

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

We've made it to 5 years!

We have gone through quite a few changes since we've started; Layouts, page counts, frequencies of publication, staff & contributing writers, semi regular columns, and even having a podcast. One thing that hasn't changed which I would like to improve upon is the ability of this editor to stick with deadlines! I am thankful for all our writers, past & present, who take the time to write an article even in a pinch despite my short comings and for all of our readers.

I have no measure of knowing what kind of impact we're making or not, but as long as God leaves this burden on me to carry on, then we shall keep on keeping on. God bless!

Excerpt from *Christian Patriotism* by Bro. Andrew Fuller:

"To prevent mistakes, however, it is proper to observe that the patriotism required of us is not that love of our country which clashes with universal benevolence, or which seeks its prosperity at the expense of the general happiness of mankind. Such was the patriotism of Greece and Rome; and such is that of all others where Christian principle is not allowed to direct it. Such, I am ashamed to say, is that with which some have advocated the cause of *negro slavery*. It is necessary, forsooth, to the wealth of this country! No; if my country cannot prosper but at the expense of justice, humanity, and the happiness of mankind, let it be unprosperous! But this is not the case. Righteousness will be found to exalt a nation, and so to be true wisdom. The prosperity which we are directed to seek in behalf of our country involves no ill to any one, except to those who shall attempt its overthrow. Let those who fear not God, nor regard man, engage in schemes of aggrandizement, and let sordid parasites pray for their success. Our concern is to cultivate that patriotism which harmonizes with goodwill to men. O my country, I will lament thy faults! Yet, with all thy faults, I will seek thy good; not only as a Briton, but as a Christian."

(Read the entire piece on page 10 page)

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:"

II Thessalonians 1:11

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"Faith: Everybody Has it!"

by Bro. Donnie Burford

All Men have faith in Something or Someone. Some have faith in Men and the teachings of men which change from age to age and from man to man. We have faith in God and the teachings of His Word, of which neither ever changes!

Psalms 118:8; *"It is better to trust in the LORD than to put confidence in man."*

Mark 11:22; *"And Jesus answering saith unto them, Have faith in God."*
 Romans 10:17; *"So then faith cometh by hearing, and hearing by the word of God."*

Hebrews 13:8; *"Jesus Christ the same yesterday, and to day, and for ever."*

Matthew 24:35; *"Heaven and earth shall pass away, but my words shall not pass away."*

Psalms 40:3; *"Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies."*

Proverbs 3:5-8; *"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones."*

Sermon

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. II Timothy 4:2



Religious Equality

by Bro. Milburn Cockrell
(Jan. 24, 1941- September 14, 2002)

I Samuel 30:24

Read verses 21-25. All the Lord's people do not have the same work to perform. They differ in office, talents, opportunities, exertions, and trials. Some need courage, others patience; some energy, others prudence. Some go down to battle, others tarry with the stuff. Some are called to act offensively, others defensively.

I. THE SIN OF SELFISHNESS (v. 22).

1. These men of Belial were very covetous and greedy of gain.
2. All seek their own, and often more than their own.
3. They would give the 200 men their wives and children, but not their estates.
4. They would be fed to the full while their brethren could starve.
5. David reminds them God has given them the victory and the booty (v. 23).
 - (1) Men are only stewards (not absolute owners) of property, ability, time, and talents.
 - (2) See Matthew 10:8; Acts 10:35; I Tim. 6:18.
6. David enacted a law (v. 25; Ps. 68:12) in line with the law of Moses (Num. 31:27).

II. ALL BELIEVERS ARE EQUALLY GOD'S SERVANTS AND HAVE THEIR PRO- PER WORK.

1. The equality of Christ's kingdom is that of oneness of spirit, aim, and relationship to Christ.
2. We are to be zealous of Christ's supremacy and eager to see Him triumph over the powers of evil.
3. We are all workers and warriors using our power and position for a common issue.
4. Our position and talents differ (I Cor. 12:4-27).
 - (1) Not all are apostles, prophets, missionaries, or pastors.
 - (2) This recognition of diversity should stimulate and encourage us all.

- (3) All are to exert themselves according to their capacity and means (I Cor. 3:4- 8; II Cor. 8:12).

5. God distributes positions, privileges, and abilities according to His sovereign will (I Cor. 12:11).
6. No person is sufficient of himself for all emergencies and independent of the help of others.

III. GOD EXPECTS MORE FROM SOME THAN OTHERS.

1. In the ceremonial law God required more from the rich than the poor (Lev. 12:2, 6, 8; Luke 2:23-24).
2. Some have a greater responsibility (Luke 12:48) and a more severe judgment (Jas. 3:1).
3. God expects more fruit from the trees He bestows the most time and labor on. Those who don't produce are removed (Isa. 5:1-6).
4. We are to be faithful over what we have (Matt. 25:19-23).
5. A penalty is affixed to the non-use of abilities, both in nature and grace.
 - (1) The man who refuses to use his arm will lose it.
 - (2) Those who do not use their moral faculties in the service of God will lose them (Matt. 25:28-29).
 - (3) All things gain strength by exercise, and lose strength by non-use.

IV. WE MUST KEEP OUR PLACE AND POSITION (Jud. 7:21).

1. We must not try to do what God has assigned others.
2. David wanted to build God a house.
3. Today many are out of place. Women want to be men, children want to be adults, men want to be women, and women want to be preachers.
4. Do what you can according to your ability.

V. WHERE THERE IS LOYAL SERVICE, WHATEVER ITS LOWLY FORM, THERE IS TO BE HONORABLE RECOGNITION.

1. David did not overlook the feeble men in charge of the stuff (Josh. 22:8).
2. The widow's mite and the hosannas of the children will be remembered---people who let Paul down the wall in a basket---those who hid Moses.
3. Even a cup of cold water (Matt. 10:42).
4. What would ministers be without the support of their church? Missionaries? Consider the worth of godly mothers who train their children. Fathers who order their home well and live godly before the world. People who pray in private.

CONCLUSION

1. Be respectful of those who have abilities which you do not possess. Let them do what God has assigned them.
2. Let us do our best for Christ (Mark 14:8)---serve our generation---have a testimony that we pleased God.
3. The excellency of the believer is not his station, or the splendor of his calling, but his faithfulness to the duties God has assigned him.

Health Care debate Marches into Gridlock?

The Republicans didn't have the votes to pass the Graham-Cassidy healthcare proposal despite holding a majority in the Senate. Senator Lisa Murkowski (R-AK) made this press release on the subject on September 26th: "I appreciate the efforts of my colleagues, Senator Graham and Senator Cassidy, but they have run up against a hard deadline and a lousy process. Time has not been on their side. The U.S. Senate cannot get the text of a bill on a Sunday night, then proceed to a vote just days later, with only one hearing – and especially not on an issue that is intensely personal to all of us. "I recognize the status quo with healthcare in this country is unacceptable. Giving control back to the states and flexibility are ideas I can get behind. But substance matters and the ability to validate data matters. The sponsors have been tireless in their efforts to educate members of the Senate on this bill, and to educate themselves. Senator Graham and Senator Cassidy now have a much deeper understanding of Alaska's unique challenges, needs, and opportunities than they did prior to this effort. They now know that flexibility is key to Alaska, where a one-size-fits-all solution never fits us. They know that 80 percent of Alaskan communities are not accessible by road, 725,000 people spread across 660,000 square miles, leading to problems around costs and access to care that are not found in the Lower 48." - her full statement can be read on her web page [here](#)

September 20th Fox News ran an Op-ed by senator Rand Paul titled "Graham/Cassidy does NOT repeal ObamaCare, and I oppose it" in which Senator Paul states: "No one wants to repeal ObamaCare more than I do. As a career physician, there are few in Congress who have as much firsthand experience on all sides of the health care debate as I do. I've voted for repeal. I've sponsored my own Repeal and Replace plans. But I've also led the fight to stop and block "ObamaCare Lite" plans offered in both houses of Congress this year. These have been plans that have spent nearly as much money as ObamaCare, that left most of the taxes and regulations in place, and basically failed to honor our promise of repeal. Unfortunately, they're back again, and I must add to the list of ObamaCare Lite plans to oppose the new Graham/Cassidy bill that was introduced last week in the Senate. In all ways, this bill is also ObamaCare Lite. In no way is it repeal the way we promised. I will oppose this bill as I did the other fake repeal bills, and I urge those who want repeal to do so, as well."

You may read his entire piece on his senate.gov web page by [clicking here](#). You may also read his 4 page healthcare proposal by [clicking here](#) or typing in this link <https://www.paul.senate.gov/imo/media/doc/ObamacareReplacementActSections.pdf>

On September 27th President Trump Announces Executive Order on Health Care ([video here](#)) President Trump said "I'll probably be signing a very major executive order where people can go out across state lines, do lots of things and buy their own health care, and that will be probably signed next week," - "It's being finished now. It's gonna cover a lot of territory and a lot of people — millions of people." He remains optimistic about having the votes in January and winning Sen. Murkowski's vote.

Extension of Veterans Choice Program Funding

(Fact Sheet by the U.S. Department of Veteran Affairs)

Overview

In August 2017, the President signed the VA Choice and Quality Employment Act of 2017 which authorized \$2.1 billion in additional funds for the Veterans Choice Program (VCP). The law reflects the ongoing commitment of VA and Congress to make sure Veterans get the right care, at the right time, from the right provider. The new funds represent a short-term, temporary funding solution for VCP that will enable VA to increase the number of appointments scheduled and ensure payments are made to community providers.

Impact to Veterans The new funding helps ensure VCP-eligible Veterans continue to have access to care in their communities.

