as God, who is righteous in all his ways and works. Nor does it regard the course of his life as man: as such he was holy, harmless, undefiled, separate from sinners. Nor does it respect his being the author of righteousness, working out a righteousness for his people. Nor his mediatorial office at large, which he performed with so much integrity that he justly merited the character of God's righteous servant; but it respects him as a King. His sceptre is a sceptre of righteousness. His ways are just and true as King of saints. Righteousness is the girdle of his loins, and faithfulness is the girdle of his reins, in all the administrations of his kingly office; thus he answers to his type, Melchisedec, whose name signifies the king of righteousness; as well as also king of Salem, which is king of peace.

IV. He also rules in the fear of God. As man, the grace of fear was in him; as mediator, the spirit of fear was upon him. Not only the spirit of wisdom, knowledge, and counsel, but of the fear of the Lord; which respects his administration of the kingly office. He always did what pleased the Father. What he did flowed from affection for him; so that he might be said, in the highest sense, to serve the Lord with reverence and with godly fear.

But there is another sense in which these words may be taken. They may be rendered, ruling in the fear of God. Not only ruling such persons that have the fear of God upon their hearts, and before their eyes; but ruling, appointing and ordering the worship of God; having it at his command, and wholly under his direction.

The fear of God, sometimes signifies the whole worship of God, internal

and external; because this, when rightly performed, is done in the fear of God: serve the Lord with fear and rejoice before him with trembling (Ps. 2:11). Now our Lord Jesus Christ, as king of saints, has this fear, this worship of God, wholly at his command, altogether under his authority; and by his direction every gospel ordinance is administered. Thus in Matthew 28:18 he says, all power is given to me in heaven and in earth: all power and authority as Mediator. In consequence of which he appoints and commissions his disciples to preach the gospel; for it follows, therefore, (because I have all power given to me in heaven and earth) go ye, and teach all nations. Go and preach my gospel every where, baptizing them that are taught (for that is the meaning of it) in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

Christ, as king of the church, has power and authority over the fear and worship of God, under the gospel dispensation. Indeed the very law itself is in the hands of Christ, as King of saints and of the church; and there it is as a rule of walk and conversation to his people; so that they are not without law to God, but under the law to Christ (1 Cor. 9:21).

Now there are various duties incumbent upon us with respect to Christ as a Ruler of men, of the church and people of God. We ought to own him as King of saints: to say of him, the Lord is our King, the Lord is our Judge, the Lord is our Lawgiver, and he will save us: my Lord and my God. And not only own and acknowledge him to be King, but to be subject to him; for to acknowledge this in words is not enough. "Not every one that says, Lord, Lord, shall enter into the kingdom, but he that does the will of my Father which is in heaven:" (Matthew 7:21). Which is the rather to be attended unto because his commands are not grievous: his yoke is easy, and his burden is light (Matthew 11:30). You regard him as a priest, and expect the pardon of your sins through his blood. He is, indeed, an interceding High Priest (of good things for you at the throne of God): and should you not regard him as your King? What! think to receive all benefit from him as a priest, and not serve him as a King! Your receiving him as a Priest lays you under the highest obligations to serve him as a King. It is your duty also to rejoice in your King; let the children of Zion rejoice in their King. They have reason so to do: he is so wise, so good, so just, so able to subdue their enemies, and provide all good things for them. O what matter of joy is this, that Zion's King reigneth! You should do all you can for the enlargement of his kingdom: pray for the prosperity of it, and its coming in greater glory. Say, thy kingdom come: and, as he is pleased to say, behold I come quickly, you should reverberate, and say, even so, come, Lord Jesus.

"The LORD's Eighty-Two Men"

by Bro. Curtis A. Pugh



Probably everyone knows that the Lord Jesus called and ordained twelve men as His apostles. Matthew 3:14-15 says, **"And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils."** They were ordained (set apart or separated) for the first purpose of being with Him. He taught them by word and by example. They were learners or disciples. In the common Romanian Bible, the translator used the word for "apprentice." John 6:70 records that, **"Jesus answered them, Have not I chosen you twelve, and one of you is a**

devil?" So then, the Lord knew full well that one whom He had chosen was a lost man and would betray Him. Nevertheless, the Lord had twelve disciples who were with Him and to whom He gave power to work miracles.

