

Historical marker at Whitfield County Courthouse in Dalton, Georgia

**SWORD & TROWEL**  
PROCLAIMING THE DOCTRINES OF GRACE

# Country Club Christianity

by Fred G. Zaspel

I have never been part of a country club, but I have visited a few with friends who were members. And the experience has always been a good one, overall. Country clubs exist because people are social beings. We like to mix with other people, make friends, and we like to share common interests—whether golfing or other amusement or perhaps a particular social agenda. Of course for some, it seems, belonging to a particular country club is a matter of pride—there may be a certain prestige associated with the membership. But still, the country club can serve a good purpose. Friendships, amusements, activities, entertainment, social agendas—these are good things.

Even so, of course, the country club is limited. Its purpose is not to address issues of eternal significance. It is not designed to help its members come to know God, find the forgiveness of sins, prepare for the final judgment, or provide instruction how to live faithfully before their Creator. These matters are simply not in its purview. It exists for other, more secular and temporal purposes.

There are ways in which the church and the country club are similar. Christians too are social beings, and we love to mix with other people, make friends, and share common interests. And this is one of the great values of the church. But of course a church which goes no further is a complete failure. The church does not exist solely to address mere secular or temporal issues. The church exists in order to give a voice for God. Our whole reason for being is caught up in knowing, hearing, loving, serving, and speaking for God. This is what the church is all about.

We've all heard the criticism leveled at some churches—"They are just a country club church." Perhaps you have said it about some churches yourself. Such "country club churches" indeed exist, and it is surely one of the worst indictments they could ever receive. And the symptoms of country club Christianity are obvious. A country club

church exists for social and secular and temporal reasons. It has a religious flavor, to be sure. But its focus seems to be on other things. Evangelism, seeking to win the lost to Christ, is not high on its agenda. Prayer is something we do before the meal or the preacher does for us on Sunday morning. "Worship" is more entertaining than humbling. One church service a week is more than enough, and that (the Sunday "worship service") must not go too long—this, after all, is just one slice of our very crowded life. The preaching must not be too long, nor must it be too personal—if the preacher dares to invade our space and meddle, he's overstepped his bounds. He must never make us feel uncomfortable—his purpose is to make us feel good. And if anyone says "Amen!" (1 Cor 14:16) during the sermon, he is obviously a fanatic and will certainly get some funny looks from others in the congregation.

Country club Christianity. It's not about God, really. It's about relationships, entertainments, activities—a religious kind of secularism. It exudes a religion that is used perhaps to salve a conscience but a religion which makes no demands on life. It subtly promotes a religion which is really very convenient and which exists precisely because it is convenient. But it is not a religion for discipleship. It is not a religion which calls us to deny ourselves, take up our cross, and passionately pursue Christ.



Publisher:  
Kinsey Drive Baptist Church  
2626 Kinsey Drive  
Dalton, Georgia 30720  
706 277 3505

Editor:  
Dr. Ronald W. McKinney  
E-mail: ronaldwmckinney@gmail.com

Deacons:  
Herman Caldwell, Chairman  
Ronnie Boyd, Vice Chairman  
Dave Williams, Secretary  
Scott Kinnamon

Artists:  
Haddon McKinney, Ron Adair

Photographer:  
Hope McKinney

Editorial Office:  
2626 Kinsey Drive  
Dalton, Georgia 30720

Note: The use or promotion of an article, book, or recording in this issue does not endorse either the individual or ministry but only the material used in the publication.

Contributors:  
Amy Webb, Tim Webb, Fred Zaspel,  
Rachel Jankovic, Jim Elliff, John Piper,  
Stan Evers, Susan Verstraete, Paul Tripp.

Cover:  
The historical marker on the inset of the cover, states that Whitfield county was named after George Whitefield, the great evangelist. You might notice that the spelling of Whitfield is without the "e" that is in the name of Whitefield. George Whitefield's name was pronounced "Whit... as in hit" field. It is not "White... as in the color" field. When the county was named, the clerk of the county, spelled it phonically, and left out the "e" in Whitefield. *See more on page 17.*



# International Fall Bible Conference

September 24-26, 2013

Unity Baptist Church and Kinsey Drive Baptist Church  
Dalton, Georgia



Baruch Maoz will be our guest speaker from Gedera, Israel. He was born to a Jewish family in Boston, Massachusetts. He immigrated to Israel in 1953, where he was converted to Christ while serving in the Israeli Army in 1963. Baruch joined *Christian Witness to Israel* in April of 1974, upon his release from the Israeli army following the October (Day of Atonement) War. As of 1979 he served as CWI Israel Field Director. In the course of his work he translated *The God Who Is There, Knowing God, Genesis Three* and many others; and edited over 50 books in Hebrew. He also wrote 61 theological papers, delivered in Germany, Britain, and the USA.

Baruch was the founding pastor of Grace and Truth Christian Congregation in Israel with 400 congregants and served from 1976 until 2008. He is presently engaged in a writing, teaching and preaching ministry in Israel and abroad.

Special invitation for Pastors and those  
interested in the Messianic Movement

*The public is invited to all services*

Tuesday, September 24, 2013	7:00 PM	KDBC	Baruch Maoz, speaker
Wednesday, September 25, 2013	7:00 PM	UNITY	Baruch Maoz, speaker
Thursday, September 26, 2013	10:30 AM	UNITY	Baruch Maoz, speaker

Special invitation for Pastors and those  
interested in the Messianic Movement

Lunch at Unity provided.

Thursday, September 26, 2013	7:00 PM	KDBC	Baruch Maoz, speaker
------------------------------	---------	------	----------------------

Sponsored by Unity Baptist Church and Kinsey Drive Baptist Church  
For more information call KDBC at 706 277 3505 or Unity at 706 226 3026





# Marlene Schneider

## Unfading beauty of a gentle and quiet spirit

By Amy Webb

down to only 3 or 4 hours each week due to strikes and union disputes. Around her fourth grade year, her parents built a small house on the east end of Dalton, to be closer to her paternal grandmother. These were the pre-war years and her father anticipated his brother going overseas to fight. He moved closer to help care for her during this absence. Being

After college, Marlene began working at the “old hospital”. She worked in surgery, a job she enjoyed. After 7 years, she went to work as a nurse for Public Health, while also furthering her education by attending night classes at UTC. “That was back when there was no interstate. You had to take the old 41.” Marlene would spend the rest of her professional life in Public Health, both as a nurse, a clinical coordinator, and later as a Program Manager over 10 counties. She recalls performing duties which my generation find somewhat fascinating. She took incubators to homes of people who’d had premature babies. There were no neonatal units in hospitals and it was the public health nurse’s responsibility for follow up care for these babies. She treated many illnesses which vaccines have all but eliminated. She recalls working in mass clinics helping to administer Jonas Salk’s new polio vaccine, free to all. She helped the Red Cross by teaching first aid classes. She saw medical history unfold while faithfully serving her employers and her patients.

I have had the pleasure of knowing Marlene Schneider for only a short while. I realize that a year isn’t a significant amount of time to really get to know someone. However, I will say that in that brief time, the one word that would describe my first impression of Marlene would be “Servant”. I see her working in the church kitchen to help prepare and clean up after church fellowships. I know she often prepares meals for people who have suffered an illness or loss. She’s a Hospice volunteer. Without fail, each week she brings me the coupons from her Sunday paper. Put simply, she does good unto others. So when the opportunity to interview her arose, I was excited about the prospect of getting to know her better. What I found was that first impressions are often spot on.

Marlene Schneider was born November 11, 1931. She was born at home in Threadmill village, a depression era baby and only child. Both her mother and father were employed by the mill. They were fortunate enough to keep their jobs throughout the depression, though their work was often cut

around 10 years of age at the time, Marlene recalls being shocked that Pearl Harbor had been attacked. She shared about the stamps that were issued to people that allowed them to buy limited quantities of rationed items. Her father had a friend in town who she says “kept me in shoes” during the war by giving up his stamps, which were used to purchase leather.

At the age of 14, Marlene moved to Rome to go to Berry School which was, at that time, a high school as well as a college. It was a boarding situation, as she explains, “The only time you came home was in the summer and at Christmas. You were allowed to leave campus once a month. My parents would come down for dinner or a movie or just spend time together.” After high school, she decided to stay on at Berry College and work toward a nursing degree. When asked if she’d always wanted to be a nurse, she says, “Yes, but the funny thing is, I only knew two people who were nurses, and I didn’t know them well.” She attended Berry for two years then went on to get her degree at the Georgia Baptist Hospital School of Nursing in Atlanta.

Of even more importance than Marlene’s professional journey is her journey of faith. Like many southerners of her generation, she was “raised in church” but never made a profession of faith. At the age of 19, while still at Berry College, she attended services for Religious Emphasis Week. During these meetings, she decided that she would join a church and be baptized.

Continued page 21



Amy Webb and her husband, Tim, have been members of Kinsey Drive Baptist Church for the past year. Amy has supported the church in serving as a Sunday School teacher and an encourager. As a homeschool teacher, Amy spends much of her time with her three boys, Jon Isaac, Silas and Lukas. By God’s grace they have all come to receive Christ as Savior. To God be the glory.



# The Flip Side of Short Term Mission Trips

by Tim Webb

Often when short term mission trips are talked about, the urgent needs of certain areas become the focus of conversation. The need for health care, the need for certain types of construction projects, the need for equipping church leaders, the need for sound doctrine to be taught, and the need for Gospel penetration to name a few. And yes, these are true needs. And yes, these are solid reasons for going on a short term mission trip. But what about the person going? Are there things to be considered along the lines of personal benefit? Is “what about me” a selfish question? I believe it is all about the motive behind the question. The “what about me” is usually addressed when a mission team comes home from a trip. It often comes in the form of the missions report to the local church or in the sharing with friends and neighbors. It usually sounds something like, let me tell you what God did in me, or God used this trip in my life in so many ways. There is a realization of God having done above and beyond what I thought or imagined in these tellings. Now trust me, there will be many stories of needs being met, projects accomplished, and people being saved. But I hope to focus on the “goer” in this article. What can you expect from going on a short term mission trip? What about your mission need? You will do some good, if you choose to go. But I think much good will be done in you. So, back to the motive behind the question “what about me?” If your motive is about your personal self-righteousness and being a better than ever do-gooder, then we have problems. But, if your motive is more than getting the t-shirt, we are on to something grand and glorious. If your desire is for God to do something extraordinary in your heart, then get your passport, pack your bags and get ready to go. The mission may just be about God’s mission in your own heart.

Now, what are some of these personal benefits? I hope to address a few, knowing all the while that I can only bring out some general principles. No one, besides God, can look into each individual heart with the understanding of what the mission need is within that heart. But, there are some over-arching benefits that will be somewhat universal in scope. One benefit is how your



Each year, the Independent Baptist Fellowship, gather for preaching of the Word of God and fellowship. Fifteen churches come together for an all-day meeting. One of the highlights is the singing. Pictured here is from left to right: Vernon Allen, Raphael Dunkley, Oscar Bloise, Hubert Hall and Aaron Dumas.

understanding of the church will change. Let me explain. If you are involved in a mission trip that will lock arms with a local church, you will most likely leave with a different view of “church”. The church will first and foremost become bigger in your mind and heart. Your view will be less localized. It is one thing to know the church is universal, but to see it in action is something else. All of a sudden you are not this individual island in a vast ocean; you are part of the most amazing organization/organism on the earth that nothing can or will ever be able to stop (Matt. 16:18). Your family just became massive. And even better, they look differently, sound differently, dress differently, and worship differently. You have just added some serious family variety. With this broadened mindset of church comes a change in your personal worship. You very well may end up worshipping in a setting where you cannot understand a single word that is being said, but you worship anyway. You find out worship is more about your surrender than your personal preferences. You find out that worship really is in spirit and in truth (John 4:24). And when Christ does His mission work in your heart in these areas, His Bride becomes more beautiful, more worshipful, and in turn God is truly glorified.