Impacts to Community Providers The new funding helps ensure that community providers are able to continue to provide care to VCP-eligible Veterans and receive payment for authorized VCP care.

Impacts to VA Medical Facilities The new funding will allow VA medical facilities to refer Veterans to VCP to the maximum extent possible. In addition to referring those Veterans eligible for VCP based on distance (residing more than 40 miles from the closest VA medical facility with a full-time primary care provider), wait times (30 days from the clinically indicated date), or other criteria (such as special criteria for residents of Alaska, Hawaii and New Hampshire), VA medical facilities may use the "Choice First" business process to refer Veterans to community providers when services are unavailable. VA medical facilities may also use traditional community care when services are unavailable. This local flexibility is important to ensure Veterans get the care they need and that VCP and traditional community care funds are used in the most optimal manner.

Read the full PDF "fact sheet" [here](#)

https://www.va.gov/opa/choiceact/documents/Fact_Sheet_Extension_VCP_Funds.pdf



Goodness & Faith

by Bro. Tom Ross

(*excerpts from his book "The Fruit of the Spirit"*)

GOODNESS

The sixth aspect of the fruit of the Spirit is goodness. Goodness may be defined as a sincere desire for the happiness of others, expressed by conduct that is calculated to promote and advance that happiness. Goodness is looking out for the welfare of others and striving to bless them. In this sense Jesus Christ was the supreme example of goodness as Acts 10:38 declares: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." When we seek the welfare and happiness of others we are actively resembling our lovely Lord.

We are commanded to cultivate and practice the trait of goodness in Galatians 6:10 which states: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In light of this Scripture those who manifest a spirit of goodness will look for opportunities to be a blessing to others. They will be persevering and untiring in their efforts to be a help and encouragement to others. The scope of their goodness will be to all men, not just those who do good unto them. Where there is a spirit of goodness there will be no room for selfishness or envy. Those who manifest a spirit of goodness will be rewarded for their kindness and benevolence in this life and in the world to come. May God grant us the grace to follow the admonition of Titus 3:8 which declares: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

FAITH

The seventh aspect of the fruit of the Spirit is faith. Since faith is the fruit of the Spirit it is impossible for the natural man to produce it. Faith is a gift of the Spirit that enables the saint of God to daily rest upon the promises of God. Faith simply takes God at His Word and rests in His watch care. Faith is one of the most important aspects of a believers life as Hebrews 11:6 records: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Where faith is operating in the life of a believer he will exhibit faithfulness and loyalty to the cause of Christ. The Spirit of God will enable the man of faith to walk in dependence upon God's

Word rather than upon outward circumstances. This faithfulness to God's truth will manifest itself in our conduct and behavior. Oh that God's children might be filled with faith on a daily basis so that we might exhibit a life that is dedicated and pleasing to God.

George Bethune wrote:

"The man, therefore, who would be faithful to his God, will mark his course through life by His holy Word, not swept about by the eddies of human opinion, but steering by the fixed and bright stars of heavenly truth, which shine in a luster undimmed, and in orbits uninfluenced by the mists and attractions of earthly interests and prejudice... The faithful man looks for the judgment of God alone, and the judgment of men is valuable to him only when it coincides with the Divine.

...For his own sake, therefore, for the world's sake, for God's sake, the faithful Christian will never be deterred by fear of the world's opinion, from avowing his opinions, combating error, and doing what God hath made his duty to do, accounting, as Barrow nobly expresses it, that it is a glorious infamy which one sustained for the sake of righteousness." (The Fruit of the Spirit, pp. 153, 157)

Justice Reform, Human Trafficking, Equifax, & The Ninth

Juvenile Justice Reform

Released on August 29th report funded by the Casey Foundation, Lessons Learned: Mayoral Leadership for Juvenile Justice Reform, chronicles the positive influence of mayoral leadership on juvenile justice reform in six U.S. cities. The publication is the work of the National League of Cities' Youth, Education, and Families Institute, which supports city-led efforts to help improve the lives of children, youth and families in local communities. You can read the highlights of the report [here](http://www.aecf.org/blog/six-big-city-mayors-lead-juvenile-justice-reform-efforts/) <http://www.aecf.org/blog/six-big-city-mayors-lead-juvenile-justice-reform-efforts/> and the full 16 page report [here](http://www.aecf.org/blog/six-big-city-mayors-lead-juvenile-justice-reform-efforts/)

Baltimore drops over 300 cases & counting due to alleged misconduct

The Office of the State's Attorney Marilyn Mosby maintains an updated fact sheet titled "Case Review Update Involving Body Worn-Camera Investigation Re-enactments and 8 Federally Indicted Officers" it reports:

"Over the past few months, the Office of the State's Attorney has had to employ significant resources in order to not only thoroughly evaluate questionable body-worn camera (BWC)

incidents and all related cases pertaining to the officers involved, but we've expended significant resources in thoroughly evaluating the materiality of the now 8 federally indicted officers. To date, approximately 864 cases have been or potentially will be impacted by the actions of these officers."

"Public trust in the criminal justice system is crucial to the success of all prosecutions; therefore, as prosecutors, we will remain vigilant in our pursuit of justice and we will continue to do our part to restore public trust and build confidence in the criminal justice system," said State's Attorney Marilyn Mosby.

Their full fact sheet can be read here

<http://www.stattorney.org/media-center/press-releases/1329-case-review-update-involving-body-worn-camera-investigation-re-enactments-and-8-federally-indicted-officers>

Human trafficking

Press release Sep. 28rd

U.S. Senator Lisa Murkowski (R-AK) joined her colleagues on the Senate Committee on Indian Affairs to attend an Oversight Hearing on "The GAO Reports on Human Trafficking of American Indian and Alaska Natives in the United States". The hearing focused on the impacts of human trafficking of American Indians and Alaska Natives, what we can do as a nation to prevent human trafficking and combat this issue in all its forms, and how to better provide support for victims.

During her opening statement, Senator Murkowski cited a recent multi-city study on human-trafficking that Covenant House of Alaska participated in that demonstrates 1 in 4 homeless youth in Anchorage were victims of human trafficking, of which 42 percent were Alaska Natives.

"As I look to the issue we have before us, this is something that is as dark and evil and as insidious as anything that's out there. I'd like to think that sometimes our geography allows us to be far enough away that we are away from the scourge and the evil. And yet, I'm just reminded that sometimes we are so far away that they can get away with it. And that cannot be allowed. We must make sure that the light is shown brightly on this and work to eradicate this."

Murkowski emphasized the importance of taking preventative steps to end human trafficking and protecting Alaska Native populations through collecting better data, developing victim assistance programs for those who have been trafficked, addressing the lack of training amongst health and law professionals, and ending youth homelessness.

"Human trafficking in Alaska is a devastating reality that is felt across the state. One of the biggest hurdles we see in Alaska is educating the public, both for those at risk of being trafficked and those trying to rescue those who have been trafficked. It is difficult to find the resources to go into villages and educate individuals on how to protect themselves from trafficking. I plan to work closely with my colleagues in this committee to address human trafficking and the related factors to put an end to this devastating issue."

Equifax Scandal MAY AFFECT YOU!

As Wikipedia describes it "Equifax Inc. is a consumer credit reporting agency. Equifax collects and aggregates information on over 800 million individual consumers and more than 88 million businesses worldwide. Founded in 1899 and based in Atlanta, Georgia, it is the oldest of the three largest credit agencies along with Experian and TransUnion (known as the "Big Three")"

As USA Today reported in their article *A timeline of events surrounding the Equifax data breach*

<https://www.usatoday.com/story/tech/2017/09/26/timeline-events-surrounding-equifax-data-breach/703691001/> "Mid-May to July 2017 Criminal hackers carry out an attack and infiltration of Equifax servers. It resulted in unauthorized access to the personal information of nearly 44% of the U.S. population." This hack affected as many as 143 million U.S. consumers. However the hack wasn't reported until September 7th.

Remember Equifax is a credit reporting agency, they collect all your data without you ever giving them permission to do so, so even if you don't have a credit card YOU ARE STILL AT RISK FOR IDENTATY THEFT!

What to do?

First you can see if you've been affected by this hack. One way to find out is to visit Equifax's "Am I Impacted" page and follow their instruction from [there](#) HOWEVER they will also try to get you to sign up for their free protection plan, keep in mind these are people who put you at risk to start with and you have to agree to not joining any lawsuits against them in order to receive this 'free' protection plan. You will be able to check your risk before the prompt to sign up for their protection plan pops up. <https://www.equifaxsecurity2017.com/am-i-impacted/>

Many financial gurus are advising these steps:

- **Check your credit reports** from Equifax, Experian, and TransUnion — for free — by visiting annualcreditreport.com. Accounts or activity that you

don't recognize could indicate identity theft. Visit IdentityTheft.gov to find out what to do.

- **Consider placing a [credit freeze on your files](#).** A credit freeze makes it harder for someone to open a new account in your name. Keep in mind that a credit freeze won't prevent a thief from making charges to your existing accounts.
- **Monitor your existing credit card and bank accounts closely** for charges you don't recognize.
- If you decide against a credit freeze, **consider placing a [fraud alert on your files](#).** A fraud alert warns creditors that you may be an identity theft victim and that they should verify that anyone seeking credit in your name really is you.

If you are interested in joining a lawsuit against Equifax there are law firms that have paid for space on Google.com for anyone looking into the matter. we'd recommend speaking to your financial advisor or lawyer if you have one.

Splitting up the Ninth Circuit court?

