

Reflections on the Loss of Our Daughter

by Fred G. Zaspel

(Note: We have been touched by the generous outpouring of love from God's people. We wish we could thank each of you individually, but please know of our heart-felt gratitude for your many recent expressions of love and encouragement. – FGZ)

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For a dozen or so years our daughter, Gina, suffered unspeakably from more maladies and on more levels — physical and otherwise — than I could begin adequately to explain. The infection that ravished her central nervous system, the years of sleeplessness, the constant nausea, the passing out and the many falls and concussions that came as a result, the severe and relentless headache pain, the haunting hallucinations, the struggles with confusion, the blood clots, the systemic infections, and so very much more, all in the extreme, made her life the most severely agonized I have ever witnessed. Amazingly — yet true to form — she found moments of laughter almost daily, and we delighted in her company even while hurting for her. But the suffering became increasingly severe on so many fronts. And as we watched her suffer, how we prayed, often in despair, that God would deliver her from it all.

About three years ago he did. In a dramatic and miraculous moment the disease was gone, and for a short while it seemed her life had been returned to her. But further setbacks were to follow. The suffering again became intense and unspeakable. Until finally, on Thursday, October 31, it was all over. Forever. Gina is now with the Lord.

At several points over the years it seemed she was dying, but then she would rally. And on occasions she and even we could have wished it for her sake — her suffering was so awful, death would have been considered a mercy. We still feel all that,

but nothing could have prepared us for the pain we now feel over our loss. She was Daddy's girl, Mommy's soul mate, and brother's very closest friend. We are a very close family, and we loved Gina more than words could ever express — and we told her so many, many times every day, verbally and with countless hugs and kisses. Surely a day will never pass, in this life, without sensing this deep, gaping hole in our hearts. We just cannot imagine life without Gina. How we loved her.

I have often suspected over the years that Christians who romanticize death have likely never experienced the loss of a close loved one. Death remains a dreaded and a devastating enemy, and there is just no way to make it pretty. It still stings, deeply so, and when it comes close like this it leaves us feeling all but completely undone.

Yet for Christians there truly is a difference. And during this past week since Gina passed, agonizing as it has been, we have learned first-hand that we really do not sorrow as those who have no hope. The weighty promises and massive truths that God has revealed to us in his Word truly are life-shaping and soul anchoring, and they provide a sure point of reference for even the most hurting heart.

United to Christ by faith Gina belonged — and belongs — to God. And through

Continued. See **Gina** on page 20



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

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

Deacons:  
Dave Williams, Chairman  
Ronnie Boyd, Vice Chairman  
Travis Thompson, Secretary

Artists:  
Haddon McKinney, Ron Adair

Photographers:  
Tim Peters, Hope McKinney

Editorial Office:  
2626 Kinsey Drive  
Dalton, Georgia 30720

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Contributors:  
Sams Storms, Fred Zaspel, Dave Williams, Judy Tarpley, Betty Lindauere, Tom Ascol, Frances Chan, David Mathis, Charley Chase, Randy Alcorn

Cover:  
The picture of Kinsey Drive Baptist Church on the cover was photographed by Tim Peters. The photograph was taken by a drone (a small helicopter) that was able to reach a height to capture the whole building. Kinsey Drive will be celebrating 40 years as a congregation on December 7, 2014 with a special service and meal. Dr. Robert Mounts, the founding pastor, will be preaching on Sunday at 11am. We invite you to come and celebrate with us on this momentous occasion. KDBC has been the birth place and supporter of several different institutions including, Kinsey Drive Christian Academy, Christian Heritage School, L'Abri Academy of Fine Arts, L'Abri Symphony Orchestra, Northwest Georgia Fellowship of Christian Athletes, To Every Tribe Ministry and the Gospel Light Foundation for the Blind. To God be the Glory!



# Fall Missions Conference

November 15-16, 2014

Kinsey Drive Baptist Church  
2626 Kinsey Drive  
Dalton, Georgia 30720

## Fall Conference Schedule

- Saturday, November 15th** 9:30 AM .....Continental Breakfast  
10:00 AM ..Concert with Wesley Crider World Champion Guitarist  
11:00 AM ...Ed Fleming, Missionary to India (Visual presentation)
- Sunday, November 16th** 11:00 AM....Sunday morning worship - Ed Fleming preaching  
12:00 PM ...“Thanksgiving Dinner” in the Fellowship Hall  
1:30 PM .....Presentation of the work in INDIA by Missionary Ed Fleming.



**Ed Fleming**

We are pleased to have Ed Fleming from Pennsylvania as our Fall Missions Conference speaker. Ed and his wife, Donna, have served for 45 years in ministry as pastor of churches in the Northeast. They have been married 42 years and have four children and seven grandchildren with one coming in February, 2015. Over the years Ed has traveled to 20 various countries on missions trips. At age 65, his one passion is to “end well” for Jesus Christ and the sake of the Gospel. It has driven him to go to India. He has focused his last years to partner with a church/pastor in Nagpur, India to establish a training center. The purpose is to equip and send out Indian pastors to the unreached peoples of Northern India. He will be sharing his vision and passion with us during this conference. Please plan to be with us for a special emphasis on the nation of India.

## Special Musical Guest

Wesley Crider will be presenting a concert Saturday Morning at 10 AM of Gospel music in the KDBC Fellowship Hall. Wesley is the international Fingerstyle Guitar Champion in the Chet Atkins and Merle Travis competition events. The concert is free and there will be a continental breakfast prior to the concert at 9:30 AM. Wesley is a born-again believer and plays to the glory of God. Join us for this special music.



**Wesley Crider**

Sponsored by Kinsey Drive Baptist Church  
For More Information Call KDBC @ 706 277 3505 or 706 280 9343



# Tribute to Herman Caldwell

By Betty Lindauere  
June 15th, 2014

Every story has a beginning, a middle and an end. Herman Caldwell's story began July 11, 1942 at Hamilton Memorial Hospital in Dalton, Ga. He was a fairly typical little boy growing up. He had an older brother and two younger brothers. They were a very close-knit family. His Dad was a hardware salesman. His Mom first worked in a chenille factory; later was a secretary for various businesses.

Herman was always an energetic and inquisitive child. And like all children of that era, he had chores. The family lived in Crow Valley and had a large garden. One day his Mom gave him and the two younger brothers the job of picking a bushel basket of lima beans before she came home from work. The boys would rather go swimming in the old swimming hole. So they filled the basket with leaves and put the lima beans on top, then went swimming. When Mom came home and discovered the deception, the boys had to pick two baskets of lima beans for their punishment.