With our view of the church expanded and our worship enhanced, is there more that God may do within your heart? I believe the

answer is yes. A softened heart to the things of God usually brings with it an opportunity for some heart molding and transformation. Sometimes it may be in the form of surgery or a clearing out of any Asherah poles that have been erected to some false god within our heart. If you are like me, my heart is prone to wander. Do you ever feel it? The mission within the heart is to clear out, clean up, and to purify. So, how can a short term mission trip help? Often, one is exposed firsthand to the reality of much of the rest of the world. When you step into the shadow of poverty, a light will shine in the midst of that shadow and will most likely

continued next page



Pastor Ron McKinney with Pastor Hubert Hall, visits the coffee fields where the church had planted coffee seeds 20 years ago with a gift from KDBC. God has used that to sustain several families in the church.



## Short Mission Trips *continued*



Pictured is the gathering at a Bible Conference at the Clarksonville Baptist Church in Clarksonville, Jamaica W.I. Our dear friend, Hubert Hall, is pastor at Clarksonville, and also serves three other churches: Mt. Moriah, Tweedside and Anderson Town.

expose some shrines within your heart. Let's face it – we fight the idol factory continually. The reality of seeing the contrast on certain mission trips will not only expose but will help, by the Spirit's power, to chop down and root out the many idols we don't even notice in our current settings. Talking about making the bride more beautiful, a clean and pure heart is most precious and beautiful. Now, can this happen at home in your living room? Yes, it is possible. But, when you intentionally set yourself up to stay clear of worldly trappings for several days in the form of a mission trip, you have an opportunity for some good and needed heart probing without the draw of certain influences. A mission trip is a wonderful way to set yourself up for successful surgery. I hope

you are envisioning a more beautiful bride that glorifies the Savior in a grand way.

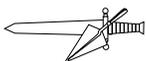
If all this is making you a bit uncomfortable, that may be the point. Comfort can be a dire enemy. So, to avail yourself of this stretching of your faith may very well be the goal of the mission within your heart. Faith, in the experiential form of the word, is made for stretching. The reality of being on a mission trip is the reality of having your faith stretched. Most likely you will be in a setting that is unfamiliar, situations that are out of your comfort zone and you may even be asked to do something you can't do on your own power. Isn't that great! In fact, it really is, because, when we are challenged to depend on God, we experience God. Would you

rather experience God or stay comfortable? I hope your answer is the latter. If not, you need to be first in line to get on the plane. To experience God is to experience God. What I mean is that there is none greater, none more glorious, none more majestic, none more holy; HE IS GOD ALONE! To experience Him is to experience none other. So is it worth it? Yes and a resounding yes!

So, is the question "what is in it for me" a good question? If by that you mean, how will God use this for my good and His glory, then yes, it is very good. Every mission trip that I have been on has been times of God doing a "missions" work in my own heart. Did we accomplish much? Were people helped, fed, taught, and won to Christ? Sure. And that is much of the experience, but the flip side to those good and right things is that God wants to do something in you as well. And a short term mission trip is a good way for God to accomplish this work. Did we cover all the flip side? Absolutely not. We did not address the discipleship that will happen in your own life, the unity and friendships within your own team that will occur, the boldness that you will come back with, and on and on. But, if this peaks an interest, my suggestion is that you seek out the opportunity to GO. Go with a heart ready to serve others and understand it will not be all about them, there will be a flip side to the experience; it will be about you as well!

Tim Webb came to Dalton, Georgia after serving in Albertville, Alabama as an Associate Pastor at First Baptist Church. He is a graduate of Leavell College of the New Orleans Baptist Theological Seminary in New Orleans, Louisiana in 2006. The past year, Tim has served as a Sunday School teacher of a new class which has benefited from his instruction from the Scriptures. He has lead the class through the book, *The Explicit Gospel*, by Matt Chandler and several books of the Bible, including Colossians and Jonah. On Sunday evenings we have been blessed by a study of Nehemiah.

Tim and Amy, with their sons, Jon Isaac 16, Silas 14 and Lukus 11, will be moving to Bayou Sorrel, Louisiana where he will assume the pastorate of the Bayou Sorrel Baptist Church. Tim had served this church while in Seminary (2004-07) and they are looking forward to returning to these people that they love. We are grateful for the ministry of this Christian couple who have not only ministered from the Word of God but have set an example in service and faithfulness. Our prayers are for God to mightily use them and to keep them in the hollow of his hand.



# Is it Really Important To Attend Church Meetings?

Author: Jim Eliff, founder and president of Christian Communicators Worldwide® (CCW).

More evangelicals skip church meetings than attend them. That's a fact... an embarrassing one. One leader claims even the FBI could not find many of them.

Some churches have decided to take action to recover the inactive only to find that their church rolls were filled with people who never intend to come again, moved to other states, or died. I once removed 700 people from a church when I first became its pastor—people who simply did not care enough to talk with us.

Why should we bother? Is it really important for professing Christians to be active in their churches? Here are three reasons to believe it *IS* important:

1. Not attending is a bad habit. That's the way the writer of Hebrews puts it: "not forsaking the assembling of ourselves together, as is the habit of some" (10:25).

You have a habit of going to work or to school because you made a once-for-all-time decision. You don't wake up each day and say, "Should I go to work?" No, you have the habit because you have decided, "I go to work EVERY day without exception, unless I'm on vacation, legitimately sick, or near death." If you don't make this once-for-all-time decision, excuses are made which sound reasonable at first, but soon seem lame even to yourself.

2. We need each other. The writer of Hebrews says that we are to "consider how to stimulate one another to love and good deeds... encouraging one another..." (10:24-25). He puts this in the context of assembling. Of course he does. It is impossible to adequately encourage others without being face to face with them. Absent people forfeit their best option for giving and receiving encouragement.

It is DIScouraging when members are not attending! Their gifts and talents are missed, their love

is only a memory, and their influence is nonexistent. In some cases they become essentially unknown, especially by new believers who need a model of faithfulness from those who profess faith in Christ. We are weaker as a whole body when people do not attend.

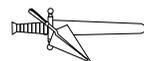
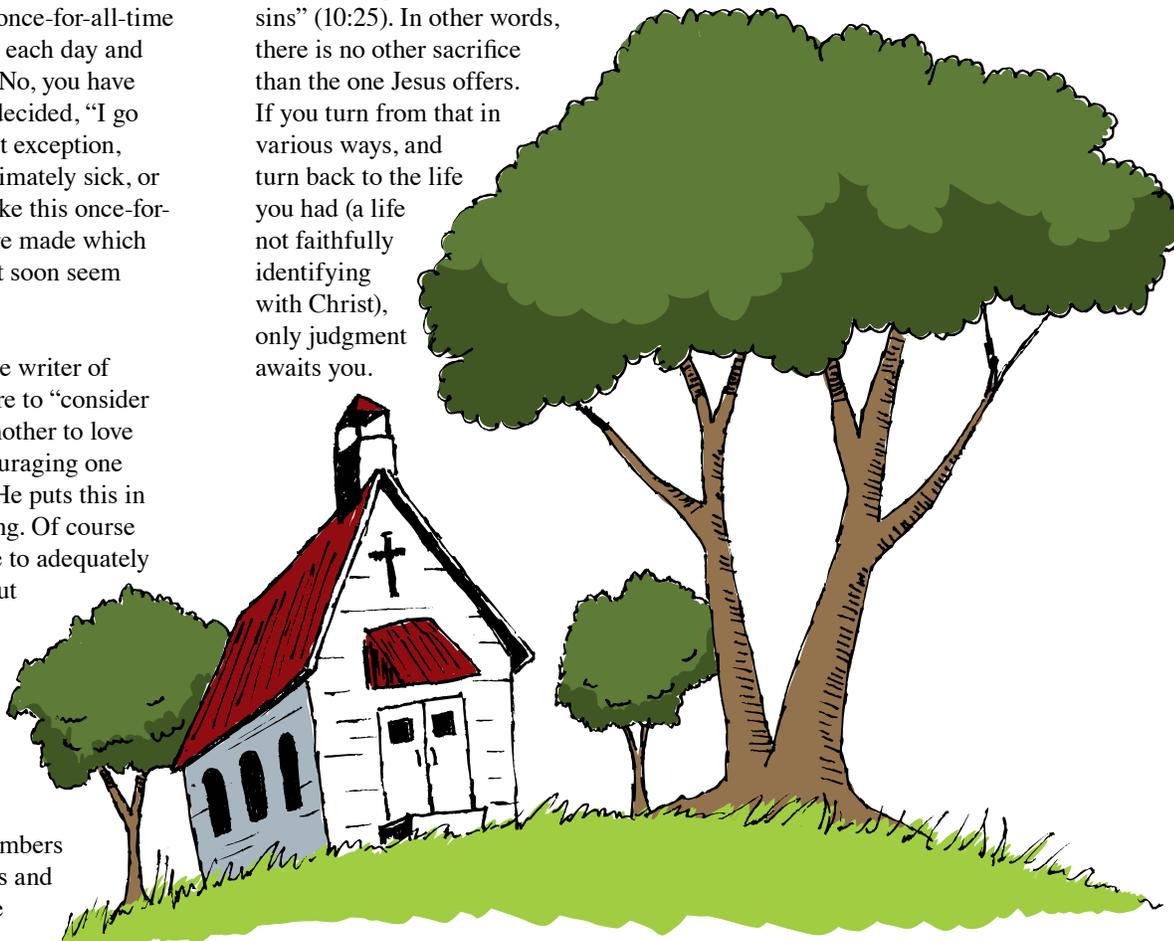
Perhaps absent people think they are strong enough to handle missing, and that not being in attendance makes little difference. They are wrong. These people become the family member who never eats with the family, never talks to the family, and never shows and receives love from the family. In reality, this is such a huge loss that it is impossible to calculate.

3. The Day is coming. The writer of Hebrews gives another reason to meet regularly together—"not forsaking our own assembling together... and all the more as you see the day drawing near, for if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins" (10:25). In other words, there is no other sacrifice than the one Jesus offers. If you turn from that in various ways, and turn back to the life you had (a life not faithfully identifying with Christ), only judgment awaits you.

He anticipates this judgment on "the day" in part for those who forsake the church meetings. The connection is startling. They are said to be people who "insult the Spirit of grace" (10:29). The author assumes that failure to love the church and fully identify with Christ leaves people in an awful predicament before God since they open themselves up to much more sin by disconnecting from what Christianity is all about.

Hear now the full instruction from the Scripture, and reconsider just how important it is to attend your church gatherings regularly:

"And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near."