August 24th Chairman Flake Brings Senate Judiciary Committee to Arizona for Field Hearing on 9th Circuit, [press release](#) from the office of Senator Flake contains a video of the Senator's statements at the hearing as well as a transcript.

"It's fitting that this field hearing is being graciously hosted by our friends in the District of Arizona in the Sandra Day O'Connor Courthouse. Justice O'Connor, of course, was a proponent of breaking up the Ninth Circuit. As she said in a letter in 1998, "the circuit is simply too large." She continued, "some division or restructuring of the Ninth Circuit seems appropriate and desirable." But she cautioned that "[i]t is human nature that no circuit is readily amenable to changes in boundary or personnel. We are always most comfortable with what we know, and it is unrealistic to expect much sentiment for change from within any circuit." Justice O'Connor was right: then as now, the Ninth Circuit was too big to succeed.

The Ninth Circuit contains nine states—more than twice the average. It has 29 authorized judgeships. This is almost twice as many as the next-largest circuit—the Fifth—and more than the First, Seventh, and Eighth Circuits combined. It covers almost 1.5 million square miles—bigger than all but six countries. When it was formed, its vastness was justified because it contained only 4 percent of the national population. Now contains 20 percent and still growing. It hears more than 12,000 appeals each year – almost twice as many appeals as the next most active circuit. The District Courts under its supervision receive more than 60,000 filings annually.

As the late Chief Judge Roll of the Arizona District Court noted when he testified before the Senate in 2005 about the size of the Ninth Circuit, "It is the slowest circuit in the country in decisional time, which is the time from the filing of notice of appeal to the time of disposition. That is the time that matters to litigants." This has not changed.

Even with its liberal use of unpublished summary dispositions, the median time last year for an appeal to the Ninth Circuit was more than a year and almost twice the national average. This is not a recipe for certainty or justice. With that kind of time between briefing and argument, the underlying law can very easily change before the case is even heard. Compounding the problem, the Ninth Circuit is also the most reversed by the Supreme Court." States Sen.Flake.

We reached out to someone with legal expertise, Bro. Jacob West (We interviewed him for the Labor In Love column of the [May/June 2015 issue](#)) for his thoughts on the matter: "I don't know that the restructuring of the 9th Circuit would have a major impact on our judicial system one way or another. For the most part their decisions have no direct influence on any court outside of the 9th Circuit because we are not bound by their authority. I will say that the 9th Circuit does have by and far the most cases to handle since it is the largest Circuit per population. Consequently, I believe it must be difficult for them to adequately handle that case load. That is only surmising on my part though as I can't say that for sure. Additionally, the 9th Circuit generally produces the most moral controversy in its cases which are appealed [to] the the Supreme Court. That Circuit's Court of Appeals is often seen as one of the most liberal panel of judges among the Federal Court of Appeals. By breaking the 9th Circuit up it is possible that the 9th Circuit Court of Appeals will have less opportunity to render a decision on such cases. Ultimately their decisions have little impact on the rest of the circuits, as I mentioned before, unless the Supreme Court affirms them. I believe that article mentioned that 79% of their decisions overturned though."

Patricia Lee Refo on behalf of the American Bar Association wrote a 16 page report against splitting up the Ninth Circuit Court, which you may read in PDF format [here](#) https://www.americanbar.org/content/dam/aba/uncategorized/GAO/9thStatementF8_24.authcheckdam.pdf

She starts her case with: "Contrary to the conclusory title of your hearing, the ABA believes that technological and procedural innovations have enabled the Ninth Circuit to handle caseloads efficiently and maintain a coherent and consistent body of law."

The title of the hearing was "Rebooting the Ninth Circuit: Why Technology Cannot Solve its Problems."



Human Goodness

by Bro. Curtis Pugh

While there is human goodness in people, the Bible and our own experience tell us that there is also much evil. So the question is this: just how bad off are we humans? From God's Word we learn that "all have sinned and come short of the glory of God," (Romans 3:23). We are also assured that "There is none righteous, no, not one," (Romans 3:10). The prophet wrote: "...we are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isaiah 64:6). Even the good that we humans sometimes do is often tinged with wrong motives: motives of selfishness, desire for recognition, etc.

This world would be an intolerable place if everyone was as bad as they could be. That is not the problem. The problem is this: each one of us – apart from the new birth – is as bad off as we could be. Why? Because each child of Adam was born spiritually dead. When God tested Adam with the forbidden fruit He told him, "...in the day that thou eatest thereof thou shalt surely die," (Genesis 2:17). Adam did not die physically that day, but he did die spiritually that day. Because of this all his offspring were born alive physically, but dead spiritually. Paul verified this to be true when he wrote to Christians telling them what God had done for them. He wrote: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)," (Ephesians 2:5). Being born dead in sins means each individual is born as bad off as they could be. Physically dead persons can do nothing physically. Spiritually dead persons can do nothing spiritually. That is the meaning of being dead: the absence of life and all it entails.

The Lord Jesus Christ said, "...I am come that they might have life, and that they might have it more abundantly," (John 10:10). The idea behind life more abundantly is not related to health and wealth, but to spiritual life rather than spiritual death. Of course spiritually dead people do not know they are spiritually dead. They have no basis of comparison having never experienced spiritual life. So it may be that some who see this article will say that they are not dead. How can they know, having never experienced life? And so it is that the Bible means nothing to many. They will not believe it because it is foolishness to them and because they cannot – they absolutely cannot understand it with profitability. The Bible specifically states these two reasons in 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The greatest religious teacher in Israel, Nicodemus, did not understand about spiritual life. Nevertheless, the Lord Jesus said

to him, "Marvel not that I said unto thee, Ye must be born again," (John 3:7). Selah – think about it!

Devotion: Psalm 73:28

by Bro. Jeff Short

"But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works." ~ Psalm 73:28

In Psalm 73, Asaph gives an account of the sore temptation that had taken him—temptation had led him into despondency where he traversed a dark and slippery path. He wrote, **"But as for me, my feet were almost gone; my steps had well nigh slipped"** ([Psalm 73:2](#)). Chiefly it was his carnal views of the wicked that led him down the dreaded road. Thankfully, he was not left in this condition. His understanding did return and he was restored to a proper knowledge of the events that had greatly distressed him. Proper knowledge led to humble repentance, **"Thus my heart was grieved, and I was pricked in my reins"** ([Psalm 73:21](#)). He acknowledged his ignorance in verse 22 declaring, **"So foolish was I, and ignorant: I was as a beast before thee."** His conclusion is consistent with the scriptures, in that it is always foolish to stray from God. However, it is infinitely more foolish to stay from God. **"For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee"** ([Psalm 73:27](#)).

The end of the wicked is destruction. They are far off **"having no hope, and without God in the world."** He realizes the blessedness of his standing regardless of troubles in the flesh and the promotion of the sinful in the world. He owns that it is to his own good and blessing to draw near to God. He praised God that he was not consumed in his errors but was led back into the way. His conclusion was that it was good, he was trusting in God, and he would declare all His works. Let us now investigate three things that are suggested in our text, namely, our approach to God, our salvation by God, and our working for God.

In the first place, we consider our approach to God. Asaph writes, **"But it is good for me to draw near to God."** We know that approach to Him is necessary because of our inborn separation from Him. **"The scripture hath concluded all under sin"** ([Galatians 3:22](#)). Realizing our condition, we must come to God. Christ said, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me"** ([John 14:6](#)). We can only come to God through Christ. Christ also testified, **"No man can come to me, except the Father which hath sent me draw him"** ([John 6:44](#)). We cannot come to Christ of our own working **"it is the gift of God."** **"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"** ([Romans 9:16](#)). It is not of our own power or ability that we come to God. **"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts"** ([Psalm](#)

[65:4](#)).

Truly then, Jesus is the **“author and finisher of our faith.”** Therefore, we are chosen by God unto salvation as says the scriptures, **“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ”** ([II Thessalonians 2:13-14](#)).

In the second place, we consider our salvation by God. Asaph declares, **“I have put my trust in the Lord God.”** To put our trust in the Lord is to be saved for Paul told the Philippian jailer, **“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”** ([Acts 16:31](#)). Jesus also preached, **“Repent ye, and believe the gospel.”** There is no salvation apart from faith and that faith is the gift of God according to the scriptures, **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”** ([Ephesians 2:8-9](#)). Salvation is not earned by work on our part. **“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost”** ([Titus 3:5](#)). We find that **“it is God which worketh in you both to will and to do of his good pleasure”** ([Philippians 2:13](#)). The Psalmist declared, **“Thy people shall be willing in the day of thy power,”** ([Psalm 110:3](#)). So we conclude with Jonah, **“Salvation is of the LORD.”**

In the last place, let us think about our working for God. Asaph says, **“that I may declare all thy works.”** He does not place his works before his salvation but after and makes his salvation the grounds for and causes of his good works. In Psalm 40, it was after that David was brought up **“out of an horrible pit”** and his feet were set **“upon a rock”** that he **“preached righteousness in the great congregation.”**

The saved are to walk in holiness before the Lord. Following the progression rightly, we discern that salvation is unto good works as the scriptures proclaim, **“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”** ([Ephesians 2:10](#)).

The vital union with Christ is the source of our fruits. **“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”** ([John 15:4-5](#)).

Therefore, we see how each builds upon the other and the latter is an evidence of the former seeing that the former is source of the latter. In other words, we are chosen by God unto salvation ([II Thessalonians 2:13](#); [Ephesians 1:4](#)), we are saved by God through faith ([Ephesians 2:8](#); [Titus 3:5](#)), and we are saved by God unto good works ([Ephesians 2:10](#); [Titus 2:14](#)). Surely, it is good for us to **“draw near to God.”**

Faithfulness: Manifesting Christlikeness!

by Bro. Donnie Burford

Faithfulness is the result of having faith. True faith then will show itself in faithfulness! God is Faithful, Christ was Faithful, If God has truly given you faith, Then you will be faithful too!