Herman and Pat, his future wife, knew one another in grade school and at church. In fact, Herman's Mom was Pat's first Sunday School teacher. As teenagers they attended mostly Sunday School and church functions as a group. Gradually they singled one another out and became a couple.

One escapade Herman participated in as a teen was putting the principal's small car inside the high school! He was also known to have skipped school a few times.

As a teenager, Herman's first job was as a bag boy at the local super market. He also loved singing with his brothers as a quartet or duet, or as an occasional soloist. He also loved fishing, boating and water skiing. After graduation from high school he attended architectural school in Atlanta.

When he was 21 in 1963 he married Pat and they honeymooned in Daytona Beach, Florida. Three years later in 1966 he was drafted into the Army and sent to Vietnam. This was a challenging time for both of them. Sgt. Herman finally got R&R in Hawaii. At her end, Pat made all the arrangements for her flight to Hawaii (her first plane ride) and the hotel. When she met up with Herman, she discovered he had been named soldier of the month and the Army paid for a room in the best hotel, several meals, and a rental car for the week. So much for Pat's arrangements! By the way, she got her

money back on all arrangements she had make. When Herman's tour was over, he returned to Dalton with his Purple Heart and several other medals.

He and Pat settled down to civilian life with their daughter Krisie. With his job in the carpet industry he rose to become Vice President of International Sales for Tuftco Finishers-Dalton. This involved a lot of travel. Herman logged over a million miles with flights to Germany, China, Saudi Arabia, Abu Dhabi, Mexico, South America, Canada, Africa, and places in the United States. His church family called him their traveling missionary.

Pat described Herman as very meticulous and a perfectionist. He had four small closets in his home for himself. In one he kept his dress shirts, color coordinated. In another he had his short sleeved shirts. In another he had his trousers, suits and ties also color coordinated. And in the fourth he had his casual jackets.

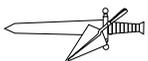
Herman's church life meant everything to him. He was saved as a young lad and was in church every time the doors were opened. His social life revolved around the church. For many years he was a deacon and financial officer for his church. His meticulousness, perfectionism, attention to detail, and practicality came into play with his ministry of money management.

With only the one daughter, his church became his family. He was deeply concerned with their spiritual walk and helped wherever and whenever he could.

Sunday family dinners were a delightful must.

If one was fortunate enough to attend one of those dinners, he was indeed blessed. Herman was an avid reader. He enjoyed many different types of material, but mostly Christian. And he remembered everything he read! His life passage was Philippians 4:4-7 "Rejoice in the Lord always; again I will say, rejoice! Let your forbearing spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus."

A sad cloud settled over Herman and his family when he received the diagnosis of pancreatic cancer. On January 22, 2013 when the ER Doctor told him he had a huge mass on his pancreas and it





looked very cancerous, Herman's response was, "God is still in control". That was his feeling for the next nine months and three days. Even with his treatments he rarely missed a day at church. He tried to schedule his treatments at Tennessee Oncology/ Sarah Cannon Research Center, Nashville, Tennessee so he wouldn't miss a church service. This was not always possible. He and Pat celebrated their 50th anniversary during these days. Herman was feeling pretty decent that March 17. He and two of his brothers sang a mini concert for his many friends at the celebration party. But it soon became apparent that physical healing was not going to happen. Pat recalls one of their last conversations when she told Herman, "Well, we at least got 50 years." To which he answered, "And I enjoyed every minute of it." His earthly life ended on October 25, 2013 when he lost his valiant fight against pancreatic cancer.

But in truth, it was the beginning of his real eternal life.



## John Newton's great poem, "A Prayer Answered by Crosses"?

1. I ask'd the Lord, that I might grow in faith, and love, and ev'ry grace,  
Might more of his salvation know, and seek more earnestly his face.
2. 'Twas he who taught me thus to pray, and he, I trust has answer'd  
pray'r;  
But it has been in such a way, as almost drove me to despair.
3. I hop'd that in some favour'd hour, at once he'd answer my request:  
And by his love's constraining pow'r, subdue my sins, and give me rest.
4. Instead of this. he made me feel the hidden evils of my heart;  
And let the angry pow'rs of hell assault my soul in ev'ry part.
5. Yea more, with his own hand he seem'd intent to aggravate my woe;  
Cross'd all the fair designs I schem'd, blasted my gourds, and laid me  
low.
6. Lord, why is this, I trembling cry'd, wilt thou pursue thy worm to  
death? "'Tis in this way," the Lord reply'd, "I answer pray'r for grace  
and faith.
7. "These inward trials I employ, "From self and pride to set thee free;  
"And break thy schemes of earthly joy, "That thou mayst seek thy all in  
me."

When you ask to grow in grace and faith, do you understand the answer to that prayer is trials, suffering, troubles and affliction. When we pray, "make me more like Jesus," we must learn to endure our trials and sufferings.

## Can You Play Second Fiddle?

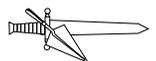
by Gary George

*"It is better to be humble in spirit with the lowly, than... with the proud"*  
-Prov. 16:19

We always want to be first: the prettiest, the funniest, the wealthiest, the smartest, even the greatest. Ask a coach, he'll tell you how important the second-string bench players are to a team or ask an orchestra conductor how important are those who play second fiddle. Leonard Bernstein, the great conductor of the NY Philharmonic said: "I can always get plenty of first violinists, but to find one who plays second fiddle is difficult. And yet if no one plays second we have no harmony."

Are you interested in playing the instrument for the role the great Conductor has for your life and for his band? It's not which fiddle you play that matters, it's how the symphony sounds.

Lord I would place my hand in Thine, nor ever murmur or ever repine, content whatever lot I see, since 'tis my God that leadeth me.



# Tom Brady, your questions have answers

by Tom Ascol

Tom Brady, the 3-time Super Bowl champion quarterback of the New England Patriots was featured the week in a 60 Minutes interview with Steve Kroft on CBS. Brady is already a sports legend in one of the citadels of professional sports in America, Boston. His current team is 15-0 and is poised to finish the season undefeated, something that hasn't been done in the NFL in 35 years. He has won the Super Bowl MVP twice and been named to the Pro Bowl 4 times. He also was recently named the Associated Press' "Male Athlete of the Year."