# Motherhood

A few years ago, when I just had four children and when the oldest was still three, I loaded them all up to go on a walk. After the final sippy cup had found a place and we were ready to go, my two-year-old turned to me and said, “Wow! You have your hands full!”

She could have just as well said, “Don’t you know what causes that?” or “Are they all yours?!”

Everywhere you go, people want to talk about your children. Why you shouldn’t have had them, how you could have prevented them, and why they would never do what you have done. They want to make sure you know that you won’t be smiling anymore when they are teenagers. All this at the grocery store, in line, while your children listen.

## A Rock-Bottom Job?

The truth is that years ago, before this generation of mothers was even born, our society decided where children rank in the list of important things. When abortion was legalized, we wrote it into law.

Children rank way below college. Below world travel for sure. Below the ability to go out at night at your leisure. Below honing your body at the gym. Below any job you may have or hope to get. In fact, children rate below your desire to sit around and pick your toes, if that is what you want to do. Below everything. Children are the last thing you should ever spend your time doing.

If you grew up in this culture, it is very hard to get a biblical perspective on motherhood, to think like a free Christian woman about your life, your children. How much have we listened to partial truths and half lies? Do we believe that we want children because there is some biological urge, or the phantom “baby itch”? Are we really in this because of cute little clothes and photo opportunities? Is motherhood a rock-bottom job for those who can’t do more, or those who are satisfied with drudgery? If so, what were we thinking?

## It’s Not a Hobby

Motherhood is not a hobby, it is a calling. You do not collect children because you find them cuter than stamps. It is not something to do if you can squeeze the time in. It is what God gave you time for.

Christian mothers carry their children in hostile territory. When you are in public with them, you are standing with, and defending, the objects of cultural dislike. You are publicly testifying that you value what God values, and that you refuse to value what the world values. You stand with the defenseless and in front of the needy. You represent everything that our culture hates, because you represent laying down your life for another—and laying down your life for another represents the gospel.

Our culture is simply afraid of death. Laying down your own life, in any way, is terrifying. Strangely, it is that fear that drives the abortion industry: fear that your dreams will die, that your future will die, that your freedom will die—and trying to escape that death by running into the arms of death.

## Run to the Cross

But a Christian should have a different paradigm. We should run to the cross. To death. So lay down your hopes. Lay down your future. Lay down your petty annoyances. Lay down your desire to be recognized. Lay down your fussiness at your children. Lay down your perfectly clean house. Lay down your grievances about the life you are living. Lay down the imaginary life you could have had by yourself. Let it go.

Death to yourself is not the end of the story. We, of all people, ought to know what follows death. The Christian life is resurrection life, life that cannot be contained by death, the kind of life that is only possible when you have been to the cross and back.

The Bible is clear about the value of children. Jesus loved them, and we are commanded to love them, to bring them up in the nurture of the Lord. We are to imitate God and take pleasure in our children.

## The Question Is How

The question here is not whether you are representing the gospel, it is how you are representing it. Have you given your life to your children resentfully? Do you tally every thing you do for them like a loan shark tallies debts? Or do you give them life the way God gave it to us—freely?

It isn’t enough to pretend. You might fool a few people. That person in line at the store might believe you when you plaster on a fake smile, but your children won’t. They know exactly where they stand with you. They know the things that you rate above them. They know everything you resent and hold against them. They know that you faked a cheerful answer to that lady, only to whisper threats or bark at them in the car.

Children know the difference between a mother who is saving face to a stranger and a mother who defends their life and their worth with her smile, her love, and her absolute loyalty.

## Hands Full of Good Things

When my little girl told me, “Your hands are full!” I was so thankful that she already knew what my answer would be. It was the same one that I always gave: “Yes they are—full of good things!”

Live the gospel in the things that no one sees. Sacrifice for your children in places that only they will know about. Put their value ahead of yours. Grow them up in the clean air of gospel living. Your testimony to the gospel in the little details of your life is more valuable to them than you can imagine. If you tell them the gospel, but live to yourself, they will never believe it. Give your life for theirs every day, joyfully. Lay down pettiness. Lay down fussiness. Lay down resentment about the dishes, about the laundry, about how no one knows how hard you work.

Stop clinging to yourself and cling to the cross. There is more joy and more life and more laughter on the other side of death than you can possibly carry alone.

The author, Rachel Jankovic (@lizziejank), is a wife, homemaker, and mother. She’s the author of *Loving the Little Years: Motherhood in the Trenches* and *Fit to Burst: Abundance, Mayhem, and the Joys of Motherhood*. She and her husband Luke have six children: Evangeline, Daphne, Chloe, Titus, Blaire, and Shadrach.



# Musings on Ephesians

*Baruch Maoz*

Paul asserts that, not only Jews but also Gentiles have received the Holy Spirit; that they too are sealed, marked out with that unique and special sign of the gift of the Holy Spirit. Peter preached the Gospel to Cornelius' household and while Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and exalting God. Then Peter answered, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" And he ordered them to be baptized in the name of Jesus Christ (Acts 10:44-48).

Later, when the Apostles heard from Peter that God gave to them (Gentiles) the same gift as He gave to us (Jews) also after believing in the Lord Jesus Christ (Acts 11:17), they were persuaded that God has granted to the Gentiles also the repentance that leads to life, just as he had granted it to Jews.

This repentance is the work of the Spirit of God, given to Jews and Gentiles alike and which is the earnest, the first-fruits as a pledge, our inheritance, that is to follow. Paul is saying that the gift of the Holy Spirit is a foretaste of heaven, a foretaste of that eternal gifting the redeemed are destined to enjoy. But it is not merely the giving of the Spirit; it is the shared gifting, the fact that Jews and Gentiles together receive the Spirit, and will enjoy that gift through all eternity. The present is a pledge of the future. That pledge is our shared blessing until the redemption of the purchased possession.

Our final, ultimate redemption, when our very bodies will be raised incorruptible and ourselves freed from all the consequences of sin, is still a matter for the future. But it is an assured future, secured by the sacrifice of Messiah and the giving of the Spirit, to be culminated in the redemption of the purchased possession. This term, possession, is likewise a loaded term. No longer does God say to Israel, you only have I chosen among all the families of the earth (Amos 3:2). God's possession includes those who first believed in a Messiah and those who knew nothing of him until he came and was proclaimed by the Gospel, Jews and Gentiles, male and female, bond and free.

The unity of the church declares the glory of God's grace. How does it do so? By being a fellowship of grace, the fellowship of God's grace, to which people belong by virtue of his kindness rather than by any personal, national, cultural or spiritual merit of their own. Jews and Gentiles in Christ are one in spite of their differences, just as are men and women, slaves and freemen.

Such grace is truly glorious because it runs contrary to everything for which the world stands. The world strives for suppression, for ascendancy, for one bettering the other. It does not find satisfaction in having, but seeks it in coveting what another has, in doing well, but in doing better than another. But God's grace brings mankind to live differently, to love and seek one another's welfare, to relate to one another on the basis of grace rather than of merit, achievement, or the potential benefit we might derive one from another.



## Quotes from Charles Haddon Spurgeon

"There are times when solitude is better than society, and silence is wiser than speech. We should be better Christians if we were more alone, waiting upon God, and gathering through meditation on His Word spiritual strength for labour in his service. We ought to muse upon the things of God, because we thus get the real nutriment out of them... Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? Because they neglect their closets, and do not thoughtfully meditate on God's Word. They love the wheat, but they do not grind it; they would have the corn, but they will not go forth into the fields to gather it; the fruit hangs upon the tree, but they will not pluck it; the water flows at their feet, but they will not stoop to drink it. From such folly deliver us, O Lord..."

"Hope itself is like a star- not to be seen in the sunshine of prosperity, and only to be discovered in the night of adversity."

"When your will is God's will, you will have your will."

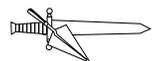
"A good character is the best tombstone. Those who loved you and were helped by you will remember you when forget-me-nots have withered. Carve your name on hearts, not on marble."

"You say, 'If I had a little more, I should be very satisfied.' You make a mistake. If you are not content with what you have, you would not be satisfied if it were doubled."

"If you can't see His way past the tears, trust His heart."

"Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."

"If sinners be damned, at least let them leap to Hell over our dead bodies. And if they perish, let them perish with our arms wrapped about their knees, imploring them to stay. If Hell must be filled, let it be filled in the teeth of our exertions, and let not one go unwarned and unprayed for."



# More Quotes from the Prince of Preachers, Charles Haddon Spurgeon

**Ambition:** Our meat and our drink is to do the will of him who sent us.

**Atheism:** Atheism is a strange thing. Even the devils never fell into that vice, for “the devils also believe and tremble” (James 2:19).

**Authority of the Bible:** If there be anything in the church to which you belong which is contrary to the inspired Word, leave that church.

**Teaching of children:** Where the plow does not go and the seed is not sown, the weeds are sure to multiply. And if children are left untrained, all sorts of evil will spring up in their hearts and lives.

**Fear of death:** Dying is the last, but the least matter that a Christian has to be anxious about.

**Discipleship:** If persecution should arise, you should be willing to part with all that you possess—with your liberty, with your life itself, for Christ—or you cannot be his disciple.

**Faithfulness:** I know of nothing which I would choose to have as the subject of my ambition for life than to be kept faithful to my God till death, still to be a soul winner, still to be a true herald of the cross, and testify the name of Jesus to the last hour. It is only such who in the ministry shall be saved.

**Holiness:** If your religion does not make you holy, it will damn you. It is simply painted pageantry to go to hell in.

**Hope:** Christ always preached doctrine that was hopeful. While he denounced self-righteousness, he would turn round and say, “I came not to call the righteous, but sinners to repentance” (Luke 5:32). If he ever had a frown on his brow, it was for the hypocrite and the proud man. But he had tears for sinners and loving invitations for penitent ones.

**Jesus’ name:** This is the one unbuttressed pillar on which all prayer must lean. Take this away, and it comes down with a crash.

**Worship:** All places are places of worship to a Christian. Wherever he is, he ought to be in a worshipping frame of mind.

## Too Late

by John Piper



At concourse G, gate seventeen,  
My sweat and panting pleas  
That obstacles were unforeseen  
May have been fantasies  
For all they cared of where I’d been.  
The door was locked within.  
“I waited at another gate,”  
I pled. They said, “Too late.”

I wait, and weary, fall—hurled back  
Through sluggish centuries—  
Asleep. The roof of my poor shack  
Unrhythmic’ly taps. These  
Drops of rain suddenly unite  
In weeks of raging night.  
I linger, doubting. Then flail straight  
To Noah’s ark. Too late.

Again I dream. Esau. I scratch  
My hairy arms and smell  
The wildness in my clothes, and snatch  
At ev’ry hollow shell  
Of happiness—in vain—and grope  
For Birthright, Blessing, Hope.  
And strain with tears to shed the weight  
Of bitterness. Too late.

Now in my dream I waited and I slept.  
And suddenly a shout  
At midnight wakened all, and swept  
Us from our slumbers out  
To meet the groom with lanterns bright.  
But mine would not ignite.  
I flew and back. A bolted gate.  
A burning lamp, too late.