Hebrews 10:19-23; "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

1 Corinthians 1:8-9; "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Hebrews 3:1-6; "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

1 John 1:6-9; "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. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 Thessalonians 5:21-24; "Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

After The Storm Has Passed

August 29th FEMA News Desk Phone: 202-646-3272

DHS Surge Capacity Force WASHINGTON – The U.S. Department of Homeland Security (DHS) activated the Surge Capacity Force (SCF) to supplement federal personnel supporting states as they respond to the catastrophic impacts from Tropical Storm Harvey. This voluntary program for federal employees within the Department of Homeland Security allows non-FEMA employees an opportunity to support disaster response efforts.

During a declared disaster, with approval from the DHS secretary, FEMA deploys designated personnel from select DHS components, and other federal agencies, to the response. These volunteers leave their regular agency and job to deploy for up to 45 days to a disaster location with austere conditions. No prior emergency management experience is necessary for these DHS component employees; FEMA provides them with the required training.

To expedite SCF training this week, and in light of the urgency of the Harvey disaster response, FEMA's Center for Domestic Preparedness (CDP), in Anniston, Alabama, cancelled its previously planned in-residence training to accommodate SCF training.

Once training is complete, these volunteers will join the more than 8,500 federal staff currently deployed in support of the ongoing response. Today, the first wave of SCF volunteers – more than 200 individuals – began training and received operational briefings, and will be in the field assisting survivors this week. Hundreds of additional SCF volunteers will be trained in the coming days and weeks.

The program was first authorized by Congress as part of the Post-Katrina Emergency Management Reform Act (PKMRA) of 2006. It was designed as a way to allow the greater DHS family an opportunity to help communities and survivors following a large-scale disaster. The SCF was only activated once before, in October 2012, when 1,100 non-FEMA DHS employees supported disaster response and recovery in the aftermath of Hurricane Sandy.

September 25th Statement on Puerto Rico Relief Efforts House Speaker Paul Ryan (R-WI) issued the following statement on hurricane relief efforts in Puerto Rico: “The stories and images coming out of Puerto Rico are devastating. Congress is working with the administration to ensure necessary resources get to the U.S. territory. Our fellow citizens in Puerto Rico remain in our prayers as we make sure they have what they need.”

September 28th House Speaker Paul Ryan (R-WI) released the following statement after the House passed H.R. 3823, the Disaster Tax Relief and Airway Extension Act of 2017. “Today, the House acted to deliver tax relief to Americans affected by the devastating hurricanes over the past month. Right now, our fellow Americans are suffering—especially the people of Puerto Rico. When crisis hits, every dollar counts and so does every minute. The legislation we passed today will help hurricane survivors get the resources they need. This is just one piece of the aid we are sending to Puerto Rico. Congress continues to work with the administration to make sure the people of Puerto Rico are getting additional help. Additionally, this bill ensures that proper air traffic safety measures are in place. I look forward to the Senate passing it quickly so the president can sign this important bill into law.”

On Friday, September 29th, the President signed into law S. 1866, as described by Whitehouse.gov as: the "Hurricanes Harvey, Irma, and Maria Education Relief Act of 2017," which provides the Department of Education with administrative authority to assist institutions of higher education affected by, or enrolling students affected by, recent hurricanes and tropical storms under two campus-based financial aid programs, and to require a grant program to provide equitable services to children and teachers in private schools.

How to help?

Consumer Report published an article on Sep. 14th [The Best Ways to Help in the Aftermath of Hurricanes Harvey and Irma](#): “The [BBB Wise Giving Alliance](#) and two other watchdogs, [Charity Navigator](#) and [CharityWatch](#), have released lists of more than a dozen highly rated groups in a position to help. The charities that most deserve your donations at this time are those that actually are in a position to help on the ground, says Bennett Weiner, chief operating officer of BBB Wise Giving Alliance. For instance, the top-rated charity [Direct Relief](#) says it already has committed \$200,000 to help storm victims and made \$100 million in medical supplies available.”

Here is a partial list of charities & organizations you may consider donating to or volunteering at:

[Team Rubicon](#), a veteran-led disaster response team
[The Humane Society of the United States' Disaster Relief Fund](#)
[The American Red Cross](#) (Hurricane Harvey donation page)
[Feeding Texas](#)
[Houston Food Bank](#)
[Galveston Food Bank](#)
[Corpus Christi Food Bank](#)
[Coalition for the Homeless of Houston](#)
[Portlight](#)
[Texas Diaper Bank](#)
[Hope for Haiti](#)
[Direct Relief](#)
[Samaritan's Purse](#)

Bible Jocks

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

1 Corinthians 9:24



Thank God for Encouragers

by Bro. Troy McGahan

Hebrews 10:25 - "Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see

the day approaching."

The last couple of months had been pretty rough. I was discouraged, tired and quite frankly beat up. I was exhausted and at times ready to throw my hands up. I am like Spurgeon (this would be the only way I am like Spurgeon), one who struggles with fits of melancholy and dare I say (gasp) depression (I know preachers aren't allowed to be right). It was a tough time to say the least.

However, God really worked in my heart and life. Here's a couple of things that happened that the Lord used.

- 1) We had revival services that God blessed and worked in our Church and especially in my heart.
- 2) We had people in our Church show concern for God's work and a desire to be more involved in God's work.

As a Pastor I needed that encouragement. For three years I have preached to our people that this not, "The Troy McGahan Show." That we all need to be involved in the Lord's work. The Lord started working in the heart of some people and now they are wanting to be more involved.

What has this done for me? It has changed my attitude. I am now encouraged. Not only am I encouraged but, others are too. As a matter of fact, others are getting involved.

All it takes is just a few people getting involved and it will encourage not just your Pastor but, other members too.

Don't wait for someone else to get involved do it yourself.

Historical Marker

I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. Psalm 119:99-101



Christian Patriotism

by Bro. Andrew Fuller

(Delivered at Kettering, England in 1803, at a time of threatened invasion of the French under Napoleon.)

[From Joseph Belcher, *The Complete Works of the Rev. Andrew Fuller*, Volume I, 1845; rpt. 1988, pp. 202-209. Document provided by David Oldfield, Post Falls, ID., and shared online at <http://baptisthistoryhomepage.com>]

"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jeremiah xxix. 7.

IN the course of human events, cases may be expected to occur in which a serious mind may be at a loss with respect to the path of duty. Presuming, my brethren, that such may be the situation of some of you, at this momentous crisis, a crisis in which your country, menaced by an unprincipled, powerful, and malignant foe, calls upon you to arm in its defense, I take the liberty of freely imparting to you my sentiments on the subject.

When a part of the Jewish people were carried captives to Babylon, ten years, or thereabouts, before the entire ruin of the city and temple, they must have felt much at a loss in determining upon what was duty. Though Jeconiah, their king, was carried captive with them, yet the government was still continued under Zedekiah; and there were not wanting prophets, such as they were, who encouraged in them the hopes of a speedy return. To settle their minds on this subject, Jeremiah, the prophet, addressed the following letter to them, in the name of the Lord: "Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons

and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished: and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

I do not suppose that the case of these people corresponds exactly with ours; but the difference is of such a nature as to heighten our obligations. They were in a foreign land; a land where there was nothing to excite their attachment, but every thing to provoke their dislike. They had enjoyed all the advantages of freedom and independence, but were now reduced to a state of slavery. Nor were they enslaved only: to injury was added insult. They that led them captive required of them mirth, saying, "Sing us one of the songs of Zion!" Revenge, in such circumstances, must have seemed natural; and if a foreign invader, like Cyrus, had placed an army before their walls, it had been excusable, one would have thought, not only to have wished him success, but if an opportunity had offered, to have joined an insurrection in aid of him yet nothing like this is allowed. When Cyrus actually took this great city, it does not appear that the Jews did any thing to assist him. Their duty was to seek the welfare of the city, and to pray to the Lord for it, leaving it to the great Disposer of all events to deliver them in his own time; and this not merely as being right, but wise: "In their peace ye shall have peace."

Now if such was the duty of men in their circumstances, can there be any doubt with respect to ours? Ought we not to seek the good of our native land; the land of our fathers' sepulchres; a land where we are protected by mild and wholesome laws, administered under a paternal prince; a land where civil and religious freedom are enjoyed in a higher degree than in any other country in Europe; a land where God has been known for many centuries as a refuge; a land, in fine, where there are greater opportunities for propagating the gospel, both at home and abroad, than in any other nation under heaven? Need I add to this that the invader was to them a deliverer; but to us, beyond all doubt, would be a destroyer?

Our object, this evening, will be partly to inquire into the duty of religious people towards their country, and partly to consider the motive by which it is enforced.

I. Inquire into THE DUTY OF RELIGIOUS PEOPLE TOWARDS THEIR COUNTRY. Though, as Christians, we are not of the world, and ought not to be conformed to it; yet, being in it, we are under various obligations to those about us. As husbands, wives, parents, children, masters, servants, &c., we cannot be insensible that others have a claim upon us, as well as we upon them; and it is the same as members of a community united under one civil government. If we were rulers, our country would have a serious claim upon us as rulers; and, as we are subjects, it has a serious claim upon us as subjects. The manner in which we discharge these relative duties contributes not a little to the formation of our character, both in the sight of God and man.