Luke 10:1 tells us, **"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."** He gave them power to work miracles as well. When they returned from one such mission trip they were rejoicing over the power they had enjoyed. The Lord Jesus said to them, **"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven,"** (Luke 10:20). So, the Lord had a total of eighty two "ordained" or "appointed" disciples whom He empowered to work miracles.

These last (the seventy) were sent out as kind of "mini-forerunners" although they are not called that – the distinction of forerunner being given to John the Baptist. The thing we need to see is that all that the Lord did was open and well known. His visits to various places were advertised ahead of His arrival. When Paul appeared before Festus and Agrippa he spoke of Christ and His sufferings and said, **"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner,"** (Acts 26:26). If this thing was not done in a corner, it was done out in the open. We may safely conclude that from the least to the greatest, poor and rich, country folk and city dwellers, common people and nobility – all in Israel knew of the Lord Jesus Christ and His forerunner, John the Baptist as well. They all knew about baptism, too, for while John himself baptized, the Lord Jesus did through His disciples.

Besides these eighty two men, there were certain women which followed the Lord and His twelve disciples. When the Lord was hanging on the tree were are told, **"There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem,"** (Mark 15:40-41). So besides the eighty two men the Lord had "many" women who followed Him. Luke, in 8:3 of his gospel mentions others, evidently wealthy women, **"...Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance."** In addition to these, there were most certainly others, three of whom were Lazarus and his sisters Mary and Martha who lived very near to Jerusalem.

What is the point of all this information? Several things can be gathered from these facts. Subtracting Judas from the twelve, we can identify eighty one men who were probably among the one hundred and twenty who were gathered in Jerusalem when the church there had its first business meeting in Acts chapter one. Since the qualification for Judas' replacement had to be a man that had **"...companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us..."** (Acts 1:21-22) we will not be far wrong if we conclude that **"Joseph called Barsabas, who was surnamed Justus, and**

Matthias” were probably among the seventy ordained by the Lord Himself, (Acts 1:23).

This also affords insight as to just who was scattered from the Jerusalem congregation. In Acts 8:1 we read: **“And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.”** There is evidence that the “all” in this instance does not mean all without exception, but rather, all without distinction. That is, all sorts of people who were members of the Jerusalem congregation were scattered – except the apostles! Loose Baptists and others try to say that this “all” requires us to believe that men without ordination preached, baptized and organized churches in various places since the twelve remained in Jerusalem. But if the sixty nine men (seventy minus Matthias who replaced Judas and was numbered with the apostles) were scattered abroad, there were plenty of men among those who were scattered - men trained and ordained by the Lord Jesus Himself.

The evidence that not all “ordinary” believers were included in the “all” that were scattered is seen in the verse that follows the last quote. Acts 8:2 says, **“And devout men carried Stephen to his burial, and made great lamentation over him.”** If all the Jerusalem church (all without exception) except the apostles were scattered, who were the “devout men” who carried Stephen's body to be buried? There must have been some men left in the Jerusalem church! Besides this there was a man named Philip who, it seems was left in Jerusalem.

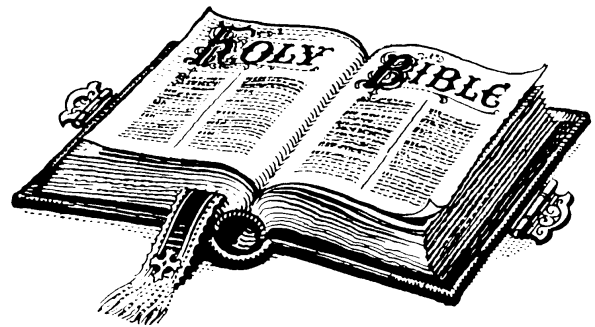
And what shall we do with Philip? He “went down” which always means leaving Jerusalem which was higher in elevation. In Acts 8:5-7 it is written: **“Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.”** We do not discount the previous ministry of the Lord Jesus in that place when He dealt with the woman at the well and others in John chapter four. But does this account of Philip's ministry not sound exactly like the ministry given to the seventy by the Lord Himself? They were given power to heal and Philip had that power. And if this is the case, then Philip was a Christ-ordained man who was also a member of the Lord's church in Jerusalem.