“Excuse me, sir, I think your flight  
Is boarding now.” “Yes.”  
My tongue was thick with sleep. “All right,  
I’m coming.” “Good, unless  
You plan to spend the night in dreams.”  
“No, I’ll be there.” It seems  
I stand before an open gate,  
and it is not, too late.

John Piper  
January 13, 2013



By John Piper.  
©2012 Desiring God Foundation.  
Website: [desiringGod.org](http://desiringGod.org).



# “Like the tearing of my flesh from my bones.”

Author: Susan Verstraete

That’s how John Bunyan described parting with his family after their brief visits with him in prison. Each time they walked away, John was reminded of the great difficulty his incarceration imposed on them, especially on his blind daughter, Mary. “What sorrow you are likely to have as your portion in this world!” he wrote. “You must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand other calamities, even though I cannot so much as bear the wind blowing upon you.”

Adding to John’s misery was the knowledge that by just saying the word, he could be released. Just one simple statement—“I will not preach the gospel of Jesus Christ”—was all it would take to set him free to support his family again. But John couldn’t do it. “I have determined,” he said, “the almighty God being my help and my shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith.” And so John waited on God for twelve long years in the overcrowded, unsanitary, poorly heated Bedford jail. Here’s something of what he learned there.

“I have often thought that the best of Christians are found in the worst of times.” It was a great mercy that John found himself in a position to both minister and be ministered to in the Bedford jail. Most of the men housed in the Bedford jail at that time were there because of religious persecution. They were free during the day to study Scripture together, to pray and to encourage one another. John found himself in the ironic position of doing in prison what he was imprisoned for doing—

preaching and teaching the Gospel—as well as learning from the other imprisoned preachers. Members of his church often came to the jail to comfort John and ask his counsel, and his family was allowed to visit regularly. God ministered His sustaining grace to John through His people.

“Nothing can render affliction so insupportable as the load of sin; would you, therefore, be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you may meet with will be very easy to you . . .” John learned many spiritual lessons in prison, and came to a clear understanding that he needed to entrust his family to God. He meditated on Jeremiah 49:11—“Leave your fatherless children, I will preserve them alive; and let your widows trust in Me.” Later he wrote, I also considered that if I entrusted all to God, I engaged God to take care of my concerns. But if I forsook His ways, then I would not only falsify my profession, but would also consider that my concerns, if left at God’s feet while I stood true to, and for, His name, were not as secure as they would be if they were under my care, even though I was denying the way of God.

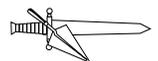
“If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson-thou art beaten that thou mayest be better.” John Bunyan discovered his voice as a writer while in prison. He began writing as an extension of his ministry to the church and had written four books before his arrest. However, Bunyan’s two major works were written during his stay at the Bedford jail. The first, *Grace Abounding*, is an autobiographical testimony of his own conversion. The second, *The Pilgrim’s Progress*, is an allegorical



novel that in many ways tells the same story as *Grace Abounding*, universalizing and personifying Bunyan’s struggles with guilt, doubt, despair and even incarceration.

Could these books have been written without the rod of affliction? George Whitefield didn’t think so. He said, “It [*Pilgrim’s Progress*] smells of the prison. It was written when the author was confined in the Bedford jail. And ministers never write or preach so well as when under the cross; the Spirit of Christ and of Glory rests upon them.”

“In times of affliction we commonly meet with the sweetest experiences of the love of God . . . Jesus Christ was never more real and apparent than now. Here I have seen and felt Him indeed!” After being released from prison, John added a chapter to the second edition of *Grace Abounding* describing some of his experiences there. In the final paragraph he described the comfort he received from God during a time of doubt in prison. He wrote, “I would not have exchanged this trial for much else; I am comforted every time I think about it and I hope I shall bless God for ever for the things I have learned by it.”



# George Whitefield Revival Preacher

Stan K Evers

Struggling to achieve salvation through his own efforts, the Gloucester-born student, George Whitefield, at the age of twenty, read *The Life of God in the Soul of Man*, written by a 17th century Puritan divine, Henry Scougal. Near death for seven weeks because of his constant fasting, Whitefield learnt from this book that it is Christ's dying and not our doing that gives the sinner acceptance with God. Whitefield wrote in his Journal, "God was pleased to remove the heavy load, to enable me to lay hold of his dear Son by a living faith. With what joy - joy unspeakable - was my soul filled!" This great event took place in the spring of 1735 - three years before John and Charles Wesley trusted Christ alone for salvation.

## Fifteen "mad people"

Ordained on June 20th 1736; a week later, Whitefield preached his first sermon at St. Mary de Crypt, Gloucester. 'Fifteen people were driven mad' complained some of his hearers to the Bishop who responded with the wish that the madness would not wear off before next Sunday. These first fifteen conversions paved the way for a ministry spanning thirty-five years throughout Great Britain and in thirteen American colonies. Historians estimate that Whitefield preached 18,000 sermons before he died.

## Miners in tears

After a visit to America in 1738, Whitefield returned to England to find closed Anglican pulpits because of his powerful Spirit-anointed preaching. J. C. Ryle, the first Bishop of Liverpool wrote, "The Church was too much asleep to understand him, and was vexed at a man who would not keep still and let the devil alone." The pulpit ban became a blessing in disguise when Whitefield took to open-air preaching. The evangelist described his first open-air preaching in his Journal: "I hastened to Kingswood [Bristol]. There were about 10,000 people to hear me. The trees and hedges were full. All was hush when I began; the sun shone bright and God enabled me to preach for an hour with great power, and so loudly that all, I was told, could hear me. The fire is kindled in this country and I know all

the devils in hell shall not be able to quench it." Miners, just up from the mines, listened and the tears flowed making white gutters down their coal-black faces. Whitefield's preaching gave birth to the 18th century Evangelical Revival.

## The preacher

Eyewitnesses speak of Whitefield's eloquence, envied even by actors such as David Garrick who said, "I would give a £100 to say 'Oh' like George Whitefield." Pennsylvania's Benjamin Franklin, a publisher and a Quaker with little spiritual interest

in the evangelist's message gave a glowing report of his preaching. "The multitudes of all sects and denominations that attended his sermons were enormous. I observed the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them" - he called his hearers sinners! The changed lives of Whitefield's hearers impressed Franklin even more than the preachers oratory. An American farmer who heard Whitefield preach wrote, "He looked almost angelical, a young slim tender youth. He looked as if he was clothed with authority from the great God. A sweet solemnity sat upon his brow. My hearing him preach gave me a heart wound. ... I saw that my righteousness would not save me." Dr. Martyn Lloyd-Jones called Whitefield "the greatest preacher that England has ever produced."

## The Message

George Whitefield skillfully adapted his message to his hearers - the noisy crowds on London's Kennington Common and at Moorfields and the aristocrats in the home of Selina, the Countess of Huntingdon. He



Painted by John Russell, May 1770

believed that the unchanging gospel is "the power of God" for all sorts of sinners (Rom. 1:16).

What was Whitefield's message? The doctrines known as Calvinism: the depravity of sinners and the freeness of God's grace; he rejoiced in the substitutionary atonement of Christ for God's elect; he proclaimed that all those for whom Christ died will persevere to the end of their lives and will then be glorified in heaven. Where did he learn these truths? "My doctrines I had from Jesus Christ and His apostles; I was taught them of God," he wrote, and added two years later, "I embrace the Calvinistic scheme, not because Calvin, but Jesus Christ, has taught it to me." Whitefield, the convinced Calvinist, preached the gospel earnestly and persuasively urging and commanding sinners to go to Jesus Christ for salvation. A mark of revival is heartfelt gospel preaching whether the preacher is a Calvinist, such as George Whitefield, or an Arminian, such as John Wesley - both men preached that salvation is through Christ alone.



## “I die to be with him”

Whitefield died, during an asthmatic attack, in America on Sunday morning September 30th 1769, having reached the age of 55, and was buried at Newburyport, New England. Shortly before dying he said, “Lord Jesus, I am weary in the work, but not of it. If I have not yet finished my course, let me go and speak for You once more in the fields and come home to die.” God answered this prayer and he preached for two hours. While preaching this last sermon he cried out, “Works! Works! A man get to heaven by works! I would as soon as think of climbing to the moon on a rope of sand! How willingly would I live forever to preach Christ, but I die to be with him.”

## The Secret of Whitefield’s Success

1. Natural eloquence - a gift from God - used by the power of God’s Holy Spirit.
2. Fellowship with God. Whitefield gives us a glimpse in his Journal of his walk with God. “Early in the morning, at noonday, evening and midnight, nay, all day long, did the blessed Jesus visit and refresh my soul. At other times I would be overpowered with a sense of God’s Infinite Majesty.”
3. Godliness. “Above all he was a great saint, and Wesley and others bore tribute to this during his life and his death. This was the ultimate secret of his preaching power.” (Lloyd-Jones).

**The facts about** George Whitefield’s preaching as an 18th-century itinerant evangelist are almost unbelievable. Can they really be true? Judging by multiple attestations of his contemporaries—and by the agreement of sympathetic and unsympathetic biographers—they seem to be so.

From his first outdoor sermon on February 17, 1739, at the age of 24 to the coalminers of Kingswood near Bristol, England, until his death 30 years later on September 30, 1770, in Newburyport, Massachusetts (where he is buried), his life was one of almost daily preaching. Sober estimates are that he spoke about 1,000 times every year for 30 years. That included at least 18,000 sermons and 12,000 talks and exhortations.<sup>1</sup>

## Speaking More Than Sleeping

The daily pace he kept for 30 years meant that many weeks he was speaking more than he was sleeping. Henry Venn, vicar of

Huddersfield, who knew Whitefield well, expressed amazement for all of us when he wrote,

Who would think it possible that a person ...should speak in the compass of a single week (and that for years) in general forty hours, and in very many, sixty, and that to thousands; and after this labor, instead of taking any rest, should be offering up prayers and intercessions, with hymns and spiritual songs, as his manner was, in every house to which he was invited.<sup>2</sup>

- 1 Michael A. G. Haykin, editor, *The Revived Puritan: The Spirituality of George Whitefield* (Dundas, Ontario: Joshua Press, 2000), pp. 32–33. Arnold Dallimore, *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival* Vol. 2, (Westchester, Illinois: Cornerstone Books, 1979), p. 522.
- 2 J. I. Packer, “The Spirit with the Word: The Reformational Revivalism of George Whitefield,” in: *Honouring the People of God, The Collected Shorter Writings of J. I. Packer*, Vol. 4 (Carlisle, England: Paternoster Press, 1999), p. 40.

4. Concern for the lost and the conviction that sinners are in danger of an everlasting hell.
5. Wholehearted commitment to God. “If ever a man burnt himself out in the service of God, it was Whitefield. He was tireless and relentless in his efforts to win

souls. Throughout his life he enjoyed the presence of God in his preaching. Even on his last day in this world he preached, though he was very ill. He was a man whose sole desire was to preach Christ crucified.” (Nigel Clifford, *Christian Preachers*, Bryntirion Press).

## Beautiful limited edition prints from paintings by acclaimed artist Ron Adair

Prints are 19.5" high x 23" wide.