The directions given to the Jewish captives were comprised in two things; "seeking the peace of the city," and "praying to the Lord for it." These directions are very comprehensive; and apply to us, as we have seen, much more forcibly than they did to the people to whom they were immediately addressed. Let us inquire, more particularly, what is included in them.

Seek the peace of the city. The term here rendered *peace* signifies not merely an exemption from wars and insurrections, but prosperity in general. It amounts, therefore, to saying, Seek the *good* or *welfare* of the city. Such, brethren, is the conduct required of us, as men and as Christians. We ought to be patriots, or lovers of our country.

To prevent mistakes, however, it is proper to observe that the patriotism required of us is not that love of our country which clashes with universal benevolence, or which seeks its prosperity at the expense of the general happiness of mankind. Such was the patriotism of Greece and Rome; and such is that of all others where Christian principle is not allowed to direct it. Such, I am ashamed to say, is that with which some have advocated the cause of *negro slavery*. It is necessary, forsooth, to the wealth of this country! No; if my country cannot prosper but at the expense of justice, humanity, and the happiness of mankind, let it be unprosperous! But this is not the case. Righteousness will be found to exalt a nation, and so to be true wisdom. The prosperity which we are directed to seek in behalf of our country involves no ill to any one, except to those who shall attempt its overthrow. Let those who fear not God, nor regard man, engage in schemes of aggrandizement, and let sordid parasites pray for their success. Our concern is to cultivate that patriotism which harmonizes with good-will to men. O my country, I will lament thy faults! Yet, with all thy faults, I will seek thy good; not only as a Briton, but as a Christian: "for my brethren and companions' sakes, I will say, Peace be within thee: because of the house of the Lord my God, I will seek thy good!"

If we seek the good of our country, we shall *certainly do nothing, and join in nothing, that tends to disturb its peace, or hinder its welfare*. Whoever engages in plots and conspiracies to overturn its constitution, we shall not. Whoever deals in inflammatory speeches, or in any manner sows the seeds of discontent and disaffection, we shall not. Whoever labours to depreciate its governors, supreme or subordinate, in a manner tending to bring government itself into contempt, we shall not. Even in cases wherein we may be compelled to disapprove of measures, we shall either be silent, or express our disapprobation with respect and with regret. A dutiful son may see a fault in a father; but he will not take pleasure in exposing him. He that can employ his wit in degrading magistrates is not their friend, but their enemy; and he that is an enemy to magistrates is not far from being an enemy to magistracy, and, of course, to his country. A good man may be aggrieved; and, being so, may complain. Paul did so at Philippi. But the character of a *complainer* belongs only to those who *walk after their own lusts*.

If we seek the good of our country, we shall *do every thing in our power to promote its welfare*. We shall not think it sufficient that we do it no harm, or that we stand still as neutrals, in its difficulties. If, indeed, our spirits be tainted with disaffection, we shall be apt to think we do great things by standing aloof from conspiracies, and refraining from inflammatory speeches; but this is no more than may be accomplished by the greatest traitor in the land, merely as a matter of prudence. It becomes Christians to bear positive good-will to their country, and to its government, considered as government, irrespective of the political party which may have the ascendancy. We may have our preferences, and that without blame; but they ought never to prevent a cheerful obedience to the laws, a respectful demeanour towards those who frame and those who execute them, or a ready co-operation in every measure which the being or well-being of the nation may require. The civil power, whatever political party is uppermost, while it maintains the great ends of government, ought, at all times, to be able to reckon upon religious people as its cordial friends; and if such we be, we shall be willing, in times of difficulty, to sacrifice private interest to public good; shall contribute of our substance without murmuring; and, in cases of imminent danger, shall be willing to expose even our lives in its defense.

As the last of these particulars is a subject which deeply interests us at the present juncture, I shall be excused if I endeavour to establish the grounds on which I conceive its obligation to rest.

We know that the *father of the faithful*, who was only a sojourner in the land of Canaan, when his kinsman Lot with his family were taken captives by a body of plunderers, armed his trained servants, pursued the victors, and bravely recovered the spoil. It was on this occasion that Melchizedek blessed him, saying, "Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God, who hath delivered thine enemies into thine hand!"

Perhaps it will be said, This was antecedent to the times of the New Testament; Jesus taught his disciples not to resist evil; and when Peter drew his sword, he ordered him to put it up again; saying, "All they that take the sword shall perish with the sword."

You know, my brethren, I have always deprecated war, as one of the greatest calamities; but it does not follow, hence, that I must consider it *in all cases* unlawful.

Christianity, I allow, is a religion of peace; and whenever it universally prevails, in the spirit and power of it, wars will be unknown. But so will every other species of injustice; yet, while the world is as it is, some kind of resistance to injustice is necessary, though it may at some future time become unnecessary. If our Saviour's command that we resist not evil be taken literally and universally, it must have been wrong for Paul to have remonstrated against the magistrates at Philippi; and he himself

would not have reproved the person who smote him at the judgment-seat.

I allow that the sword is the last weapon to which we should have recourse. As *individuals*, it may be lawful, by this instrument, to defend ourselves or our families against the attacks of an assassin; but, perhaps, this is the only case in which it is so; and even there, if it were possible to disarm and confine the party, it were much rather to be chosen than in that manner to take away his life. Christianity does not allow us, in any case, to retaliate from a principle of revenge. In ordinary injuries it teaches patience and forbearance. If an adversary "smite us on the one cheek," we had better "turn to him the other also," than go about to avenge our own wrongs. The laws of honour, as acted upon in high life, are certainly in direct opposition to the laws of Christ; and various retaliating maxims, ordinarily practised among men, will no doubt be found among the works of the flesh.

And if, *as nations*, we were to act on Christian principles, we should never engage in war but for our own defense; nor for that, till every method of avoiding it had been tried in vain.

Once more, It is allowed that Christians, *as such*, are not permitted to have recourse to the sword, for the purpose of defending themselves against persecution for the gospel's sake. No weapon is admissible in this warfare but truth, whatever be the consequence. We may remonstrate, as Paul did at Philippi, and our Lord himself, when unjustly smitten; but it appears to me that this is all. When Peter drew his sword, it was with a desire to rescue his Master from the persecuting hands of his enemies, in the same spirit as when he opposed his going up to Jerusalem; in both which instances he was in the wrong: and the saying of our Saviour, that "all they that take the sword shall perish with the sword," has commonly been verified, in this sense of it.

I believe it will be found, that when Christians have resorted to the sword in order to resist persecution for the gospel's sake, as did the Albigenses, the Bohemians, the French protestants, and some others, within the last six hundred years, the issue has commonly been, that they have perished by it; that is, they have been overcome by their enemies, and exterminated: whereas, in cases where their only weapons have been "the blood of the Lamb, and the word of their testimony, loving not their lives unto death," they have overcome. Like Israel in Egypt, the more they have been afflicted, the more they have increased.

But none of these things prove it unlawful to take up arms *as members of civil society, when called upon to do so for the defense of our country*. The ground on which our Saviour refused to let his servants *fight* for him, that he should not be delivered into the hands of the Jews, was, that his was a kingdom "not of this world;" plainly intimating that if his kingdom had been of this world, a contrary line of conduct had been proper. Now this is what every other kingdom is: it is right, therefore, according to our Lord's reasoning, that the subjects of all civil states should, as such, when required, fight in defense of them.

Has not Christianity, I ask, in the most decided manner recognised civil government, by requiring Christians to be subject to it? Has it not expressly authorized the legal use of the sword? Christians are warned that the magistrate "beareth not the sword in vain;" and that he is "the minister of God, a revenger, to execute wrath upon him that doeth evil." But if it be right for the magistrate to bear the sword, and to use it upon evil-doers within the realm, it cannot be wrong to use it in repelling invaders from without; and if it be right on the part of the magistrate, it is right that the subject should assist him in it; for otherwise, his power would be merely nominal, and he would indeed "bear the sword in vain."

We have not been used, in things of a civil and moral nature, to consider one law as made for the religious part of a nation, and another for the irreligious. Whatever is the duty of one, allowing for different talents and situations in life, is the duty of all. If, therefore, it be not binding upon the former to unite in every necessary measure for the support of civil government, neither is it upon the latter; and if it be binding upon neither, it must follow that civil government itself ought not to be supported, and that the whole world should be left to become a prey to anarchy or despotism.

Further, If the use of arms were, of itself, and in all cases, inconsistent with Christianity, *it were a sin to be a soldier*: but nothing like this is held out to us in the New Testament. On the contrary, we there read of two believing *centurions*; and neither of them was reproved on account of his office, or required to relinquish it. We also read of publicans and *soldiers* who came to John to be baptized, each asking, "What shall we do?" The answer to both proceeds on the same principle: they are warned against the abuses of their respective employments; but the employments themselves are tacitly allowed to be lawful. To the one he said, "Exact no more than that which is appointed you;" to the other, "Do violence to no man, neither accuse any falsely, and be content with your wages." If either of these occupations had been in itself sinful, or inconsistent with that kingdom which it was John's grand object to announce, and into the faith of which his disciples were baptized, he ought, on this occasion, to have said so, or, at least, not to have said that which implies the contrary.

If it be objected that the sinfulness of war would not be so much at the door of the centurions and soldiers as of the government by whose authority it was proclaimed and executed, I allow there is considerable force in this; but yet, if the thing itself were necessarily, and in all cases, sinful, every party voluntarily concerned in it must have been a partaker of the guilt, though it were in different degrees.