In Acts chapter six, when deacons (servants) were needed in the Jerusalem church, we read that the twelve said, **“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business,”** (Acts 6:3). The Jerusalem church had enjoyed great growth with an influx of new people – new members. Who among them would be well known as honest men and who among them would be known to be full of both the Holy Ghost and wisdom more than those sixty nine men who had been ordained by the Lord? Many of these may have by this time returned to Jerusalem – indeed some of them may never have left that city. We think it likely that of the seven deacons most or

perhaps all of them may have been of this number of men ordained by the Lord.

Later in Acts chapter eight Philip was sent down to meet the Ethiopian eunuch and to baptize him. These facts may answer the questions and objections of some. We think Philip met the qualifications required to administer valid baptism. We have no reason to think otherwise! We think he was probably numbered among the seventy of the Lord's ordained and specially empowered disciples. It is a true statement that of all the people in the New Testament that baptized with a valid baptism about whom we know, each one was (1) a man, (2) a baptized man, (3) an ordained man, (4) and in good standing with a previously existing church. Those are the four requirements for a man to serve as an administrator of valid baptism. We understand, of course, that the congregation has the authority in baptism, but the actual baptism is done by one called by the Spirit and separated for the work of the ministry by the man's church. This is the pattern set for us in Acts 13:1-4 and nowhere abrogated in Scripture.

These are all conclusions in harmony with what we know of the Scriptures, the method of the Lord Jesus in His work, and the ways by which the Spirit works in the Lord's congregations. We know of no valid objections to these things. Let us rejoice that the Lord works – and that He works through His servants – unworthy though they be.



“Don't Call Me REVEREND!”

by E. G. Cook
(Birmingham, Alabama)

If a person insists on being true to the Scriptures in our day he can expect opposition and persecution on every hand. Old Satan who is the god of this world has set his standards for even Baptist preachers to conform to. And they must conform to those standards or else be ready to suffer the consequences. Our dear Lord has set up His standards for just about everything that pertains to the Christian's life and action. But the old devil has his substitutes for everyone of them. And many of his substitutes seem to be so reasonable they actually sound logical. He is even capable of lulling us into a state of spiritual stupor to the extent we may promote his substitutes and still think we are in the strait and narrow way.

But when we fail to walk in accordance with the standards set forth in the Scriptures we are in open rebellion against God. In I Samuel 15, God told Saul to utterly destroy the Amalekites along with all their possession, but Saul and his men thought it would be better for them to keep the choicest sheep and oxen to sacrifice to the Lord. Certainly that sounds logical. So this they did, but in verse 23, God called it rebellion.

Any time we do something in a way different from the way the Scriptures say do it we are rebelling against God. And Deuteronomy 31:24-27 tells us that God's Word is a witness against those who rebel against Him. Saul learned to his sorrow that doing a thing a different way from what God said do it is rebellion. That is true regardless of how convenient or how logical our way seems to be.

With that in mind let us see what title God's Word gives to His preachers. A God-called Baptist preacher should be an example for others to follow. His life and actions should be in accord with the Scripture. His title should be one that is Scriptural. And anyone who desires to do so can easily find what title is Scriptural for a preacher to wear. In Acts 14:23 we read, "And when they had ordained them elders in every church," and in Titus 1:5 Paul tells Titus to ordain elders in every city in Crete. We can safely assume that churches had been organized in every city on the island of Crete. Now Paul tells Titus to ordain elders in each of these cities.

We find bishops in the New Testament churches, but I do not know of any instance where a bishop was ordained. It would appear that when an elder was called by a church as her pastor he was called a bishop in order to distinguish him from other elders who might be in that church. But the only examples that I can find in the Bible concerning the ordaining of Baptist preachers (that was the only kind of preachers in that day) is that of elders. I have heard the title of elder objected to because that title is worn by Hardshells. But I have never heard the title of reverend objected to because it is worn by Holy Rollers.