### C.H. Spurgeon

Charles Haddon Spurgeon (1834-92) was England’s best-known preacher for most of the second half of the nineteenth century. In 1854, just four years after his conversion, Spurgeon, then only 20, became pastor of London’s famed New Park Street Church (formerly pastored by the famous Baptist theologian John Gill). The congregation quickly outgrew their building, moved to Exeter Hall, then to Surrey Music Hall. In these venues Spurgeon frequently preached to audiences numbering more than 10,000 - all in the days before electronic amplification. In 1861 the congregation moved permanently to the newly constructed Metropolitan Tabernacle. From <http://www.spurgeon.org/aboutsp.htm>

### HISTORICAL PRINTS

All prints are 19.5" tall X 23" wide.

Order One of the Prints – 30% Discount  
Price: \$35.00 (list price \$50.00)

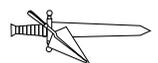
Order Two of the Prints – Price: \$65.00 (list price \$100.00) 35% Discount

Order All Three Prints – Price: \$90.00 (list price \$150.00) 40% Discount



Shipping is included in price.  
Make checks payable  
to Ron McKinney

Mail order to  
Ron McKinney  
2626 Kinsey Drive  
Dalton, GA 30720



# How to Glorify God at Work

by John Piper

Just home from two weeks in Australia, I am brimming with thankfulness to God for his people there, and for the pleasures of working with them in Brisbane and Sydney and in the mountains of Katoomba.

One of the conferences was called Engage. It was focused on “young workers,” which, in their lingo, means young professionals in the workplace. I was asked in an interview if I thought this focus was a good idea. I said yes, because of 1 Corinthians 10:31, “Whether you eat or drink, or whatever you do, do all to the glory of God.”

So they asked: How can young workers glorify God at work?

Here’s the gist of my answer.

**Dependence.** Go to work utterly dependent on God (Proverbs 3:5-6; John 15:5). Without him you can’t breathe, move, think, feel, or talk. Not to mention be spiritually influential. Get up in the morning and let God know your desperation for him. Pray for help.

**Integrity.** Be absolutely and meticulously honest and trustworthy on the job. Be on time. Give a full day’s work. “Thou shalt not steal.” More people rob their employers by being slackers than by filching the petty cash.

**Skill.** Get good at what you do. God has given you not only the grace of integrity but the gift of skills. Treasure that gift and be a good steward of those skills. This growth in skill is built on dependence and integrity.

**Corporate shaping.** As you have influence and opportunity,

shape the ethos of the workplace so that the structures and policies and expectations and aims move toward accordance with Christ. For example, someone is shaping the ethos of Chick-fil-A restaurants with this video.

**Impact.** Aim to help your company have an impact that is life-enhancing without being soul-destroying. Some industries have an impact that is destructive (e.g., porn, gambling, abortion, marketing scams, etc). But many can be helped to turn toward impact that is life-giving without being soul-ruining. As you have opportunity, work toward that.

**Communication.** Work places are webs of relationships. Relationships are possible through communication. Weave your Christian world view into the normal communications of life. Don’t hide your light under a basket. Put it on the stand. Winsomely. Naturally. Joyfully. Let those who love their salvation say continually, Great is the Lord! (Psalm 40:16)

**Love.** Serve others. Be the one who volunteers first to go get the pizza. To drive the van. To organize the picnic. Take an interest in others at work. Be known as the one who

cares not just about the light-hearted weekend tales, but the burdens of heavy and painful Monday mornings. Love your workmates, and point them to the great Burden Bearer.

**Money.** Work is where you make (and spend) money. It is all God’s, not yours. You are a trustee. Turn your earning into the overflow of generosity in how you steward God’s money. Don’t work to earn to have. Work to earn to have to give and to invest in Christ-exalting ventures. Make your money speak of Christ as your supreme Treasure.

**Thanks.** Always give thanks to God for life and health and work and Jesus. Be a thankful person at work. Don’t be among the complainers. Let your thankfulness to God overflow in a humble spirit of gratitude to others. Be known as the hope-filled, humble, thankful one at work.

There are more things to say about glorifying God in the workplace. But this is a start. Add to the list as God gives you light. The point is: Whatever you do, whether you eat or drink or work, do all to make God look as great as he really is.



# A Summary of the Theme of Hebrews: "Jesus is Better"

By Bill Dorman

**First**, "Jesus is better" as an agent of revelation than the Old Testament prophets (1:1-3). In the past God spoke by the prophets but *in these last days has spoken to us in His Son*, a revelation through His Son.

**Second**, Jesus is "better" than angels (1:4-14).

He has *inherited a more excellent name than they*. v. 4 Three times in these verses the author asks about what God has said about the angels, v. 5, 7, and 13. The author contrasts it with what God has said about Jesus, His Son.

1. God does not say of angels *you are My Son and I am your Father*. vv. 5-6. God says angels are ministers but the Son is a king (*throne*), the creator of the heavens and the earth, and is eternal. vv. 7-12.
2. God has not said to angels, *Sit at my right hand*, the place of highest honor, but did to His Son. (Psa. 110.1). *Angels are ministering spirits*, i.e. to serve believers. vv. 13-14.
3. *God did not subject to angels the world to come* but to the *Son of Man*. 2:5-8

Jesus is superior to angels on all accounts.

**Third**, "Jesus is better than Moses." Moses was faithful in his house (ministry) but Jesus *has been counted worthy of more glory than Moses* as builder of the house. Moses was faithful as a servant. Jesus was faithful *as a Son over God's Household*, i.e. the church, for it says *whose house we are*. 3:1-6

**Fourth**, Jesus gives a **better rest** than the rest God promised to Israel in the land. This section, Hebrews, 3:7-4:13, is one of the 6 warning passages in Hebrews. The theme of this warning is the peril of copying the example of unbelief of the Israelites in the wilderness wanderings after the Exodus. *Do not harden your hearts* (3:8). God said to the Hebrews, *As I swore in my wrath, they shall not enter My rest*. The author of the book of Hebrews says to his readers, *Take care, brethren, that there not be in any one of you an evil, unbelieving heart that*

*falls away from the living God*. (3:11-12). The first generation of the Exodus failed to enter that rest *because of unbelief*. (3:19). The authors says to his readers, *Therefore, let us fear it, while a promises remains of entering His rest, any one of you may seem to have come short of it*. This is a warning against imitating the unbelief of the Exodus generation.

God in His grace still offers a rest to His people today. *So there remains a Sabbath rest for the people of God*. This Sabbath rest is the eternal, spiritual rest that Jesus provides for His people. (4:9) The rest in the land under Joshua does not fulfill the promise of an eternal rest like Jesus provides. *For if Joshua had given them rest, God would not have spoken of another day later on*: Joshua did give them a temporal, physical rest. That rest anticipated a greater rest, an eternal, spiritual (salvation) rest entered into by faith in Christ. The conclusion is: *So then, there remains a Sabbath rest for the people of God* that is entered into by faith. The author gives repeated warnings against disobedience and unbelief. (4:2, 6, 7, and 11). The repeated, positive exhortation is to enter that rest by faith in Christ.

**Fifth**, Jesus is a "better" high priest than Aaron. 5:1-10. Jesus could not be a Levitical priest because He did not belong to the tribe of Levi. The author speaks of the faithfulness of Aaron (vv. 1-4). Jesus is appointed as a high priest after a different order than that of Aaron. His priesthood is of the order of Melchizedek, that shadowy figure, a Gentile, who appeared to Abraham in Genesis 14:18-20.

Hebrews 7:1-28 explains how Jesus, of the tribe of Judah, could be a priest. First, Abraham, who was the father of Levi, the priestly tribe, paid tithes to Melchizedek which shows that the priesthood of Melchizedek is a greater priesthood than of Levi. (7:1-2) Second, Christ's priesthood is based upon an *indestructible life* which is superior to a *law of physical requirement* (physical descent from Levi). Jesus is a priest forever. (7:15-17). Third, Jesus is a priest by the oath of God, not physical descent. (7:18-22) Fourth, Levitical priests died, but Jesus *continues* as priest forever.

Bill Dorman has taught at Providence Theological Seminary, been director of the Study Center at Dayspring Fellowship, and taught at TETM, Chesapeake Seminary and Tulsa Seminary of Biblical Languages. He has pastored a Bible Church for 10 years. He received a Th. M. in Hebrew from DTS and training in biblical counseling from Westminster Theological Seminary. Bill and his wife live in Bryan-College Station, Texas and have 6 children and 12 grandchildren.

(7:23-26). **Fifth**, Levitical priests were sinful and had to offer sacrifices for themselves. Jesus was without sin. (7:26-27).

**Sixth**, Jesus is not a priest with weaknesses and defects but was appointed by oath, *a Son* and a priest *made perfect forever* (7:28). **Sixth**, Jesus has *obtained a more excellent ministry*, a "better" ministry. Jesus ministers as a royal priest (a king priest), seated *at the right hand of the throne of the Majesty in the heavens, in the true tabernacle*. (8:1-2) He is *the mediator of a better covenant*, i.e. He brings in the new covenant. (8:6)

**Seventh, the New Covenant** is enacted on **better promises**: *a better covenant, which has been enacted on better promises*. Heb. 8:6c. We have already seen this theme so far, but in the background. It will become explicit in Hebrews 11. These **better promises** are **better** because they are eternal and heavenly. The faith of Abel, Enoch, Noah, Abraham [who was *looking forward to the city that has foundations, whose designer and builder is God* (Heb. 11:10)], and Sarah was ultimately in this: *they desired a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city*. Heb. 11:16. They were looking for the heavenly Jerusalem that would one day come down out of heaven. Rev. 21:2 *And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband*. The author picks up this theme again in 13:14, *For here we do not have a lasting city, but we are seeking the*

continued on page 17





# Your Final Destination

by Paul Tripp

Life is a struggle. The Lord, in His wisdom, has left us in a fallen world.

But perhaps our struggles are not primarily about the brokenness that surrounds us. Could it be there is something we bring to each of these struggles that makes them harder to bear?

There is something often overlooked that has the power to alter the way you experience your life in this fallen world. If you're going to stay sane, thankful, motivated, and hopeful, you must live with your final destination in view. Only here will you be protected by the right values, balanced by proper expectations, and motivated by sturdy hope. Consider seven effects that functional eternity amnesia can have on your everyday life:

## 1. Living With Unrealistic Expectations

Why are our expectations unrealistic? Because we often suffer from an eternity amnesia that causes us to ask this present world to be what it simply will never be. We want our "here-and-now" lives to behave as if it's our final destination, when actually what we're experiencing is preparation for the destination to come.

## 2. Focusing Too Much On Self

Human beings were created to live big-picture, long-view lives. We were created

to live with something bigger motivating us than this moment's comforts, pleasures, and successes. Eternity confronts you with the fact that you're not in charge, that you don't live at the center of your life, and that what you've been called to moves by the will and purpose of the great eternal Lord. You see, eternity always confronts us with realities that transcend our momentary struggles, dreams, wants, feelings, and needs.

## 3. Asking Too Much Of People

When we fail to live with our final destination in view, we'll unwittingly and consistently ask the people around us to provide the paradise that our hearts crave. The people around us don't have the ability to give us that constant inner peace and satisfaction that we'll only ever experience in eternity. Asking your spouse, children, pastor, or friend to give what they cannot give ends in disappointment, frustration, conflict, and division.