But granting, it may be said, that war is not, in itself, necessarily sinful; yet it becomes so by the injustice with which it is commonly undertaken and conducted. It is no part of my design to become the apologist of injustice, on whatever scale it may be practised. But if wars be allowed to be *generally* undertaken and conducted without a regard to justice, it does not follow that they are always so; and still less that war itself is sinful. In ascertaining

the justice or injustice of war, we have nothing to do with the *motives* of those who engage in it. The question is, Whether it be *in itself* unjust? If it appeared so to me, I should think it my duty to stand aloof from it as far as possible.

There is one thing, however, that requires to be noticed. Before we condemn any measure as unjust, we ought to be in possession of the means of forming a just judgment concerning it.

If a difference arise only between five families, or two individuals, though every person in the neighbourhood may be talking and giving his opinion upon it; yet it is easy to perceive that no one of them is competent to pronounce upon the justice or injustice of either side, till he has acquainted himself with all the circumstances of the case, by patiently hearing it on both sides. How much less, then, are we able to judge of the differences of nations, which are generally not a little complex, both in their origin and bearings; and of which we know but little, but through the channel of newspapers and vague reports! It is disgusting to hear people, whom no one would think of employing to decide upon a common difference between two neighbours, take upon them to pronounce, with the utmost freedom, upon the justice or injustice of national differences. Where those who are constitutionally appointed to judge in such matters have decided in favour of war, however painful it may be to my feelings, as a friend of mankind, I consider it my duty to submit, and to think well of their decision, till, by a careful and impartial examination of the grounds of the contest, I am compelled to think otherwise.

After all, there may be cases in which injustice may wear so prominent a feature, that every thinking and impartial mind shall be capable of perceiving it; and where it does so, the public sense of it will and ought to be expressed. In the *present instance*, however, there seems to be no ground of hesitation. In arming to resist a threatened invasion, we merely act on the defensive; and not to resist an enemy, whose ambition, under the pretence of *liberating mankind*, has carried desolation wherever he has gone, were to prove ourselves unworthy of the blessings we enjoy. Without taking upon me to decide on the original grounds of the difference, the question at issue with us is, *Is it right that any one nation should seek absolutely to ruin another, and that other not be warranted, and even obliged, to resist it?* That such is the object of the enemy, at this time, cannot be reasonably doubted. If my country were engaged in an attempt to ruin France, as a nation, it would be a wicked undertaking; and if I were fully convinced of it, I should both hope and pray that they might be disappointed. Surely, then, I may be equally interested in behalf of my native land!

But there is *another duty* which we owe to our country; which is, That we *pray to the Lord for it*. It is supposed that religious people are a praying people. The godly Israelites, when carried into Babylon, were banished from temple-worship; but they still had access to their God. The devotional practice of Daniel was well known among the great men of that city, and proved the occasion of a conspiracy against his life. King Darius knew so much of the character of the Jews as to request an interest in their

prayers, in behalf of himself and his sons. My brethren, your country claims an interest in yours; and I trust that, if no such claim were preferred, you would, of your own accord, remember it.

You are aware that *all our dependence, as a nation, is upon God*; and, therefore, should importune his assistance. After all the struggles for power, you know that in his sight all the inhabitants of the world are reputed as nothing: he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Indeed this has been acknowledged, and at times sensibly felt, by irreligious characters; but in general the great body of a nation, it is to be feared, think but little about it. Their dependence is upon an arm of flesh. It may be said, without uncharitableness, of many of our commanders, both by sea and land, as was said of Cyrus, *God hath girded them, though they have not known him*. But by how much you perceive a want of prayer and dependence on God in your countrymen, by so much more should you be concerned, as much as in you lies, to supply the defect. "The prayer of a righteous man availeth much."

You are also aware, in some measure, of *the load of guilt that lies upon your country*; and should therefore supplicate mercy on its behalf. I acknowledge myself to have much greater fear from this quarter than from the boasting menaces of a vain man. If our iniquities provoke not the Lord to deliver us into his hand, his schemes and devices will come to nothing. When I think, among other things, of the detestable traffic before alluded to, in which we have taken so conspicuous a part, and have shed so much innocent blood, I tremble! When we have fasted and prayed, I have seemed to hear the voice of God, saying unto us, "Loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke!" Yet, peradventure, for his own name's sake, or from a regard to his own cause, which is here singularly protected, the Lord may hearken to our prayers, and save us from deserved ruin. We know that Sodom itself would have been spared if *ten* righteous men could have been found fit her. I proceed to consider,

II. THE MOTIVE BY WHICH THESE DUTIES ARE ENFORCED: "In the peace thereof shall ye have peace."

The Lord hath so wisely and mercifully interwoven the interests of mankind as to furnish motives to innumerable acts of justice and kindness. We cannot injure others, nor even refrain from doing them good, without injuring ourselves.

The interests of individuals and families are closely connected with those of a country. If the latter prosper, generally speaking, so do the former; and if the one be ruined, so must the other. It is impossible to describe, or to conceive beforehand, with any degree of accuracy, the miseries which the success of a foreign enemy, such as we have to deal with, must occasion to private families. To say nothing of the loss of property among the higher and middle classes of people, (which must be severely felt, as

plunder will, undoubtedly, be the grand stimulus of an invading army,) who can calculate the loss of lives? Who can contemplate, without horror, the indecent excesses of a victorious, unprincipled, and brutal soldiery? Let not the poorest man say, I have nothing to lose. Yes, if men of opulence lose their property, you will lose your employment. You have also a cottage, and perhaps a wife and family, with whom, amidst all your hardships, you live in love; and would it be nothing to you to see your wife and daughters abused, and you yourself unable to protect them, or even to remonstrate, but at the hazard of being thrust through with the bayonet? If no other considerations will induce us to protect our country, and pray to the Lord for it, our own individual and domestic comfort might suffice.

To this may be added, our interests as *Christians*, no less than as men and as families, are interwoven with the well-being of our country. If Christians, while they are in the world, are, as has been already noticed, under various relative obligations, it is not without their receiving, in return, various relative advantages. What those advantages are we should know to our grief, were we once to lose them. So long have we enjoyed religious liberty in this country, that I fear we are become too insensible of its value. At present we worship God without interruption. What we might be permitted to do under a government which manifestly hates Christianity, and tolerates it even at home only as a matter of policy, we know not. This, however, is well known, that a large proportion of those unprincipled men, in our own country, who have been labouring to overturn its constitution, have a deep-rooted enmity to the religion of Jesus. May the Lord preserve us, and every part of the united kingdom, from their machinations!

Some among us, to whatever extremities we may be reduced, will be incapable of bearing arms; but they may assist by their property, and in various other ways: even the hands of the aged poor, like those of Moses, may be lifted up in *prayer*; while their countrymen, and it may be their own children, are occupying the post of danger. I know it is the intention of several whom I now address freely to offer their services at this important period. Should you, dear young people, be called forth in the arduous contest, you will expect an interest in our prayers. Yes, and you will have it. Every one of us, every parent, wife, or Christian friend, if they can pray for any thing, will importune the Lord of hosts to cover your heads in the day of battle!

Finally, It affords satisfaction to my mind to be persuaded that you will avail yourselves of the liberty granted to you of *declining to learn your exercise on the Lord's day*. Were you called to resist *the landing of the enemy* on that day, or any other work of *necessity*, you would not object to it; but, in other cases, I trust, you will. "*Render to Caesar the things that are Caesar's, and unto God the things that are God's.*"

DACA, Immigration & NAFTA

Rescission Of Deferred Action For Childhood Arrivals (DACA)
September 5th For Immediate Release Office of the Press
Secretary Contact: 202-282-8010

Today, the Department of Homeland Security (DHS) initiated the orderly wind down of the program known as Deferred Action for Childhood Arrivals (DACA).

“This Administration’s decision to terminate DACA was not taken lightly. The Department of Justice has carefully evaluated the program’s Constitutionality and determined it conflicts with our existing immigration laws,” said Acting Secretary Elaine Duke. “As a result of recent litigation, we were faced with two options: wind the program down in an orderly fashion that protects beneficiaries in the near-term while working with Congress to pass legislation; or allow the judiciary to potentially shut the program down completely and immediately. We chose the least disruptive option.”

On June 29, the attorneys general of Texas and several other states sent a letter to U.S. Attorney General Jeff Sessions asserting that the DACA program is unlawful for the same reasons stated in the Fifth Circuit and district court opinions regarding an expansion of the DACA program and the now-rescinded program known as Deferred Action for Parents of Americans and Lawful Permanent Residents (DAPA). The letter noted that if DHS did not rescind the June 2012 DACA memo by September 5, 2017, the states would seek to amend the DAPA lawsuit to include a challenge to DACA.

Yesterday, Attorney General Sessions sent a letter to Acting Secretary Duke articulating his legal determination that DACA “was effectuated by the previous administration through executive action, without proper statutory authority and with no established end-date, after Congress’ repeated rejection of proposed legislation that would have accomplished a similar result. Such an open-ended circumvention of immigration laws was an unconstitutional exercise of authority by the Executive Branch.” The letter further stated that because DACA “has the same legal and constitutional defects that the courts recognized as to DAPA, it is likely that potentially imminent litigation would yield similar results with respect to DACA.” Nevertheless, in light of the administrative complexities associated with ending the program, he recommended that the Department wind down the program in an efficient and orderly fashion, and his office has reviewed the terms on which the Department will do so.

Based on guidance from Attorney General Sessions, Acting Secretary Elaine Duke today issued a memo formally rescinding

the June 15, 2012 memorandum that created DACA, and initiating an orderly wind down of the program. This process will limit disruption to current DACA beneficiaries while providing time for Congress to seek a legislative solution. The details are contained in Acting Secretary Duke’s September 5 memorandum, and in our Frequently Asked Questions.