In Isaiah 14:13-14 we find Lucifer all puffed up with pride as he tells us of the wonderful things he was going to do. And the climax of them all was "I will be like the Most High." As a result of this he became just the opposite of the Most High. Still he has never stopped trying to be like the Most High in all outward appearances. Only one time in all the Bible do we find the title reverend. In Psalm 111:9 we find it applied to God Himself. Old Satan cannot wear God's title himself, but if he can get some of the Lord's own preachers to wear it, he feels he has been a success after all. I most certainly do not mean to say that Baptist preachers who wear the title of reverend are intentionally trying to "be like the Most High." But if I were to assume that title for myself, I fully believe that is the way God would consider it.

So far as I am able to learn, the title reverend was never used in connection with a mere man for at least fourteen hundred years after all those elders were ordained in New Testament times. The word reverend in Psalm 111:9 comes from the Hebrew word YARE. This word is used more than 300 times in the Scriptures, but only one time is it translated reverend. Other meanings of this word YARE are "dreadful, feared, terrible." The title terrible would seem to fit some preachers I know better than reverend.

According to the Oxford Universal Dictionary the title of reverend was first applied to persons of age and character in 1449. In 1485 the deans in the Catholic Church were given the title of "Very Reverend" and the bishops were called "Right Reverend." God's title was "Reverend," so in order for the deans and the bishops to be more highly honored than God, they used "Very Reverend" for the deans and "Right Reverend" for the bishops. It would seem that by this time man would have been satisfied just to leave God that far behind. But it seems there is no limit to man's carnal desires, not only to be like the most High, but to go beyond Him.

So in 1642 the Arch-Bishops began to be called "Most Right Reverend." Just how much more reverend can you be than that? Three years later in 1645 just exactly two hundred years before the Southern Baptist Convention was born, the title of reverend was applied to the clergy as a whole. The Catholic Church had already taken over the matter of saving people. They just dash a little water on a person's head, and there you have it. That is so much more comfortable than hanging on a tree for six hours by means of nails driven through the hands and feet. Then they had already taken over the matter of forgiving sins. If you have the money, I understand you can have the sins you have already committed

forgiven, and even the ones you plan to commit next weekend. Surely they have the most convenient religion in all the world. Now that they had taken over God's function in the matter of saving people and forgiving their sins, it was a little thing for them to take over His title. All this will culminate in the man of sin in II Thessalonians 2:34. But if you notice in Revelation 19:20 our Lord does not even go to the trouble of killing that old rascal. He just casts him into the lake of fire alive.

There are two undeniable and indisputable facts found in the New Testament concerning the title for a preacher. One is that the title of elder is Scriptural. The other is that somebody has substituted another title for the one God gave to His preachers. So it seems to me that if Baptist preachers would investigate the origin of their title, they would prefer the one given to them in God's Word rather than one given to them by the Catholic Church. If Baptists would discard all the junk the Catholic Church has sold them through the centuries, they would find they had a lot more room for Bible truth.

"Christian Youth Training"
by Bro. Todd Bryant



"Train up a child in the way he should go, and when he is old he will not depart from it" - Proverbs 22:6

My mother has often told me that the most difficult job in the world is raising a child. She was right. There are so many factors to consider in every decision that we make with children. Simply put, our decisions we make every day with our kids mold their future. Raising a child is not only difficult; it's a serious undertaking – much more serious than most new parents comprehend. The old saying rings true, "Any fool can make a baby but it takes a man to be a real father." The same can be said of a mother.

Let it be stated plainly, God intended on children having a mother and a father. Children shouldn't have to be raised by single parents. This often cannot be avoided by an innocent spouse because of the actions of the other parent. However, this was not God's original design. God designed children to be raised in the "training and admonition of the Lord" (Ephesians 6:4) by both parents. It takes a combined effort of mothers and fathers to properly raise a child.

Proper training must always begin in the home. Too often these days, we rely on the school system to handle most of the training for our children. These are the same schools that kicked God out decades ago. These are the same schools that won't allow public prayer anymore. These are the same schools that have sent kids to detention for continuing to tote a Bible with them along with their other textbooks. Is this "the way [our children] should go"? Of course not. I'm not at all suggesting that we are required to home school or even send our children to Christian schools. Many have done so with great success. But, the Bible doesn't require such. At some point, our children will be sent out into the

world and this oftentimes begins with public school. However, we must train them first at home so they are prepared to handle everything they will be exposed to.