## 4. Being Controlling Or Fearful

Why do we tend to swing from fear to control and back again? Because, in our eternity amnesia, we feel as if somehow, some way, life is passing us by. It's important to remember that our unfulfilled longings don't so much announce to us that this world has failed us, but that we were designed for another world. Peace in our

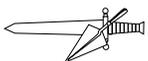
present life is found only when we live with our final destination in view.

## 5. Questioning The Goodness Of God

Many of us are discouraged. Many of us are bitter. Many of us wonder why God has allowed our lives to be so hard. When you allow yourself to forget God's agenda, you'll begin to question his character. Unless we live with the daily knowledge that God's promises only reach their complete fulfillment in the world to come, we'll feel as if we've been hit with a cosmic bait and switch. The taste we get of God's good gifts in the here and now are meant to keep us hungering for the full meal that's waiting for us at our final destination

## 6. Living More Disappointed Than Thankful

Unrealistic expectations always lead to disappointment. There are many Christians who are disappointed - not because God has failed them, or because they have suffered much, or the people around them have been particularly difficult. Rather, they have approached life hoping that it will deliver things that only come on the other side. Perhaps our disappointment reveals more about our eternity amnesia than it does about the life we have been called to live.



## 7. Lacking Motivation And Hope

All of these consequences of eternity amnesia work to weaken our motivation and hope. The reality is that this world is not an endless cycle of dashed hopes and dreams. No, we live in a world that is marching toward a moment when all that is broken will be forever restored. This fact can fill you with a reason to get up in the morning and press on even when life gets hard. Eternity confronts any thoughts of impossibility and futility by reminding me that what I'm experiencing is not permanent.

Perhaps our street-level eternity amnesia produces more angst in us as we go about our lives than we've tended to think. Have you forgotten who you are, where you now live, and the final destination that is yours by grace? Could it be that there are times when you live as if there is no such thing as forever?

Since God's grace guarantees your final destination, it also must guarantee you all the grace you need along the way. We're in trouble when we fail to recognize that



Paul David Tripp is a pastor, author, and international conference speaker. He is the president of Paul Tripp Ministries and works to connect the transforming power of Jesus Christ to everyday life. This vision has led Paul to write 14 books on Christian living and travel around the world preaching and teaching. Paul's driving passion is to help people understand how the gospel of Jesus Christ speaks with practical hope into all the things people face in this broken world.

future grace carries with it the promise of present grace. That present and eternal grace is a reason to continue even when today is hard.

*This resource is from Paul Tripp Ministries. For additional resources, visit [www.paultripp.com](http://www.paultripp.com). Used with permission.*

**George Whitefield** (1814-70) was a noted evangelist, born in Gloucester, England.



He met John and Charles Wesley at Oxford and with them formed the Holy Club. Ordained deacon in 1736, he followed the Wesleys to Georgia in 1738 and formed the Bethesda Orphanage (oldest in America) at Savannah (1740).

After doctrinal differences with the Wesleys, he founded the Calvinistic Methodists.

He made seven trips to America, preaching in Georgia, Pennsylvania and New England. He died while holding a meeting in Newburyport, Mass. and is buried there.

Whitefield County (1851) created from Murray, originally Cherokee County, was named for him.

## Jesus is Better

*continued*

*city which is to come.* Promises of eternal blessings are superior to promises of temporal blessings. It is to be our hope!

**Eighth** is the **New Covenant** itself. The theme of Hebrews is that the Old Covenant has passed away and the **New Covenant** has taken its place. Why has the Old Covenant passed away? It was faulty. (8:7). The **New Covenant** is a better covenant. The author of Hebrews then quotes the promise of the giving of the **New Covenant** from the book of Jeremiah, 31:31-34 (8:8-12). In verse 13 he describes the Old Covenant as obsolete. *When He (God) speaks of a new covenant, He makes the first obsolete. And what is becoming obsolete and growing old is ready to vanish away.*

**Ninth**, chapter 9 contrasts the Old Testament tabernacle/temple with its furniture and priestly function with the *more perfect tabernacle* in which Jesus ministers offering His blood [a symbolic word indicating His violent, sacrificial death on the cross], which can *cleanse your conscience from dead works to serve the living God.* (9:14). Then, the author turns to the subject of covenants.

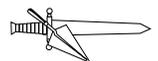
Jesus is described as the mediator of the **New Covenant** (v. 15). The next two verses are a little obscure because they depend upon customs from the ancient world. v. 16-17 *For where a there is a covenant, the death of the one who made it must be brought forth* (be proved). 17 *For a covenant is made legally secure on the basis of the death of someone, for it is never in force while the one who made it lives.* The death in view here is a symbolic death which God acted out at the time He ratified His covenant with Abraham. (Gen. 15:12ff). The **New Covenant** was instituted and made legally secure by the actual death of our Lord Jesus Christ on the cross bearing the penalty for the sins of His people. (9:23-28).

**Tenth**, verses 1-18 of chapter 10 contrasts the sacrifices of animals as prescribed in the laws given to Israel through Moses with the sacrifice of Christ. First, we are told that *the blood of bulls and goats cannot take away sin* (10:4). By contrast, *Jesus is the Lamb of God who takes away the sins of the world.* (John 1:29). In verses 5-10, Jesus speaks saying, *a body You have prepared for Me* (Psa. 40:6), Then, He says *I have come to do*

*Your will* (Psa. 40:7). Verse 10 comments, *By this will we have been sanctified through the offering of the body of Jesus Christ once for all.* Jesus was always obedient!

Verses 11-18 develop the contrast between the work of the Levitical priests and the work of our Lord Jesus Christ. The ministry of the Levitical priests is as follows: daily, repeated sacrifices which can never take away sins. By contrast *Jesus offered one sacrifice for sins for all time.* Then *He sat down at the right hand of God.* The author of Hebrews ends this section by saying, *Now where there is forgiveness of these things, there is no longer any offering for sin.* Why? It is because the one time offering of Christ on the cross bearing God's wrath for the sins of His people (propitiation) is the complete and sufficient payment for our sins. The work of redemption was completed. Jesus' last words on the cross were *"It is finished!"* Then *He bowed His head and gave up His spirit.* The once-for-all sacrifice for the sins of His people was made. Our eternal salvation was secured.

Praise God! "Jesus is better."



# To Whom Shall We Go?

By Geoff Thomas

When you face Crises, Anxiety, Fear, Guilt, Poverty, Homelessness, Hunger, Old Age, Divorce, Wars, Sickness, Alcoholism, Drugs, Problems.

To whom shall we go when we are in a crisis situation? To whom shall we go when we labour and are heavy laden because of sin and all of its consequences? In the final analysis all crises result from sin. To whom shall we go when we need help?

To whom shall we go when troubled by guilt? To whom shall we go when we are filled with fear, when we are anxious and worried? To whom shall we go when we become seriously ill? To whom shall we go when there is trouble in the family? To whom shall we go when we are filled with doubt? when we need guidance? when we need strength? To whom shall we go when we lose our jobs, and when there is no food on the table?

To whom shall we go when we are worried about the evils that prevail in our nation? when we are afraid about nuclear weapons? when we are concerned about the immorality all around us? when we are fearful about the violence and crime that threaten us all?

To whom shall we go when our marriage is on the rocks? To whom shall we go when our children ask us how they should live? when they start staying out late? when they reject our guidance – to whom then shall we go?

To whom shall we go when all alone? when the weakness of old age comes upon us? when sickness and death stare us in the face? when faced with the death of a loved one? To whom shall we go?

To whom shall we go if our home is destroyed by flood or fire? To whom shall we go when our car breaks down and fails its MOT? To whom shall we go first in every crisis, in every need?

## Going to the right person

In purely material terms it is acceptable to go to those who are experts in their own fields. For the broken-down car we go to the mechanic. For repairs to the house we go to

the builder. For the rewiring of the kitchen we seek an electrician.

It is in spiritual crises that people blunder horrendously. Over and over again they wander from one counsellor to another. If they have a drink problem they try the hypnotist. If they have a marriage problem they go to their general practitioner for medication. If they have problems disciplining their children they go to the headmaster. If sex is a problem, then they write a letter to an 'agony aunt' in a magazine.

Now there is no denying that sometimes those counsels can give some help, but very often their words do not reach the heart of the problem. They can give harmful advice. They can prescribe sinful cures. They can even encourage immoral actions.

To whom shall we go? Some read their horoscopes for guidance. Others go to séances and try to reach the dead. Going to them is like seeking light in the deepest and darkest dungeon. It is a horrible thing to fall under the influence of those who seek the dead.

To whom shall we go? Some go to drugs. Some go to pubs. Some go to cults of all kinds. Some go to communes. Some go on the road. Some emigrate. Some say they go to science, but who was there when the heavens and the earth were made? Who can run a controlled experiment and print out the proofs and say, 'God did not create. It all came out of nothing, by chance'? The scientist has no more answers than anyone else to the final questions – Who made me? what is the purpose of life? what lies beyond

continued on page 22



Geoffrey was born in Merthyr Tydfil, Wales. He went to University in Cardiff to study Biblical Studies. Geoff then went to Westminster Theological Seminary in Philadelphia, PA. In 1965 he was called to pastor the Baptist Church in Alfred Place, Aberystwyth, Wales where he has been ever since. Geoff and Lola have three daughters, eight grandsons and one granddaughter. His activities include maintaining the Banner of Truth website.

Watch Each Week on North Georgia Television...

# MAJESTY

...Unto Jesus be all glory, honor and praise!