He has dated actresses and supermodels and makes millions of dollars a year. He has been called America's most eligible bachelor. By most popular standards, he has it all. That is why I was struck by hearing him make the following statement during the interview:

"Why do I have three Super Bowl rings and still think there's something greater out there for me? I mean, maybe a lot of people would say, 'Hey man, this is what is.' I reached my goal, my dream, my life. Me, I think, 'God, it's got to be more than this.' I mean this isn't, this can't be what it's all cracked up to be."

When Kroft asked him, "What's the answer?" Brady responded, "I wish I knew. I wish I knew. I love playing football and I love being quarterback for this team. But at the same time, I think there are a lot of other parts about me that I'm trying to find."

Here is what I would say to Tom Brady, if given the chance to discuss this with him:



Tom, I appreciate your honesty in admitting on national TV that Super Bowl championships and Pro Bowl appearances do not ultimately satisfy what you long for from somewhere deep inside. What you feel is not unique. And your questions really do have answers. Others have asked them throughout history. Many have found the answer in what God has revealed in the Bible.

Augustine, an African Christian leader from the 5th century is an example. During his years of pursuing sensual pleasure and knowledge, he experienced that longing for something more that you described. Later, as he reflected on it, he expressed it like this in a prayer, "Lord, you made us for yourself and our hearts are restless until they rest in you."

The 17th century mathematician, Blaise Pascal, also understood this longing and wrote about it in his famous, *Pensees*. "All men seek happiness...without exception," he wrote. "Whatever different means they employ, they all tend to this end. The cause of some going to war, and of others avoiding it, is the same desire in both, attended with different views. The will never takes the least step but to this object. This is the motive of every action of every man, even of those who hang themselves."

That is why you play football. You, like every other person, are on a quest for happiness. Like very few people, you have experienced all the happiness that the pinnacle of success in your field can offer. Yet, like everyone else, you have discovered that such happiness is fleeting. As Pascal goes on to explain, that is the inevitable result of every quest that does not recognize that God himself is the only object that can fill the emptiness that we all experience.

One of the books in the Bible specifically addresses the futility of trying to find satisfaction apart from God. Ecclesiastes says that everything is "vanity."



Tom Brady, New England Patriots three-time Super Bowl Champion quarterback.

Solomon, the author, pursued wisdom, knowledge, success and pleasure, but nothing could ultimately satisfy. Yet the quest to find satisfaction is inevitable because, as he put it, God "has put eternity into man's heart" (Ecclesiastes 3:11).

So, the reason that your 3 Super Bowl rings leave you thinking that there is still something greater out there for you is because there is. You were made for something far greater than football, wealth, fame and success. You were made for God.

Genesis 1 and 2 teaches us that God made people in his own image. Originally, men and women were in a joyful and harmonious relationship with their Creator. But, as Genesis 3 tells us, that peaceful relationship did not last. The first man, Adam, disobeyed God with the result that the whole human race became separated from God and liable to His judgment.

The Bible calls this disobedience, sin. And sin has left every person spiritually opposed to God. So, our predicament is this--we were made by God, for God. Yet, we are no longer able to know and enjoy God because our sin has separated us from him. That leaves us in a spiritually lost condition. Our only hope is to be rescued.

That is exactly what God did by sending

# Marriage on the Edge of Eternity

How long do you think your marriage will last? Will you make it another five years? Ten? Fifty?

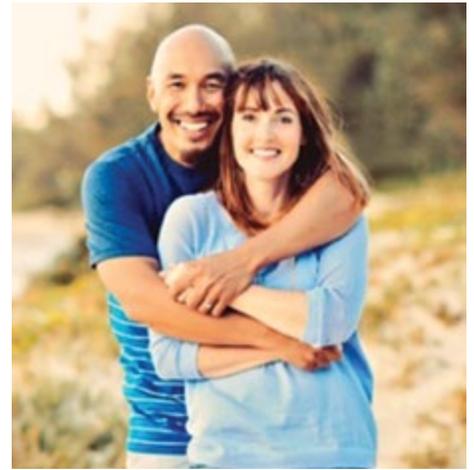
I think we can all agree that it's not going to last very long — not in light of eternity.

Eternity changes how we enjoy marriage and everything else in this life. Eternity changes how we love. It would be unloving to get my wife and kids so focused on this life that they are unprepared for the next. Some Christians emphasize marriage so much that it might lead some to believe the goal of Christianity is to have a happy marriage, and God becomes a means to that end. I hear many Christians thank God for their families more than they thank him for the cross. Obviously God wants us to love our families, but let's be careful.

## Which Passage Would Jesus Quote?

Don't get me wrong, I love being married. After twenty years, I love my wife Lisa more than ever. One of the keys to our marriage, however, has been to keep marriage in its proper place. While God commands us to value marriage, he also is clear that we must not over-value it. After all, we are on a mission during our brief time on earth. That's why Paul says,

Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that. This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have



Francis and his wife are co-authors of *You and Me Forever: Marriage in Light of Eternity*.

wives live as though they had none. (1 Corinthians 7:27–29)

Paul who wrote Ephesians 5 also wrote 1 Corinthians 7. The one who said “husbands love your wives as Christ loved the church” also wrote “let those who have wives live as though they had none.” We need to find the healthy tension of obeying both passages. And let's not forget the words of Jesus: “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple” (Luke 14:25–26).

Our tendency, when teaching on marriage, is to dismiss some of these passages with a sentence or two, and then quickly return to Ephesians 5. But is that okay? Or could it be that God wants us to emphasize all of these passages equally? Give them equal “air time”? Which passages would Jesus quote if he performed a wedding ceremony this weekend?

It's understandable that we spend a lot of time teaching through Ephesians 5. After all, families are falling apart. Divorces are happening at an alarming rate. There is a crisis in the church. Husbands are neglecting their wives and vice versa. At first thought, it may even seem dangerous to teach certain passages. Human wisdom tells us to skip passages that warn us that our families can distract us from kingdom work. But preaching the “whole counsel of God's word” means we value, trust, and teach the whole Bible.

his Son, Jesus Christ, into the world. Jesus came on a search and rescue mission. He came to reconcile people to God. And he accomplished this mission by living on earth as a representative of sinners like you and me. Though he had all kinds of opportunity and lots of pressure to disobey God, he never did. He lived the kind of life of complete obedience to God that you and I are obligated to live. Then, in an act of incredible love and sacrifice, he stood before God a substitute for any and all sinners who are willing to trust him as Lord. He exchanged his life for theirs by enduring God's wrath against sin in his death on the cross. That is what enables God to forgive us of our sins.