Spiritual training must begin at the home as well. I'm surely not suggesting that churches don't play a role in the proper spiritual upbringing of children. Many churches have forgotten their youth and tossed them aside. This should never be! We, as churches, should train our children up in the proper way to approach God; in the proper doctrine; in the proper practice! Churches need to wrap their hands around the youth and teach them the ways of the Lord. That having been said, this doesn't relieve the parents of their duty. Homes should be a place of spiritual edification. Fathers and mothers should set Biblical examples for their children. The Word of God should ever be talked about in the home. The examples of prayer and thanksgiving should often be witnessed by the children.

Children of God, let us be mindful of our duty concerning the youth. The present generation seems to be falling away at a much faster rate than the previous generation. The fault lies with that previous generation and the one before it. Let us take this, our duty, seriously and reach out to the younger folks with the truth. Let us pray that we will be the proper Christ-like examples.

Morning Devotion: Romans 16:17

by Bro. Stephen McCool Sr.

Romans 16:17 *"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."*

It has been a great concern of mine for some time, that there are those who will purposely cause division amongst the Lord's people. Not only will they join a church and cause problems there but they will, in many cases cause discourse with those of other different churches. Spreading lies and half truths along the way. All for the purpose of disrupting the service, fellowship, and worship of others.

Now I am not speaking of anyone in specific here but only generalizing what I have witnessed for some time in the Lord's churches.

It never ceases to amaze me at how some will come and claim to believe the truth of God's Word but once they actually hear the truth they try with all their might and deception to refute and destroy that truth with false doctrine. In many cases I have seen where those believers of false doctrine have prevailed and have wooed God's people to follow after false doctrine. Leaving behind the truth for a feel good message of falsehoods.

In many places in the New Testament we read where Paul and others wrote warnings of these false teachers. Not only in our text verse but also in Acts the first churches were warned of those who were teaching false doctrine even then. The churches at Rome, Corinth, Galatia, Ephesus, Thessalonica, and even some of the young preachers such as Timothy were all warned of

false teachers causing problems amongst the saints.

From the beginning of the church even our Lord warned of false teachers and warned of discourse among the brethren. He told us in Matthew chapter 7:20 "Wherefore by their fruits ye shall know them." They can be so deceptive at times that even the most faithful may not recognize them right away.

In I Timothy 4:6 Paul taught the young preacher Timothy that good minister will remind the brethren of these false doctrines and false teachers. As ministers of the Lord it is not only our jobs to preach the Gospel, but it is also our jobs the feed the Lord's sheep. By making disciples of them so that when the false teachers and false witnesses come they will know who they are dealing with and "mark them which cause divisions and offences contrary to the doctrines which ye have learned."

"Proclamation of the Living Trust of FREEDOM"

by Bro. Dr. M. J. Seymour, Sr.

Let him that hath an ear and a conscience hear and find responsibility in the dauntless echoes out of ages of antiquity that find common ground in glorious harmonious chants in the demand for primordial freedom. To every generation there is bequeathed this living trust to secure freedom for the masses from the boorish tyranny of the self-inflicted ones of distorted illuminations from the Prince of Darkness and Master of Deceptions. Holy Freedom is ever at risk and the security of it is forever entrusted to the living saints, who must ever keep a vigilant watch.

Hear the beat of the drums, the encouragement of the bagpipes, the charge of the bugles, and the final trumpet taps of the fallen. Hear the alarms for freedom, the cries in the midst of the battles, the tears in the silence of the battles, and the silence in the homes of the brave. Hear the proclamation of the living trust of freedom echo of our forefathers who deemed it a treasure beyond measure, worthy to be a fit inheritance for their children, their children's children and their perpetual posterity.

Listen and you shall hear the heroes of forgotten ages lift up their voices in unison to give the Proclamation of the living trust of FREEDOM. "May God grant that ye who still walk and live upon the earth be trusted to protect and secure this fragile God gifted FREEDOM which is a sacrificially earned privilege. May you come to understand the treasure beyond measure to which you are entrusted. As we have learned, if you will not have freedom you will surely have death. God give us freedom!