## Listing of stations to watch:

**Dalton, Georgia** – WDNN  
UHF 49  
Charter Cable – Channel 10  
Optilink Cable – Channel 10

**Chatsworth, Georgia**  
Charter Cable – Channel 10

**Ringgold, Georgia**  
Charter Cable – Channel 10  
NexTV Cable – Channel 10

**Fort Oglethorpe, Georgia**  
Comcast Cable – Channel 23

**Rossville, Georgia**  
Comcast Cable – Channel 23

**Chickamauga, Georgia**  
Comcast Cable – Channel 23

**Lafayette, Georgia**  
Comcast Cable – Channel 23

**Calhoun, Georgia**  
Comcast Cable – Channel 7

**Cleveland, Tennessee**  
Charter Cable – Channel 5  
UHF 27

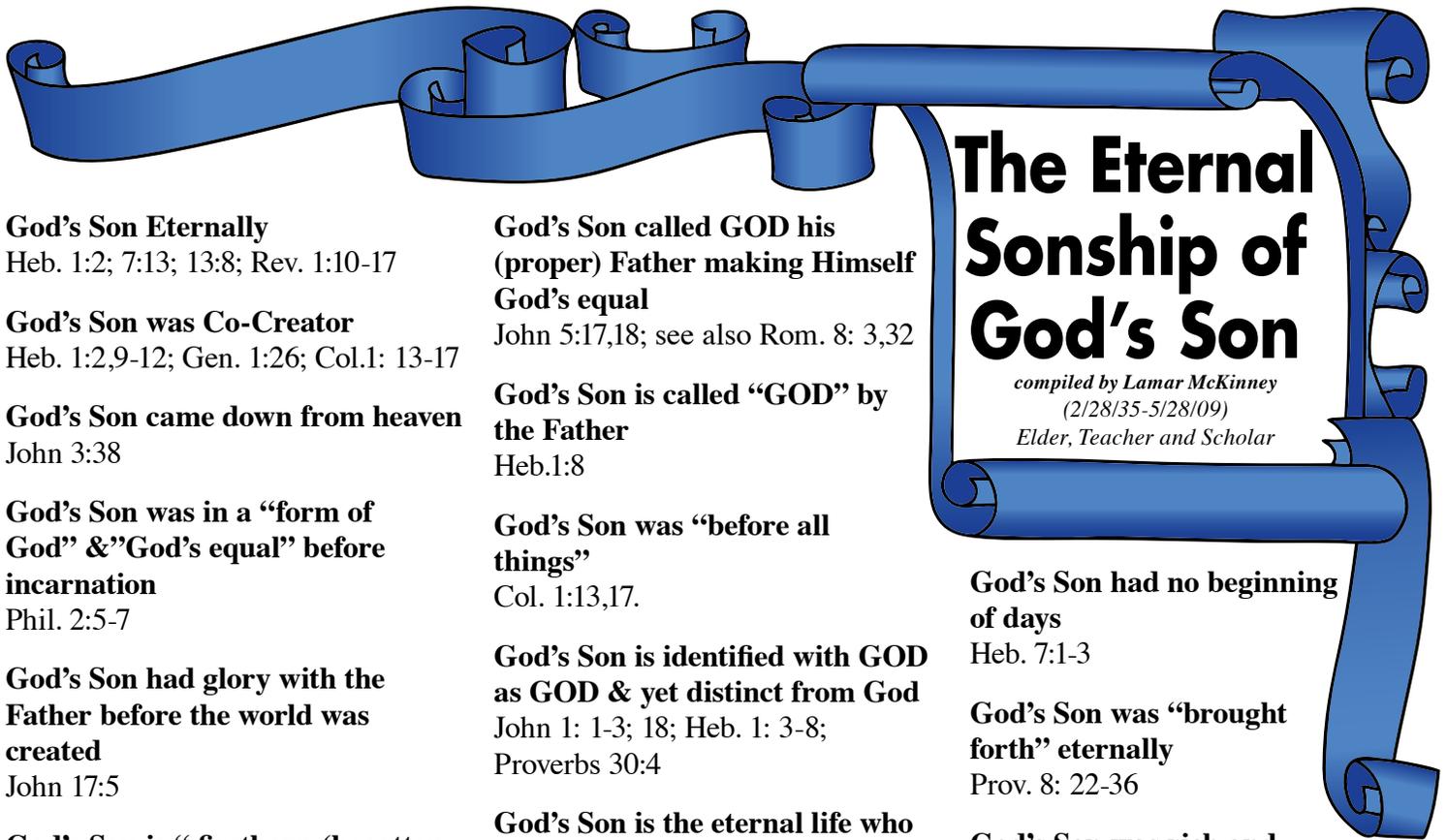


**Mondays at 7:30 P.M.**

**Tuesdays at 10:00 A.M.**

With Your Host: Dr. Ronald W. McKinney





# The Eternal Sonship of God's Son

compiled by Lamar McKinney  
(2/28/35-5/28/09)  
Elder, Teacher and Scholar

**God's Son Eternally**  
Heb. 1:2; 7:13; 13:8; Rev. 1:10-17

**God's Son was Co-Creator**  
Heb. 1:2,9-12; Gen. 1:26; Col.1: 13-17

**God's Son came down from heaven**  
John 3:38

**God's Son was in a "form of God" & "God's equal" before incarnation**  
Phil. 2:5-7

**God's Son had glory with the Father before the world was created**  
John 17:5

**God's Son is "firstborn (begotten before) every creature"**  
Col. 1:13-17

**God's Son whose "goings forth" (as rays from the sun) are eternal**  
Micah 5:2; Heb.1:3

**God's Son called GOD his (proper) Father making Himself God's equal**

John 5:17,18; see also Rom. 8: 3,32

**God's Son is called "GOD" by the Father**  
Heb.1:8

**God's Son was "before all things"**  
Col. 1:13,17.

**God's Son is identified with GOD as GOD & yet distinct from God**  
John 1: 1-3; 18; Heb. 1: 3-8;  
Proverbs 30:4

**God's Son is the eternal life who was with the Father**  
I John 1:1-3;

**God's Son was sent by the Father "to be" the Saviour of the world**  
I John4:14; Matt.1:21

**God's Son had no beginning of days**  
Heb. 7:1-3

**God's Son was "brought forth" eternally**  
Prov. 8: 22-36

**God's Son was rich and became poor**  
II Cor. 8:9

**God's Son was sent forth to be born of a woman**  
Gal. 4:4

## Quotes from the strong heart of C. T. Studd, missionary to Africa (1860 - 1931)

*"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."*

*"Funds are low again, hallelujah! That means God trusts us and is willing to leave His reputation in our hands."*

*"Last June at the mouth of the Congo there awaited a thousand prospectors, traders, merchants and gold seekers, waiting to rush into these regions as soon as the government opened the door to them, for rumor declared that there is an abundance of gold. If such men hear so loudly the call of gold and obey it, can it be that the ears of Christ's soldiers are deaf to the call of God? Are gamblers*

*for gold so many, and gamblers for God so few?"*

*"If you don't desire to meet the Devil during the day, meet Jesus before dawn. If you don't want the Devil to hit you, hit him first, and hit him with all your might, so that he may be too crippled to hit back. 'Preach the Word' is the rod the Devil fears and hates.*

*If you don't want to fall - walk, and walk straight and walk fast!"*

*"Too long have we been waiting for one another to begin! The time of waiting is past! The hour of God has struck! War is declared! In God's Holy Name let us arise*

*and build! 'The God of Heaven, He will fight for us', as we for Him. We will not build on the sand, but on the bedrock of the sayings of Christ, and the gates and minions of hell shall not prevail against us. Should such men as we fear? Before the world, aye, before the sleepy, lukewarm, faithless, namby-pamby Christian world, we will dare to trust our God, we will venture our all for Him, we will live and we will die for Him, and we will do it with His joy unspeakable singing aloud in our hearts."*

*"Don't go into the study to prepare a sermon -- that's nonsense. Go into your study to God and get so fiery that your tongue is like a burning coal and you have got to speak."*



## Marlene Schneider *continued*

She saw it as something that just needed to be done, but there was no spiritual transformation. As she describes it, "I didn't have a new heart." After graduation, she returned home to begin her new occupation. Church attendance was sporadic. In 1961, God worked through a series of sermons to bring her to an understanding of her true spiritual condition, and it was at this time that she became a Christian. What followed was a wonderful time of discipleship under the care of Pearl Patterson, an older woman in the church who soon became Marlene's mentor. She exposed Marlene to an abundance of scripture by carrying her to Bible conferences, some as far away as North Carolina. It was truly a Titus 2 relationship.

Marlene began to serve in her church. Throughout the following years, she would teach many Bible classes including Jr. and Sr. high, College and Career, and the Older Ladies class. She would come to a deeper understanding of the Attributes of God. In 1974, over a doctrinal difference, two groups within her church decided to part ways. Marlene, convicted by scripture, chose to leave and become one of the founding members of Kinsey Drive Baptist Church where she would continue to serve humbly and faithfully. It was around this time that Marlene's father passed away. Marlene cared for her mother until her death in 1996. During this time, Marlene once again decided to further her education by working toward her Masters in Education. When I asked why she chose to do this, she replied, "I felt my brain was getting numb and needed some stimulation." In 1991, after years of serving the public, Marlene retired. However, Marlene's version of retirement simply means serving in different ways. She immediately became a Hospice volunteer. She would run errands, do housework, or just sit and talk with patients. As she aged, she began to feel physically unable to continue to care for patients, so she volunteered to help with office work. She is, at present, still a Hospice volunteer. She says she finds the work very satisfying and that "you get more from it than you can ever give."

Marlene has provided a lifetime of service. Hers will never be the name on the front page or the marquee, but she is one of those "behind the scenes" people that make the lives of those they come in contact with richer. She has been a faithful nurse, teacher, daughter, church member, and friend. At the end of our interview, she took me into a bedroom to show me her nursing graduation photo. It was a beautiful young woman in a crisp uniform and little white cap, smiling serenely. I looked at the woman beside me, now 81 years old, and saw the "unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight" (1Pet. 3:4b). As Marlene has shown me, a life serving others is a life well lived.

# Your First Day in Glory

(A Poem of Heaven)

*By Shane Kastler*

A flash of light and instantly, I entered in this place.  
I lived for Him below on earth, now I behold His face.  
The sights I see remind me of the things I read down there.  
Streets of gold and pearly gates; Such splendor bright and fair.

There is no sun, there is no need; God's glory shineth bright.  
There is no fear, nor any crime; Not even any night.  
I scarce can think of life on earth, or why I loved it so.  
It seems like such a dream to me; Back in a world below.

The feelings that I feel right now are quite beyond description.  
I've had some glimpses down on earth, but none like this to mention.  
The man from Tarsus wrote about the things he saw up here.  
Inexpressible expressions, An enigma to the ears.

The angels sing the praises of the Godhead, one in three.  
And now I can't help joining in; The worship is so free.  
Unto the Father, Glory goes, for He ordained it all.  
The Spirit drew me unto Him, And saved me from the fall.

And Christ the Son, Eternal Word who came to earth and died.  
A perfect life, A sacrifice; For sinners crucified.  
I heard the words I longed to hear, come from His lips to me.  
Well done my servant, joy is yours; It lasts eternally.

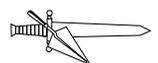
I see departed loved ones, Who before me entered in.  
They loved the Lord as I do; And they died but live again.  
Reunited with a love; More deep than e're before.  
We worship Him together; With our faces on the floor.

The greatest pleasures known to earth, multiplied by billions.  
Can't begin to scratch the surface of each moment here in Heaven.  
There is no sin, there is no want; The curse has been destroyed.  
Only pure and clean affections; Govern all that I employ.



So fear not death, if you're in Christ.  
It is but just a doorway.  
To take you from this life below,  
So you can know a new way.  
And don't forget that all you gain  
on earth is not the story.  
It won't compare to all you'll see...  
Your first full day in Glory.

Shane Kastler serves as Pastor of Heritage Baptist Church in Lake Charles, Louisiana. An Oklahoma native, Shane has a Bachelor's degree from Northeastern Oklahoma State University and a Master of Divinity from Midwestern Baptist Theological Seminary in Kansas City, Missouri. He is the author of the book *Nathan Bedford Forrest's Redemption*, published by Pelican Publishing of Gretna, Louisiana.



# To Whom Shall We Go?

continued from page 18

the grave? who is God? To whom shall we go for answers to these questions? The psalmist tells us, 'Vain is the help of man'. They are all creatures like ourselves.

To whom shall we go – in every crisis, in every need, material or spiritual? Jesus tells us: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Go to Him, whatever the dilemma.

## 'Come to me!'

Go to Him for forgiveness. He has come into the world to deal with its greatest problem, human sinfulness and rebellion against its creator. He has taken the guilt of our sin to Himself and so has suffered under its load – not for His own wickedness, for He had none, but for ours. Receive that peace which they know whose sins have been forgiven by Jesus Christ.