Prior to this announcement from the White House administration on August 31st California State Senator Ricardo Lara (D-Bell Gardens) released this statement in response to President Trump’s threat to end the Deferred Action for Childhood Arrivals program that gives work authorization to 240,000 California young immigrants brought to the U.S. as children:

“Dreamers grew up as Americans, and DACA lets them work and contribute to California’s economy. If Donald Trump eliminates DACA he will be a dream-destroyer for 240,000 young Californians.

How does it help California to say to high school graduates that you can get an education but you can’t get a job?

How does it help California to say to young people they can’t work while they are in college?

Ending DACA would rob young people of the opportunity to work and give back to their communities.

I introduced Senate Bill 573 because I knew that Trump could repeal DACA and create a giant financial hole for students who are working to support their education.

Senate Bill 573 will create a way for students at public universities to receive grants, fee waivers or reimbursements for doing student service, while acquiring new skills and knowledge. If Trump won’t let these young Californians work, the Legislature will find a way for them to contribute to our state in other ways.”

On the same day as the White House administration to rescind DACA Senator James Lankford (R-OK) issued the following statement on the President’s decision to end the Deferred Action on Childhood Arrivals (DACA) program with a six-month delay:

"Attorney General Jeff Sessions is correct that the White House is responsible for immigration enforcement and border security, not immigration policy. Making significant policy changes through Executive Action is the wrong approach. This type of immigration policy reform must come from the American people through legislation from Congress.

It is right for there to be consequences for those who intentionally entered this country illegally. However, we as Americans do not hold children legally accountable for the actions of their parent. In the coming months, Congress must address this issue."

Immigration Vetting:

Office of the Press Secretary For Immediate Release September 24 "Presidential Proclamation Enhancing Vetting Capabilities and Processes for Detecting Attempted Entry Into the United States by Terrorists or Other Public-Safety Threats"

This is a wordy legal document that we don't have time or space to detail here at this time. However, we recommend that you read it for yourself, especially if immigration to the U.S. and policies relating to it are of particular concern to you. Whitehouse.gov has it available for reading at this link

<https://www.whitehouse.gov/the-press-office/2017/09/24/enhancing-vetting-capabilities-and-processes-detecting-attempted-entry>

Bipartisan, Bicameral PNW Members Defend Their Farmers from NAFTA Renegotiation Threat

Sep 20th Pacific Northwest growers may no longer compete in key export markets of Canada, Mexico

WASHINGTON, D.C. – Today, U.S. Senator Maria Cantwell (D-WA), Representative Dave Reichert (WA-08), and Representative Suzan DelBene (WA-01) led a bipartisan group of members of Congress urging the United States Trade Representative (USTR) to abandon a proposal to establish a trade remedy provision for perishable and seasonal products that would harm the competitiveness of fruit and vegetable growers in Washington state and Oregon. The provision is being considered as a part of the North American Free Trade Agreement (NAFTA) renegotiation process.

Members of Congress also signing the letter include Sen. Ron Wyden (D-OR), Sen. Patty Murray (D-WA), Sen. Jeff Merkley (D-WA), Rep. Rick Larsen (WA-02), Rep. Jaime Herrera Beutler (WA-03), Rep. Dan Newhouse (WA-04), McMorris Rodgers (WA-05), Rep. Denny Heck (WA-10), Rep. Greg Walden (OR-02), and Rep. Kurt Schrader (OR-05).

Agricultural production and trade are crucial to the economic health of the Pacific Northwest and Canada and Mexico are vital trading partners. The provision under consideration may spell the end of duty-free access to these important markets for growers and exporters in the region.

"We expect that Canadian and Mexican industries, including the tree fruit industry, may take advantage of such a provision to restrict exports of U.S. products," the members wrote. "Failure to consider these concerns will leave our tree fruit growers and other producers, who have proven highly successful in competing in the Mexican and Canadian marketplaces, vulnerable to tariffs that would have a negative impact on rural communities throughout our states."

Crops such as tree fruit, wheat, potatoes, and hops would all be affected. Mexico and Canada are the top two export markets for apples and pears, and Canada has historically been the top export market for cherries. Washington state and Oregon grow more than three quarters of all the pears, apples, and cherries grown in the U.S.

In Washington state, agriculture and food production employs 140,000 people and comprises 13 percent of the state's economy. In Oregon, the industry supports almost 160,000 jobs and agriculture and food exports make up 6 percent of the state's economy.

A copy of the letter can be found [here](#) and below:

Dear Ambassador Lighthizer:

As members of the Washington and Oregon delegations, we write to convey concerns regarding a possible trade remedy provision for perishable and seasonal products as a part of the North American Free Trade Agreement (NAFTA) renegotiation process. Given that there are serious, unresolved stakeholder concerns about the negative impact of such a provision on U.S. exports and jobs, we ask that you not move forward with this proposal. We urge you to consult closely with stakeholders and Congress on these matters.

Fruits and vegetables are an important part of Pacific Northwest agricultural production and exports, and Canada and Mexico are key markets supporting exports from the region. For example, growers, packers, and shippers in the Pacific Northwest produce more than three quarters of the fresh apples and cherries, and approximately 84 percent of the fresh pears, grown in the United States. Mexico and Canada are the top two export markets for apples and pears, with about 15 percent of the apple crop and 20 percent of the pear crop, worth approximately \$442 million, shipped to our southern and northern neighbors each year. Canada has historically been the top market for cherries, with sales approaching \$100 million; an additional \$5 million to \$10 million worth of cherries are exported to Mexico annually. It is estimated that these tree-fruit sales alone to consumers residing within the borders of our NAFTA trading partners support 4,100 jobs in the Pacific Northwest.

Because these jobs are dependent on exports to our NAFTA partners, we have a significant interest in how this negotiation affects the ability of Pacific Northwest growers to maintain their duty-free access to these vital commercial markets. We appreciate that USTR's "Summary of Objectives for the NAFTA Renegotiation" included maintaining reciprocal duty-free market access for agricultural goods as a negotiating objective. However, we are concerned that the proposed provision for perishable and seasonal products, if adopted, would run counter to this goal and leave our growers vulnerable to new duties from these two critically important trading partners.

We expect that Canadian and Mexican industries, including the tree fruit industry, may take advantage of such a provision to restrict exports of U.S. products. The U.S. apple industry has been the subject of trade remedy investigations in Canada and Mexico, and therefore any new rule may be applied by these countries in a future proceeding against U.S. producers. Failure to consider these concerns will leave our tree-fruit growers and other producers, who have proven highly successful in competing in the Mexican and Canadian marketplaces, vulnerable to tariffs that would have a negative impact on rural communities throughout our states.

Again, given the concerns of Pacific Northwest fruit and vegetable producers, we ask that you not move forward with this proposal. We appreciate your continued commitment to this matter as negotiations with Mexico and Canada to reform NAFTA progress.

The Panam post reported on Sep. 29th *Mexico Warns US Is Trying to Tip the Scales of NAFTA Negotiations*: "An official in Mexico said he is concerned that the United States is trying to "violate" and "reinvent" trade through renegotiations of the North American Free Trade Agreement.

Mexico Secretary of Economy Ildefonso Guajardo said the US is trying to make big changes to NAFTA, but that Mexico won't accept any alterations to the deal that puts the country behind what it has already been achieving.

Guajardo made the statement during this year's Annual Meeting of Industrialists, during which he also said that there is no part of the current NAFTA agreement that the US does not want to reinvent, even if many of those aspects are "working perfectly" for all three countries involved.

Guajardo asked industry leaders to trust Mexico's negotiation team. He also said there he has no doubt that negotiators representing the United States intend to shift the balance in a way that "will only be possible through expansion and not through containment or reduction" of what NAFTA is currently doing."

Read the full article here <https://panampost.com/elena-toledo/2017/09/29/mexico-warns-us-is-trying-to-tip-the-scales-of-nafta-negotiations/>



Views From Canada

Of old hast thou
laid the foundation
of the earth: and
the heavens are the
work of thy hands.
Psalms 102:25
with Sis. Grace Brooks



Is the chip really the mark of the beast?

It is no bigger than a grain of rice. It's linked to a date base, including the wearer's file on whatever date is required.

This object is a tiny radio frequency identification device (RFID). It's purpose is to be used in ways that should not be, such as credit cards, security, and financial. It is nothing but an electronic leash.

Usually it is implanted in a human's right arm or at the back of your triceps by way of a needle insertion. The same way animals are microchipped.

"It is quick and painless," Matthew Cosolotto of ADS when he talked with the Canadian Broadcasting Corporation. (CBC). Each chip has a different verification number. A scanner is passed over this chip and the radio transmits that number on the screen. Official say the chip has many useful uses. Maybe some useful and some not so useful.

Here are but a few uses.

- 1.) Replacing security tags controlling access to dangerous areas.
- 2.) Gaining access to your computer. What does this mean for the average computer owner?
- 3.) With the chip, only the user will have access to the ATM machine while making withdrawals.

These chips can track anyone anywhere in the world. This is nothing more than a form of digital control, an electronic leash.

Some employers throughout the world make it a condition of employment for the person wishing to be hired to have a chip implanted. ([150 employees at Swedish startup get micro-chipped](http://www.dailymail.co.uk/sciencetech/article-4375730/Cyborgs-work-employees-getting-implanted-microchips.html) <http://www.dailymail.co.uk/sciencetech/article-4375730/Cyborgs-work-employees-getting-implanted-microchips.html>)

It's also a condition to join the unemployment line if one refuses the chip. The mark of the beast. Mind control.

Christians are told by God in the Bible, Revelation 13, about the

beast and its mark.