*“Short Devotion:
Hebrews 12:11”
by Bro. Jeff Short*



“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”
~ Hebrews 12:11

Our verse begins with a truth so obvious and universal that no serious objection to it could come from any quarter—“Now no chastening for the present seemeth to be joyous, but grievous.” Who could honestly object? Who has not experienced chastisement of one form or another? Who could not render credible testimony to the grievous nature of chastisement? No one rightly enjoys the chastisement itself whether it is lovingly or hatefully administered, though the latter does add to its grievousness.

A reasonable question would be: Why state a truth so obvious to any reader? One reason we find is the contrast made in the passage. Here the chastening from God is set apart from all other chastisements. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Hebrews 12:6). In the fact that He chastens, He is like many others, but in the nature of His discipline, He is different from all others.

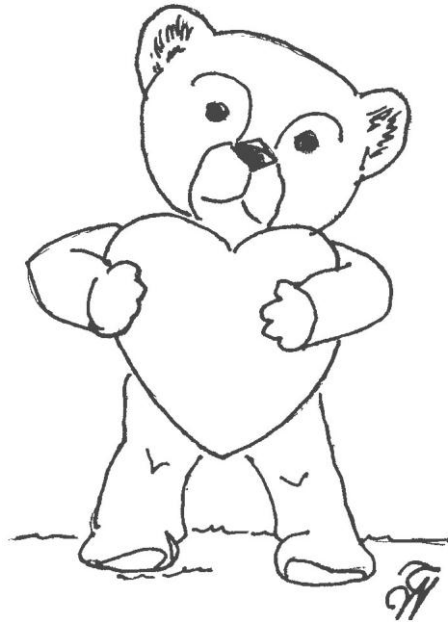
We have all been chastened by our father or some other authority over us, but all of those chastenings cannot be said to have immediately been for our good. “For they verily for a few days chastened us after their own pleasure” (Hebrews 12:10). However good or ill intentioned, man’s discipline does not always effect good in the recipient. It is easy for man to take the rod, be too severe, and do great harm rather than good. It may fulfill their design to inflict pain but it is not for the good of the chastened. It is also easy for man to neglect the rod or be too soft and also do great harm, although the harm is different from the physical pain of severity.

However, God is neither too soft nor too severe with His discipline. God’s chastisement is ever tempered by His design, which is expressly “our profit, that we might be partakers of his holiness” (Hebrews 12:10). Joseph came under such discipline and rightly discerned the hand of God from the hand of man. He said to his brothers, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Genesis 50:20).

You may be surprised that I would allude to Joseph for he suffered wrongfully at the hands of his brothers and how could that be the chastening of God? First, note that I am not attempting a full exposition of the doctrine of God’s chastening. Secondly, we must realize that God’s chastening is not punitive only but also instructive as the Greek word *paideia* suggests. That word is a broad word that means training, including both correction and instruction. It is used such in Ephesians 6:4 and

there rendered ‘nurture’. Regardless of the form chastisement takes, God always designs and administers it for our good. Here we find a reason for the obvious statement of our text— That we might rightly discern and acknowledge God in our afflictions. In affliction, some are like Pharaoh and ask, “Who is the LORD” (Exodus 5:2). Others complain against Him terribly exclaiming, “Why am I suffering so? I have done nothing to deserve it!” Our response should be more in line with the godly Joseph who said, “God meant it unto good;” or like Job who said, “The LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1:21); or even as Eli who confessed, “It is the LORD: let him do what seemeth him good” (1 Samuel 3:18).

Finally, the verse provides us with another important contrast. Scripture does not conceal the fact that God’s chastening does involve grief. In this, it is not entirely different, nor entirely the same as other chastening. However, the contrast is seen between the temporary nature of the grief compared to the lasting fruit of His discipline. “Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” Our temporal displeasure, discomfort, or pain gives way to the lasting “fruit of righteousness” of our sanctification in Christ. And, that sanctification works to our final glorification in Him. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).



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