Jesus put it like this: “The Son of Man has come to seek and to save that which was lost” (Luke 19:10). And this: “The Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45). Jesus was born in order to save people who are lost. And he has accomplished that salvation by giving up his life on the cross.

When God raised Jesus from the dead after 3 days, it was a clear demonstration that everything Jesus came to accomplish had been achieved. By his life, death and resurrection, a way has been opened for

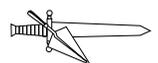
God's fallen image-bearers to be brought back into a life-changing relationship with their Creator. That is the meaning of one of the best-known verses in the Bible, John 3:16, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

The key, then, for us, is faith. We must place our trust in Jesus Christ. That means that we must bow to him as Lord, commit ourselves to him and become his followers. When you trust Christ you receive eternal life here and now. You come to experience life that is abundant and full of joy (John 10:10; 15:11).

You see, there is more to life than great success. There is God. Until you come to know him, your heart will never be satisfied, no matter how many Super Bowls you win. So, keep being honest with yourself. Keep thinking about the “something more” that you have been created for. And go read your Bible to discover for yourself what that something is. When you find it, humble yourself before Jesus Christ, and become his follower. Trust Him. Ask him to make you right with God.

Then, and only then, will your heart find the rest that it craves.

Continued next page



# Bad Theology Can Kill

Several years ago there was an article entitled, “Bad Theology Can Kill” written about the case of Wesley Parker who died because his parents refuse to give him insulin for his diabetic condition. The story goes like this, “Lawrence and Alice Parker went to church with their 11-year-old son, Wesley, one August Sunday morning. Wesley was diabetic, kept alive like thousands of other diabetic people by insulin. When the visiting preacher, at

the climax of this Sunday morning service, invited people to receive prayer for healing, the Parkers brought Wesley forward. The preacher laid his hands on the boy, prayed that God would heal him, and then announced his belief that God had indeed heard their prayer and would heal. Lawrence and Alice Parker went home rejoicing in faith.”

Now the Parkers were no lukewarm believers.

## Marriage on the Edge of Eternity

continued

### Don't Get It Backwards

Because divorce runs so rampant even in the church, it makes sense that we tend to overcompensate by emphasizing marriage more than Scripture does. But by doing so, we may be hurting marriages rather than mending them. Couples become self-centered, rather than mission-focused. Singles who once radically served Jesus now spend their days merely improving and enjoying their marriage. Either that, or they quarrel incessantly and spend their days in counseling and despair. Either way, they become virtually worthless for kingdom purposes. Can you think of any couples that serve Jesus more faithfully now that they're married? It doesn't have to be this way. This is why Paul wrote 1 Corinthians 7. “I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord” (1 Corinthians 7:35).

The goal is “undivided devotion to the Lord.” Meditate on those words. Remember that the Bible is not a book about marriage; it is a book about God. The best thing we can do with our brief lives is to devote ourselves to him and his mission. This is the goal. And marriage can actually help us achieve this goal. That's why Paul encourages marriage for those who are tempted sexually. A healthy marriage helps to prevent temptations that would destroy our effectiveness. But remember that the goal is to be completely devoted to God. Marriage can be used as a means of improving our devotion to Jesus. Let's not get it backwards and think of him as the means of improving our marriages.

The Bible is not a book about marriage, it is a book about God.

Lisa once described our marriage as a long episode of “The Amazing Race.” If you've never seen the show, it's a competition where a

person chooses a partner and then races around the world against other couples. Her point was that she and I view our lives much like the contestants on that show. Like Paul, we see our lives on earth like a race (1 Corinthians 9:24–27). We don't have time to fight, nor to settle down. We are in pursuit of a prize. We are trying to make as many disciples as possible (Matthew 28:18–20), at as much depth as possible. There will be plenty of time to celebrate after we cross the finish line. For now, we just keep running.

### Enter the Battlefield Together

The Bible teaches that we are in a real war with a real enemy (2 Corinthians 10:3–4; Ephesians 6:10–20). God has given us a mission, so we cannot allow ourselves to “get entangled in civilian pursuits” (2 Timothy 2:3–4).

Picture a nice house with a white picket fence and your happy family lounging inside. Now imagine a full-scale war unfolding just a few blocks away. Your friends and neighbors are fighting for their lives while you are remodeling your kitchen and hanging your new big screen TV. You have contractors installing better windows so you can tune out all of the noise.

Being in war together may be what keeps us from being at war with each other.

It is a pretty pathetic picture, but it's an appropriate comparison for the lives that are offered to so many Christian couples. They are ignoring Jesus's mission in hopes of enjoying this life. But don't fall for it. Real life is found in the battle. Right now, we have many brothers and sisters being tortured overseas because of their faith. Let's pray for them and be encouraged by their example to enter the fight.

Being in war together may be what keeps us from being at war with each other. Rather than neglecting the battle to work on your marriage, maybe the best thing for your marriage is to enter the battlefield together.

They wanted to put their trust in God alone. Without reservations they withheld the insulin believing that there was no need for it any longer now that Wesley was healed. It was all the way with God – No back up man-made resources “just in case.” The premise was that God does things right and whole – for those that believe! It was their faith which was the instrument of his healing.

Three days later, Wesley fell into a coma and died.

Maybe his parents were poor simple-minded people. Their own pastor admitted that he thought they were making a terrible mistake. The church, he protested, never meant to encourage people to gamble that much on their faith. He was really saying that the church does not expect people to practice their theology consistently. A number of years before this case I remember seeing something very similar happened after a “faith healer” had visited our city. A lady in the congregation who wasn't diabetic believed that she was healed and therefore discontinued her insulin. She was told, if she believed enough, have faith enough, she would be healed. Though she was sincere and devout, it did not keep her from dying. She drew a consistent conclusion from a bad theology.

No matter how it is guarded, Faith healing is built on the premise that God is waiting to heal all of their diseases but it is check-mated by man's lack of faith. But what they call Faith is nothing more than practicing positive thinking. It is presumption.

Does this mean that we do not pray for the sick? Certainly not. We pray for the sick as the Scriptures teach us, but we submit to “the will of God.” We are taught that when we pray we are to ask, “Thy will be done.” I remember hearing Oral Roberts interviewed and asked why that not everyone for whom he prays are healed. His response was, “Well, sometimes God acts sovereignly.”