Is THE CHIP REALLY THE MARK OF THE BEAST?

As Bible reading Christians know the mark of the beast will come and the time is approaching fast. The chip is preparing the next generation to accept this mark.

But take note: Nothing is said in Revelation 13 about the mark of the beast involving high technology devices, like your government issued photo identity, or computers.

Notice, this mark appears on the right hand, or the forehead. The right hand is a symbol of human kind's ability to think and act. The forehead symbolizes where our thinking originates. It's easy to see what's going on. Those involved with the invention of the chip want to control the minds and actions of all people.

Another indication of what the mark of the beast is, is that children of God are not to receive it, or anything leading up to it. Like the chip.

The mark of the beast is an abomination unto God and Christians who take it will suffer his wrath. Revelation 14: 11-12

Mark of the beast is not to be taken lightly. It's a denial of the Lordship of Jesus Christ. Christians are to resist conforming to the systems of this world.

Instead, take on the mark of The Lamb. Don't fret over what's going on this world and keep our eyes ever on Jesus. Watch and PRAY FOR HIS COMING.

The mark of the beast is not a literal mark. The forehead represents our minds, our ability to think on our own. The right hand, actions. Controllers want to control our every action. If you take the microchip, that may be the last decision you make on your own.

The mark of the beast is conforming to world dictatorship by our thoughts and actions. That is how us poor humans will be identified, or MARKED. Take on the mark of confirmation, those in power will know and if Christians don't conform, they will also know this.

Mark also means to target. The antichrist will be targeting those whom he can,

There is much concern about health. Are the health concerns played down in respect of microchips? I don't know. I am just asking.

Here is a little list of the concerns with respect to microchipping people:

1. Cancer – in animal tests (yes, horrible, I know) 1-10% of the animals – mice and rats – developed cancer around the site of the microchip. It is said that mice are more susceptible to cancer than humans. A proper study of chipped canines has been recommended.
2. In the USA, the FDA states that “implantation of the VeriChip poses potential medical downsides” that include: (a) electrical hazards (b) MRI incompatibility (c) adverse tissue reaction and (d) migration of the implanted transponder.
3. A strong electrical field can cause the person to be burnt at the site of the microchip. MRI scanners, used for medical diagnosis, produce these fields.
4. The information contained within the microchip is unencrypted. This means the information could be “stolen” and misused.

These are the kind of people citizens around the world are flocking to have chips implanted, and entrusting their future to?

Articles to read about the seal of God:

<https://realtruth.org/articles/101105-001-prophecy.html>

[HTTP://www.theseal-ofgod.com/](http://www.theseal-ofgod.com/)

YOU MAY NOT AGREE WITH ALL THAT'S WRITTEN BUT IT SHOWS THAT THE SEAL OF GOD IS ALSO IN THE MIND, NOT A VISIBLE MARK.

There will be two kinds of people during the end times. Those that give all their thoughts and actions to the beast (the mark of the beast) and those that use all their mind and actions for God (The Seal Of the Lamb).

Selling microchips for implant in humans is already a 9.5 billion dollar industry. Canada sells them but does not force people to have implants. Not yet, anyway. Wait until microchipping become globalized.

And for the number 666. This is not the number to be implanted visibly on forehands of hands. The number 666 implies to all mankind. It's merely stating that the antichrist is merely a man, not God.

SOURCE FILE: <http://www.cbc.ca/news/canada/microchip-implants-in-humans-on-the-market-1.314623>



Sermon Sketches #2: Faith

by Bro. Nathaniel Hille

(Good for Pastors, Bible teachers, Bible Students)

Title: *Faith—Heb.11:1*

I. Introductory Thoughts—Faith is vital unto salvation, and a spiritual walk that is well pleasing unto God.

AI. Definition—**Heb.11:1**

a. Faith: This verse defines faith. “*Faith is...*”. This is God’s definition of faith.

i. Amplified Text: “*Now faith is the assurance (the confirmation, the title deed) of the things [we] hope for, being the proof of things [we] don not see and the conviction of their reality—faith perceiving as real fact what is not revealed to the senses.*”

ii. Faith is an abiding confidence in anticipated good and a clear conviction of unseen realities.

1. Several examples of faith are listed in **Heb.11:**.

iii. Faith is not a feeling: It is evidence of things not seen! It is a firm expectation that God will perform all His good promises. Faith is

not based upon one’s feelings, but upon what God has said!

BI. **The Footings or Foundation of Faith:**

a. The Promises of God: His Covenants—2Cor.1:20

b. His Ability: He is able to keep that...2Tim.1:12

c. He cannot lie: He is truth, and has not the ability to lie—Tts.1:3.

d. Etc.

Faith is based upon these things. Notice, that faith is not in feelings, or figments of imaginations. Many stop short of believing God because his promises do not flatter their own sinful ideas.

IV. **Faith Comes From: Jms.1:17**

a. God: Ultimately it comes from God. **Eph.2:8,9**—describes faith as the “gift of God”.

b. The Word of God: Rom.10:17—As faith is based upon the promises of God, His ability & inability (inability to lie)—these three being discovered, or revealed to us in His word; we, therefore, must concur that Faith comes by hearing the Word of God.

i. Saving Faith comes this way e.g. the woman at the well (Jn.4:4). Christ must needs go through Samaria that this woman might hear the word of God!

ii. Living Faith comes this way (2Cor.5:7; Psa.119:105

V. **Descriptions of Faith**

a. Saving Faith: (Lk.7:50)

b. Amounts of Faith:

i. Great Faith: Lk.7:9 (Heb.11: is a discourse on those with great faith).

ii. Little Faith: Lk.12:28

iii. “No Faith”: Mk.4:40

iv.

Full of Faith:

Acts.6:5,8 c. Kinds of

Faith:

i. Saving Faith: Lk.7:50

ii. Living faith: 2Cor.5:7; Gal.3:11; Rom.1:7; Heb.10:38

iii. Missing Faith: Lk.8:25

iv. Dead Faith: Jms.2:17

v. Failing/Unfailing Faith: Lk.22:32

vi. No Faith: Mk.9:24

VI. **With or Without Faith In Christ Jesus**

a. Faith’s object must be the person and finished work of Christ

b. Those without faith: Jn.3:18

c. Those with faith: Jn.3:16

Devotion on Faith

by Bro. Manuel J. Seymour, Sr

(An excerpt from Bro. Seymour's book *Cultivating Christian Faith*)

It is written in Ephesians 2:1, 5-9: "And you hath **he quickened**, who were dead in trespasses and sins: ... Even when we were dead in sins, **hath quickened us** together with Christ, (**by grace ye are saved**;) And **hath raised us up** together, and **made us** sit together in heavenly places in Christ Jesus: **That in the ages to come** he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For **by grace are ye saved through faith**; and **that** not of yourselves: **it is the gift of God**: Not of works, lest any man should boast."

Every detail, every infinitesimal portion of this saving faith originates with God. By His divine appointment the "receiving one" is acted upon by the giving of the faith through the righteousness of God and Jesus. Take notice of the words "**he quickened**," "**hath quickened us**," "**hath raised us up**," and "**made us**."

Who did the acting? God did! Who was acted upon? The ones who were dead in trespasses and sins and who were incapable of any spirit life toward God! Why were they acted upon? "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." God is not motivated by the acts (past, present, or future) of those whom He would act upon, because they were dead and not able of themselves to act. They had to be given life! God gives life where there is death, light where there is darkness, and grace where there is no hope.

God's decree is that there shall NOT be one smidgen of the receiving one's effort or merits involved in this gift of saving faith which bring forth sovereign eternal salvation. Why? Again, "**That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus**." He is the beginning and the ending of saving faith. Grace, grace, all of grace! Even in Eph. 2:8, he abundantly clarifies it by saying: "by grace are ye saved through **faith**; and **that** (*a pronoun referring to faith*) not of yourselves: **it** (*a pronoun referring to faith*) is the gift of God." Hence, we clearly understand saving faith is not conjured up by the emotional whims of man; it is the gift of God. The Lord Jesus even said: "Therefore said I unto you, that no man can come unto me, **except it were given unto him of my Father**." (Jn. 6:65) Do you suppose Jesus is telling the truth when he reveals true saving faith must come from the Father?

Our forefathers of the Philadelphia Baptist Association wrote:

"The precious grace of faith is a free and sovereign gift of God, conveyed through the power of the Holy Ghost, and the instrumentality of the Word; and is co-existent with regeneration, if not an essential part of it; and as it is not of ourselves, we see that all boasting is excluded, so that we

may all say, 'by the grace of God, we are what we are.' ... We know that this doctrine is too humiliating to carnal hearts, but it is as true as if they believed it; and if it was not so, there would be no true Christian on earth." (Oct. 7, 1788) (Minutes of the Philadelphia Baptist Assn., 1707-1807, pg. 240)

This "precious grace of faith" is what gives believers redemption through the blood of the Lamb and is the essential element that brings one into holy fellowship with God and the Lord Jesus. It is upon this foundation, the grace of faith, that all other graces are built and strengthened. If the foundation of true saving faith were not there, all else would crumble to the ground.

Giving Your All

by Bro. Donnie Burford

That which God has purposed to work with, We should daily be working on!

God uses our whole being in His service.
We then should prepare that vessel for His use!
A head full of the Truth of God's Word.
A life full of the day to day practical application of it.
And a Heart filled with the Spirit of God!

1 Thessalonians 5:23-24; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Romans 12:1-2; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"

Romans 6:13; "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Baptists For Liberty

"And I will walk at liberty: for I seek thy precepts." Psalm 119:45

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