Go to him for the protection of everything that is yours. Does that sound strange? But there was a man who once had an axe-head retrieved when it had fallen into the water. Remember how the shoes of the Israelites did not wear out in the desert. God rules also in the material things of the world, and does He not tell us to ask Him for daily bread?

Go to Him when you know that death draws near. He is the Resurrection and the Life. He has felt the sting of death and tasted its bitterness in a way that we who trust in Him shall never know. He has warmed the bed of death by lying in that tomb for three days. Death is not cold and fearful to those who have gone to Jesus Christ.

Go to Him, for He has all the resources of heaven and earth at His command. Compare that with what man has to offer you. Jesus can help in any need. By His power you can ford any river, cross any mountain and bear any burden. You can do everything He asks of you with the strength which He supplies. By Him you can forgive seventy times seven. By Him you can love your enemies. By Him you can turn the other cheek when men smite you. If it's hope you need, you will find it in Him. If it's patience you pray for, you'll receive it from Jesus. If gentleness is your longing, then the fullness

# News Item

The "wrath of God" has kept one of today's most-popular worship songs from being sung in many Presbyterian churches.

A Presbyterian Church (U.S.A.) committee desired to add "In Christ Alone" to the denomination's new hymnal, *Glory to God*, set to be released this fall. But it first requested permission to avoid theological controversy by altering the modern hymn's lyrics from "Till on that cross as Jesus died/the wrath of God was satisfied" to "Till on that cross as Jesus died/the love of God was magnified."

However, authors Keith Getty and Stuart Townsended rejected the proposal. So the committee voted six to nine to bar the hymn.

"The song has been removed from our contents list, with deep regret over losing its otherwise poignant and powerful witness," committee chair Mary Louise Bringle told *The Christian Century*. The "view that the cross is primarily about God's need to assuage God's anger" would have a negative impact on worshippers' education, according to Bringle.

Atonement theology—including penal substitution, the perspective captured in "In Christ Alone"—has long been controversial. But the exclusion of the hymn, No. 11 of the worship songs sung most often in American

churches last year, prompted debate about how Christian doctrine is included in worship music.

In a widely-circulated response to the PCUSA that the Gettys called "spot on" on their Facebook page, Timothy George argued that although debating doctrine through hymns is not a new phenomenon, failing to recognize God's capacity for wrath can effectively trivialize God's power. "God's love is not sentimental; it is holy. It is tender, but not squishy," he wrote. "It involves not only compassion, kindness, and mercy beyond measure ... but also indignation against injustice and unremitting opposition to all that is evil."

Russell Moore observed in the *Washington Post* that singing about doctrines such as God's wrath serves as a direct reminder of God's mercy to Christians.

CT has covered the Gettys and their success in reviving hymns for modern worship, and has regularly reported on atonement theology, especially penal substitution—including a 2006 cover story on how more and more evangelicals believe Christ's atoning death is merely a grotesque creation of the medieval imagination. CT also examined whether evangelical views of the atonement are too small.

of gentleness is found in Jesus Christ. His resources are never exhausted. If the whole world should go to Him, He could cope. Go, then, to Him.

Go to Him, for He is accessible always. Wherever and whenever you need Him, He is there. 'I will never leave you nor forsake you', He says. He is never indifferent to our condition, never annoyed that we are troubling Him again, never untouched by our pain, and never too preoccupied with other things. He won't mock us, nor turn us away. Instead, He invites us to come to Him, and He promises us rest. Go, then, to Him! To whom else can you go?

— Geoff Thomas

# Declaring War

*Blake Gentry*

My sin was unknown 'til revealed by the law,  
Sin revived, I died, and my evil I saw.

I had to surrender, for He would not relent,  
To His love I resigned and of my sin did repent.

Now between flesh and spirit, the battle does rage,  
But through the Lord's strength, my sin I'll engage.

"Who shall deliver from this body of death?",  
None but the Almighty who supplies every breath.

Now, in my flesh, I shall boast no more,  
But through Christ alone, I now declare war!



# The End of the Law: Mosaic Covenant in Pauline Theology

Book Review – Jason C. Meyer,  
(Nashville: B&H Publishing, 2009)

*Reviewed by Fred G. Zaspel*

Meyer's argument is that the Old Covenant is "old" in that it belongs to the old era, and the New Covenant is "new" in that it belongs to the new age. Moreover, it was precisely because the Old Covenant was ineffectual that the New Covenant was necessary. And in the present arrival of this eschatological New Covenant we experience the power of the new age—the Holy Spirit who creates in us that to which the New Covenant calls us and which the Old Covenant could never bring about.

These are not new ideas, of course, but Meyer's approach is somewhat fresh. He begins with a summary analysis of the terminology and the concepts of "old" and "new" in Paul and concludes that the apostle understands the New Covenant to be both qualitatively and temporally new. It is no mere "renewing" of the Old Covenant but is a qualitatively and eschatologically "New" Covenant.

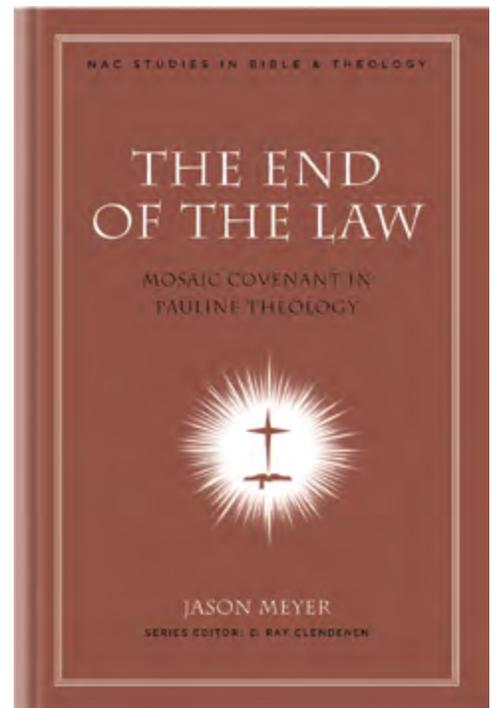
Next, the heart of his work, Meyer provides a rather thorough exposition of this concept in the thinking of the apostle Paul as expressed in the leading New Testament passages where this subject is treated—most notably, 2 Corinthians 3-4, Galatians 3-4, and Romans 9-11. Few discussions of the New Covenant give extensive consideration to Romans 9-11, but, as Meyer clearly demonstrates, few passages could be adduced that would demonstrate better its effectual nature: it is on the basis of the

New Covenant that the Lord intervenes and saves "all Israel." Yet this—the sovereign effectuality of the New Covenant—is the heart of the apostle's argument in 2 Corinthians 3 also, with its emphasis on the Spirit of God powerfully transforming the lives of all His New Covenant people. Meyer's expositions of these passages provide detailed analysis of their bearing on the nature of the New, eschatological Covenant.

One very helpful fruit of Meyer's exegesis is the connection established between the two covenants (the Old / Mosaic Covenant and the New Covenant) and various theological concepts. The New Covenant is closely associated with such concepts as Spirit, life, righteousness, heart, freedom, glory, promise, gospel, and the like. The Old Covenant, by contrast, is closely associated with terms such as letter, stone tablets, condemnation, abolish, slavery, law, curse, and death. These associations, tallied and viewed together in this way are telling, and they go a long way toward establishing Meyer's thesis.

As he states (p.84), "Paul correlates the nature of each covenant with its effects. In other words, the intrinsic character of each covenant produces results that flow from it."

Before concluding his work Meyer examines the Old Testament to confirm that Paul's understanding of the Old Covenant



is entirely consistent with descriptions of it in the Old Testament Scriptures. Here of particular interest is his exposition of parallel lines of thought in Deuteronomy and the Prophets (especially Jeremiah and Ezekiel but Isaiah also), where the problem of Israel's unfaithfulness under the Old Covenant is answered, finally, only in the New Covenant. He then concludes with a summary and some pastoral applications concerning the character of New Covenant ministry.

## Jason C. Meyers. Pastor for Preaching & Vision

Bethlehem Baptist Church, Minneapolis, MN

Jason is Pastor for Preaching & Vision at Bethlehem Baptist Church. He is both a product of Bethlehem in his convictions and activities. He has a visible love for God, for his Word, and for shepherding people.

Jason also deeply loves his family. Jason has been married to his wife, Cara, since 1999 and they have four children. Their two girls are Gracie and Allie and their two boys are Jonathan and David. During

the Spring semester of 2010, Jason taught at the Evangelical Theological College of Addis Ababa, Ethiopia, while he and Cara completed the adoption of their two sons from Ethiopia.

His passion for God's glory drove Jason to go deep and hard in studying the gospel he holds so dearly! Jason holds a Doctor of Philosophy degree awarded in 2007 and a Master of Divinity degree in 2002—both



from The Southern Baptist Theological Seminary. His Bachelor of Science degree was from Oklahoma Wesleyan in 1998.



# THE THEOLOGY OF B. B. WARFIELD

## *A Systematic Summary*

Fred Zaspel's *The Theology of B.B. Warfield: A Systematic Summary* (Crossway).

### **Biography**

Fred G. Zaspel (PhD, Free University of Amsterdam) is a pastor at Reformed Baptist Church in Franconia, Pennsylvania, and adjunct professor of systematic theology at Calvary Baptist Seminary in Landsdale, Pennsylvania. He is author of *The Theology of B.B. Warfield: A Systematic Summary*; *Warfield on the Christian Life: Living in Light of the Gospel*; *The Theology of Fulfillment*; *Jews, Gentiles, and the Goal of Redemptive History: A Theological Exposition of Romans 9-11*; and co-author of *New Covenant Theology* and has published numerous booklets, articles, and book reviews.

### **Here are what others are saying about the book:**

"Serious Christians who have dipped into Warfield find his writings to be a wholly admirable mix of rigorous exegesis, mature theological synthesis, and frank devotion to Christ. Much of his work is known only to specialists, not least because when Warfield first published it, it was scattered over many journals and books. Indeed, a fair bit of it was never published. Zaspel's Warfield remedies the problem admirably: one hopes and prays that it will entice a new generation of readers to delve deeply into Warfield's contributions."

—D. A. Carson, *Research Professor of New Testament, Trinity Evangelical Divinity School*

"Well before the transdenominational convergence of what we now call the evangelical church, B. B. Warfield spent forty years as the Presbyterian Horatius, holding the bridge that leads into the citadel of the Westminster Standards against those he saw as spoilers from the wastelands of liberalism. A heavyweight academic and a complete player in the fields of systematic, exegetical, historical, and polemical theology, he scattered his wisdom in hundreds of articles, which this book surveys and integrates with great skill. Warfield can now be seen in his full stature as the godly giant that he was, thanks to Fred Zaspel's labor of love. Best thanks, and hallelujah!"

—J. I. Packer, *Professor of Theology, Regent College; author, Knowing God*

"The 'Lion of Old Princeton' roars and purrs in this helpful survey. The author finely displays the passion and wit as well as intellectual credibility of Warfield's remarkable work."

—Michael S. Horton, *J. Gresham Machen Professor of Systematic Theology and Apologetics, Westminster Seminary California*

## FRED G. ZASPEL

*Foreword by Sinclair B. Ferguson*