God is sovereign and does not act uniformly, and we are both responsible agents and utterly dependent upon Him, and therefore must not act irrationally nor presumptuously. We must thank God for insulin, and to honor God's presence in, under, and around all man-made medications. Remembering that sickness and tragedy are effects of this sin-cursed world and that we will have it until Christ comes.

It is bad theology to expect God to be a bell boy, to be at the beck and call of “Faith Healers.” It is rather that God has created a world of cause and effect and He still honors that. Wesley Parker died from bad theology. His parents were guilty of practicing with abandon what their theology implicitly urged them to do.

Dr. Ronald W. McKinney



# David Martyn Lloyd-Jones

## A Short Biography

David Martyn Lloyd-Jones (20 December 1899 – 1 March 1981) was a Welsh Protestant minister, preacher and medical doctor who was influential in the Reformed wing of the British evangelical movement in the 20th century. For almost 30 years, he was the minister of Westminster Chapel in London.

### Early Life and ministry

Lloyd-Jones was born in Cardiff and raised in Llangeitho, Ceredigion. His father was a grocer, and he had two brothers: Harold died during the 1918 flu pandemic, while Vincent went on to become a High Court judge. Llangeitho is associated with the Welsh Methodist revival, as it was the location of Daniel Rowland's ministry. Attending a London grammar school between 1914 and 1917 and then St Bartholomew's Hospital as a medical student, in 1921 he started work as assistant to the Royal Physician, Sir Thomas Horder. Lloyd-Jones obtained an MD from London University, and became a Member of the Royal College of Physicians. After struggling for two years over what he sensed was a calling to preach, in 1927

Lloyd-Jones returned to Wales, having married Bethan Phillips (with whom he later had two children, Elizabeth and Ann), accepting an invitation to minister at a church in Aberavon (Port Talbot).

### Westminster Chapel

After a decade ministering in Aberavon, in 1939 he went back to London, where he had been appointed as associate pastor of Westminster Chapel, working alongside G. Campbell Morgan. The day before he was officially to be accepted into his new position, World War II broke out in Europe. During the same year, he became the president of the Inter-Varsity Fellowship of Students (known today as the Universities and Colleges Christian Fellowship (UK)). During the war he and his family moved to Haslemere, Surrey. In 1943 Morgan retired, leaving Lloyd-Jones as the sole Pastor of Westminster Chapel.

Lloyd-Jones was well known for his style of expository preaching, and the Sunday morning and evening meetings at which he officiated drew crowds of several thousand, as did the Friday evening Bible studies,

which were, in effect, sermons in the same style. He would take many months, even years, to expound a chapter of the Bible verse by verse. His sermons would often be around fifty minutes to an hour in length, attracting many students from universities and colleges in London. His sermons were also transcribed and printed (virtually verbatim) in the weekly Westminster Record, which was read avidly by those who enjoyed his preaching.

### Later life

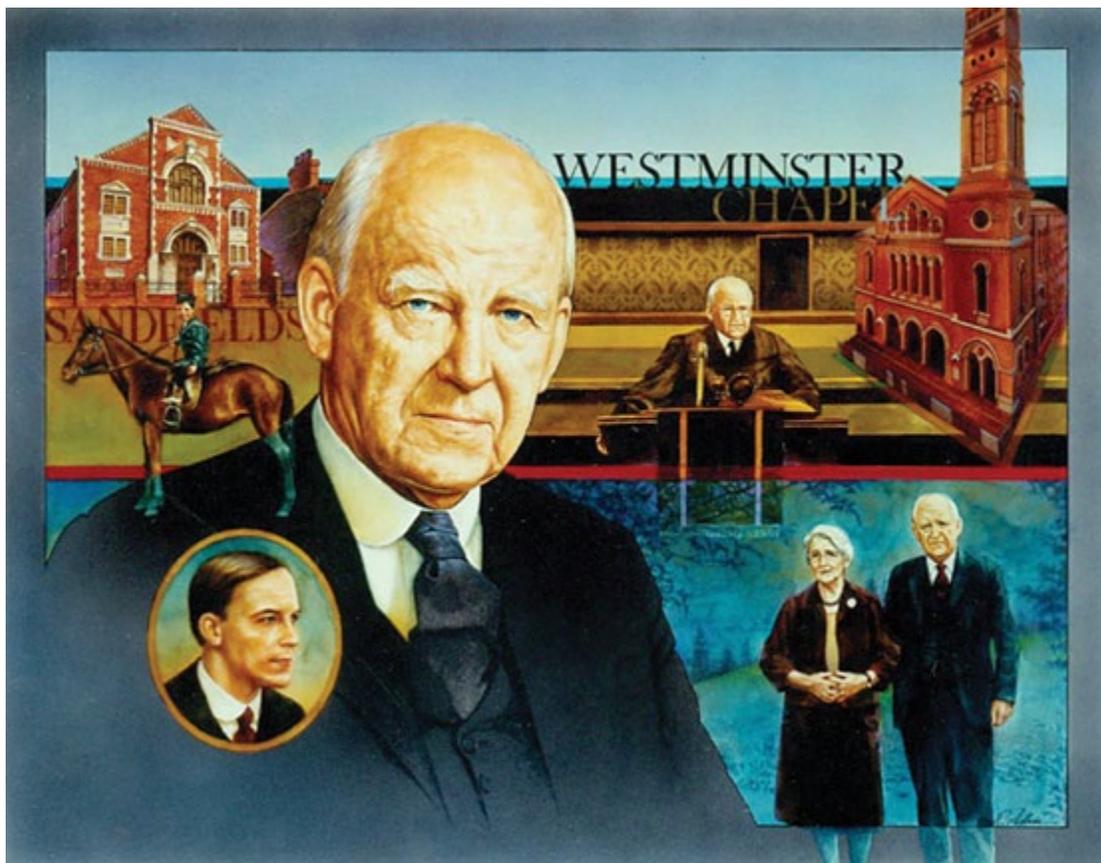
Lloyd-Jones retired from his ministry at Westminster Chapel in 1968, following a major operation. For the rest of his life, he concentrated on editing his sermons to be published, counselling other ministers, answering letters and attending conferences. Perhaps his most famous publication is a 14 volume series of commentaries on the Epistle to the Romans, the first volume of which was published in 1970.

Despite spending most of his life living and ministering in England, Lloyd-Jones was proud of his roots in Wales. He best expressed his concern for his home

country through his support of the Evangelical Movement of Wales: he was a regular speaker at their conferences, preaching in both English and Welsh. Since his death, the movement has published various books, in English and Welsh, bringing together selections of his sermons and articles.

Lloyd-Jones preached for the last time on 8 June 1980 at Barcombe Baptist Chapel. After a lifetime of work, he died peacefully in his sleep at Ealing on 1 March 1981, St David's Day. He was buried at Newcastle Emlyn, near Cardigan, west Wales. A well-attended thanksgiving service was held at Westminster Chapel on 6 April.

Since his death, there have been various publications regarding Lloyd-Jones and his work, most popularly a biography in two volumes by Iain Murray



# “Joan Plays Heaven!” Really?

September 8, 2014 | by: Sam Storms

Joan Rivers died at the age of 81. She is survived by one daughter and one grandchild.

I don't know if Joan Rivers knew Jesus Christ as her Savior, but nothing in her public statements or her comedy routines would lead me to believe she did. She was Jewish and her memorial service was scheduled to be held in a synagogue in New York City.

I bring this to your attention because of a headline that appeared on the Drudge Report, the popular on-line news service. There it was in all caps and bold print:

“Joan Plays Heaven”

This is simply one more illustration of the fact that the default belief of most Americans is that when someone dies, indeed when anyone dies, he or she is assumed to go to heaven, or some such place. You hear it from athletes around the globe. Following the death of a parent it's common to hear the football player or golfer declare: “Well, I'm sure dad is looking down on me now and I hope he's proud of what I've done.” Or when a politician passes away after a tumultuous and difficult life, it's not uncommon for many to say: “At least he is now at rest. He's in a better place and for that we can all be grateful.”

The inescapable fact is that the western world simply assumes the truth of universalism. The suggestion that those who left this life in unrepentant denial of Jesus Christ are eternally separated from God and subject to his judgment is regarded as elitist and inexcusably insensitive.

It was only a few weeks ago that we witnessed this same phenomenon when Robin Williams committed suicide. A few expressed their hope that Williams had actually professed faith in Christ at some earlier time, and I certainly hope that is true. But for most people that hardly matters. As one news commentator put it, “He's now making God laugh.”

I feel profound sadness at the thought that Joan Rivers and Robin Williams may have left this life without Christ. Maybe they

didn't and both of them are making God laugh. God does have a sense of humor. But if they are in the presence of Christ it is only because in mercy and love the Holy Spirit awakened their hearts to their need for Christ and drew them effectually to saving faith. We aren't justified by comedy or the ability to make people laugh and feel good about themselves. We are justified by grace alone, through faith alone, in Christ alone.

As I said, the suggestion that only those who depart this life having trusted Christ will experience an eternity of joy in God's presence is regarded as nothing short of outrageous.

This so-called “scandal of particularity” may well be the most volatile and urgent issue facing the church in the 21st century. The “scandal” is the notion embraced by most evangelical Christians that only through conscious faith in Jesus Christ can a person be reconciled to God (the “particularity” in view is wrapped up in my use of the word “only”).

We live in a world that is growing increasingly uncomfortable with this concept of religious exclusivism. The traditional Christian claim that Jesus Christ is “the Way, the Truth, and the Life” and that salvation is available only to those who consciously put their faith in him is now regarded as both arrogant and offensive.

So what does the Bible say? Several texts address this question.

For example, we hear Paul say in 1 Corinthians 1:21, “For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.” God “wisely” chose that no one should come to a saving knowledge of him by means of their own human reasoning or efforts at discovery but rather through the apparent “folly” of hearing and believing the preached message of Christ crucified.

Then there is Acts 4:12 – “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.” Peter is not

simply saying there is no other “source” of salvation than Jesus Christ, as if one might be saved on the basis of Christ's work but under some other name. The point of saying “there is no other name” is “that we are saved by calling on the name of the Lord Jesus. Calling on his name is our entrance into fellowship with God. If one is saved by Jesus incognito, one does not speak of being saved by his name” (John Piper, *Jesus: The Only Way To God*, [Baker, 2010], 94).

Paul comes straight to the point in Romans 10:13-15. There he writes, “For everyone who calls on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the good news!’” To “call” on Christ one must “believe” in him. To “believe” in him one must “hear” about him. To “hear” about him someone must “preach” the gospel message of Jesus Christ.

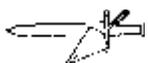
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## Sam Storms



I am an Amillennial, Calvinistic, charismatic, credo-baptistic, complementarian, Christian Hedonist who loves his wife of 42 years, his two daughters, his four grandchildren, books, baseball, movies, and all things Oklahoma University.

In 2008 Sam became Lead Pastor for Preaching and Vision at Bridgeway Church in Oklahoma City, Oklahoma. Sam is on the Board of Directors of both Desiring God and Bethlehem College & Seminary, and also serves as a member of the Council of The Gospel Coalition.



Jesus himself declared: "And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd... I do not ask for these only, but also for those who will believe in me through their word" (John 10:16 and 17:20-21; italics mine). The "other sheep" are Gentiles who, in order to be saved, must "listen" to and "believe" in the voice of Christ that comes to them "through" the "word" that other believers proclaim.

And again: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me'" (John 14:6). "'Through me,'" notes Piper, "does not mean that people in other religions can get to God because Jesus died for them, though they don't know about it. 'Through me' must be defined in the context of John's Gospel as believing in Jesus through the word of his disciples (John 6:35; 7:38; 11:25; 12:46; 17:20)" (114).

John adds his own witness to this truth: "Who is the liar but he who denies that Jesus is the Christ. This is the antichrist, he who denies the Father and the Son. No one who denies the Son has the Father. Whoever confesses the Son has the Father also" (1 John 2:22-23).

These texts lead me to several important conclusions.

(1) History has shown definitively that when

people begin to doubt or deny the necessity of conscious faith in Jesus to be saved the missionary enterprise of the church suffers, and in some cases dies altogether. The same results are most often seen in personal evangelistic outreach. If you do not believe in the necessity of faith in Jesus for salvation it is unlikely you will be devoted to making known the gospel to your friends, family, and neighbors.

(2) Never assume your neighbor or co-worker has heard and understood the gospel. Living in the Bible belt and wearing a cross around your neck or having one tattooed to your arm is no guarantee that a person rightly understands who Jesus is or what the gospel entails.

(3) It's not enough simply to believe in God. Monotheists aren't saved. Only Christians are.

(4) It's not enough to be "spiritual". People are deceived into thinking that because someone recognizes a dimension of reality beyond the physical they must be saved. But "spirituality" is not necessarily the same as Christianity.

(5) It's not enough to believe in, affirm, and even experience the supernatural. One must believe in, affirm, and experience Jesus as personal Lord and Savior.

(6) It's not enough to believe that Jesus is God incarnate and that he truly lived, died,

and rose again from the dead and that he provided us with a glorious way to live. One must trust, treasure, embrace, and believe in his death and resurrection as one's only hope for forgiveness.

(7) As much as our society would have you believe that it is unkind and intolerant to insist on the the necessity of faith in Jesus for salvation, it is the most loving thing one can do. Nothing is more an expression of calloused disregard and disdain for human souls than to indulge their delusion that heaven is accessible to everyone on whatever terms they choose to set or feel are fair.

In conclusion, we must never forget that the so-called "scandal" of particularity is in fact an unimaginable expression of divine mercy. That God should provide even one way for the salvation of hell-deserving sinners is remarkable. That salvation is available at all through faith in Jesus Christ is not a "scandal" but a breathtaking revelation of God's amazing grace.

## A holy man will follow after humility

(J.C. Ryle, "Holiness, Its Nature, Hindrances, Difficulties, and Roots")

A holy man will follow after humility. He will desire, in lowliness of mind, to esteem all others better than himself. He will see more evil in his own heart – than in any other in the world.

He will understand something of Abraham's feeling, when he says, "I am dust and ashes!"

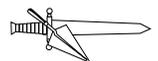
And Jacob's feeling, when he says, "I am unworthy of the least of all Your mercies!" And Job's feeling, when he says, "Behold! I am vile!" And Paul's feeling, when he says, "I am the chief of sinners!" Holy John Bradford, that faithful martyr of Christ, would sometimes finish his letters with these words: "A most miserable sinner, John Bradford." The godly William Grimshaw's last words, when he lay on his deathbed, were these: "Here goes an unprofitable servant!" "By the grace of God I am what I am!" 1 Corinthians 15:10

You are cordially invited to celebrate the

## *40th Anniversary of the founding of Kinsey Drive Baptist Church 1974-2014*

on Sunday, December 7, 2014  
at 11:00 am  
Founding pastor  
Dr. Robert Mounts will be speaking

A dinner will be served immediately  
after the service in the Fellowship Hall



# Preach the Gospel to Yourself

by David Mathis

No one is more influential in your life than you are. Because no one talks to you more than you do.

So observes Paul Tripp — and in doing so, he accents our need to daily preach the gospel to ourselves.

In our sin, we constantly find our responses to life in our fallen world to be disconnected from the theology that we confess. Anger, fear, panic, discouragement stalk our hearts and whisper in our ears a false gospel that will lure our lives away from what we say we believe.

The battleground, says Tripp, is meditation. What is it that is capturing your idle thoughts? What fear or frustration is filling your spare moments?

Will you just listen to yourself, or will you start talking? No, preaching — not letting your concerns shape you, but forming your concerns by the gospel.

## Defensive and Offensive

Preaching the gospel to ourselves is a spiritual discipline that is both proactive and reactive. It's reactive as we encounter temptation and frustration and seek to restock in the moment, or as we reflect back on our sin and circumstances and try to evaluate them with a gospel lens.

But it's also proactive — it goes on the offensive — when we feed our souls in some regular rhythm before the events and tasks and disappointments of daily life begin streaming our way. Tripp counsels that we make it a daily practice to 1) gaze on the beauty of Christ, 2) remember who we are as a child of God, 3) rest in his power and provision, and then 4) act in reliance upon him.

## The Gospel and the Scriptures

There is a difference, Tripp notes, between merely reminding ourselves of truth, and preaching to ourselves the truth of the gospel. The latter is self-consciously and intentionally reminding ourselves of the person and presence and provisions of our Redeemer.

But while gospel self-preaching is not the same thing as Bible reading, the connections and interdependences are profound. The Scriptures, says Tripp, provide the material for preaching to ourselves the gospel of grace. They are the content to be taken up and applied to our lives in view of Jesus's person and work.

It will not adequately strengthen our soul, in the long run, just to hear the same canned gospel repeated over and over. Neither will it sustain our spiritual lives to merely take in information without seeing it in light of Jesus, and pressing it into our hearts.

# WARNING:

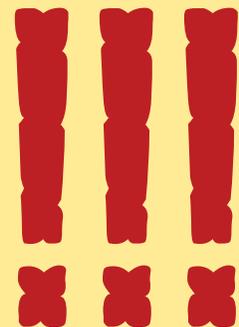
There are three pitfalls in trusting God that we must be careful to avoid.

First, during times of temporal blessings and prosperity, we are prone to put our trust in those blessings, or even worse, in ourselves as the providers of those blessings. In adversity we tend to doubt God's fatherly care, but in prosperity we tend to forget it. If we are to trust God, we must acknowledge our dependence upon Him at all times, good times as well as bad times.

Another pitfall we need to watch for is the tendency to trust in God's instruments of provision rather than in God Himself. We must be careful to look beyond the means and human instrumentalities to the God who uses them.

The third pitfall is that we are prone to turn to God in trust in the greater crisis experiences of life while seeking to work through the minor difficulties ourselves. A disposition to trust in ourselves is part of our sinful nature. It sometimes takes a major crisis, or at least a moderate one, to turn us toward the Lord. A mark of Christian maturity is to continually trust in the Lord in the minutiae of daily life. If we learn to trust God in the minor adversities, we will be better prepared to trust Him in the major ones.

Jerry Bridges, *Trusting God*.



*"I am not what I ought to be... I am not what I wish to be... I am not what I hope to be... Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was... and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'"*

—John Newton<sup>1</sup>

“Grace  
It’s a name for a girl  
It’s also a thought that  
Changed the world  
What once was friction  
What left a mark  
No longer stains  
Because grace makes beauty  
Out of ugly things.” -U2<sup>2</sup>

## Chapter 22

### *The Thought that Changed My World*

## Grace Focused Optimism: Learning to Live the Grace-Governed Life of Optimism About God

“A satisfied customer is the best advertisement.” That’s true. You’re inclined to see a movie, read a book, or dine in a restaurant if someone gives you a thumbs up. Well, I’m a two thumbs up customer of Grace Focused Optimism. I’ve found it the thought that has changed my world. In fact, it so enchants me that my personal mission statement is, *“God has put me here to exalt him and encourage others by practicing and promoting Grace Focused Optimism.”* Please don’t misunderstand. I’m not close to what I should be. After all the time and

effort the True Vine and Husbandman have invested in me I ought to be bearing much more fruit. Still, I can say that I’m not what I once was. The caterpillar is metamorphosing into a butterfly. The frog is changing into a Prince. Simon is becoming Peter. Slowly, yes; two steps forward and three steps back, yes; but, honestly, I’m different. All because of Grace Focused Optimism. I want to tell you how it’s changing me in the hope that my experience will entice you to become a Grace Focused Optimist, too.



Charley Lynn Chase is a minister in the Presbyterian Church in America and is a teacher at First Presbyterian Day School in Macon, Ga. This article is a chapter in his forthcoming book *“Grace Focused Optimism: Learning to Live the Grace-Governed Life of Optimism About God.”*

I.  
First, Grace Focused Optimism is *allowing me to honor God more than I used to*. I’ll call Martin Luther to testify in my behalf. He says, “Faith honors him whom it trusts with the most reverent and highest regard since it considers him truthful and trustworthy. There is no other honor equal to the estimate of truthfulness and righteousness with which we honor him whom we trust.”<sup>3</sup> I’ll call John Piper to testify in Luther’s behalf by explaining why treating God as truthful and trustworthy honors him. “Trusting God’s promises is the most fundamental way that you can consciously glorify God. When you believe a promise of

God, you honor God’s ability to do what he promised and his willingness to do what he promised and his wisdom to know how to do it.”<sup>4</sup> Since the heart of Grace Focused Optimism is optimism about God—faith in his truthfulness and trustworthiness—I believe even my feeble attempts to live this way give my Lord some standing ovations he desires and deserves. That is, if Martin Luther and John Piper are right. I believe the Bible says they are. Because of this, I recommend Grace Focused Optimism to you.

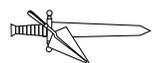
II

Secondly, Grace Focused Optimism is *enabling me to enjoy God more than I ever dreamt possible*. Return with me for a moment to *Chariots of Fire*. When Eric Liddell explains to his sister his decision to run in the Olympics he tells her (you must read his words with a Scottish accent), “Jennie, God’s made me for a purpose. For China. But he’s also made me fast. And when I run I feel his pleasure.” With the hint of a Cajun accent, to the glory of God’s goodness to me, I can say in the years I’ve lived as a Grace Focused Optimist I’ve felt God’s pleasure more than I ever did before. By “feeling his pleasure” I mean enjoying my relationship with him. Living with optimism about him is making him and his grace real to me day in and day out. It’s bringing his help in sweet and sometimes surprising ways. I’m tasting and seeing the Lord is good. Those closest to me—my wife and friends—will tell you I’m not the man I used to be. I know joy and peace more consistently; I handle trials more effectively; I fight off my blue moods more quickly; and I’m making progress in areas I once thought could never change as even a Sisyphus rock or two have been pushed up a hill and left there. Again, please don’t misunderstand: I’m NOT what I should be; in fact, far from it. But if you had known me before Grace Focused Optimism you would see in me as big a difference as Jesus made in Legion when he cast out the poor man’s demons, clothed him, and put him in his right mind.<sup>5</sup> Because of this, I recommend Grace Focused Optimism to you.

III.

Thirdly, Grace Focused Optimism is helping me *live more faithfully as a Grace Patriot*. Stonewall Jackson said of his beloved leader, “Such is my confidence

Continued next page



in General Lee that I would follow him--blindfold---anywhere.”<sup>6</sup> You call this loyalty. Being a Grace Patriot means having this kind of loyalty to Jesus. It’s what Jesus means by saying, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it.”<sup>7</sup> I make no claim to be among the Lord’s mightiest men. I am not worthy to unloose the sandals of those men and women who were faithful unto death. I can only say that optimism about God is helping me to be stronger in the Lord and in the power of his might than I used to be. Because of this, I recommend Grace Focused Optimism to you.

#### IV.

Fourthly, Grace Focused Optimism is helping me help myself with the indispensable practice of *being my own cavalry*. Let me explain. I spent almost every weekend of my childhood from age 5-10 in two buildings called “The Center” and “The Teche.” These were the two movie theaters in my small hometown. Every Saturday and Sunday I slipped into one or the other of these cinematic oases to escape the brutal heat of our family’s dysfunctional desert. Double features (two movies back to back) were the cool waters in each. One was always a western. About 50% of the time the western starred the blue uniformed heroes of the United States Cavalry. The climactic scene rarely changed. Settlers would be under attack. Death seemed eminent. Then a hope inspiring bugle blew and over the ridge came the cavalry riding to the rescue. I often need a cavalry. I often find there’s no cavalry around. This means I sometimes have to be my own cavalry and “encourage myself in the Lord my God.”<sup>8</sup> Grace Focused Optimism helps me do this again and again. It helps me up when no one is around to offer a helping hand. Because of this, I recommend Grace Focused Optimism to you.

#### V.

Fifthly, Grace Focused Optimism is *helping*

*me be a Barnabas to others.* Like a garment soaking in dye, you become what you spend time with. That’s a fact of life. So I’m not surprised that spending time with the encouraging truths of Grace Focused Optimism is turning me into an encourager. I rejoice in this for two reasons: one, being an encourager is being like Barnabas, one of my favorite biblical people; two, being an encourager is being someone who offers God’s people something they need as desperately as a parched man needs water – yet, I fear, rarely get. I believe many believers need mega-doses of encouragement. They need to be around men and women who are optimistic about God. Grace Focused Optimism makes you this kind of person. Because of this, I recommend Grace Focused Optimism to you.

#### VI.

Legion wanted to go with Jesus after Jesus changed him. The Lord had other plans. “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.”<sup>9</sup> Grace Focused Optimism has been my attempt to tell you how much the Lord has done for me and how he has had mercy on me. Grace Focused Optimism is the thought that has changed my world. I believe it will change yours, too. So, you won’t mind this satisfied customer telling you one more time, *God wants you to live as a Grace Focused Optimist by understanding and using the fact that he is determined to get glory from you by giving grace to you.*

- 1 Wikiquote.or/wiki/John\_Newton
- 2 <http://www.azlyrics.com/lyrics/U2/grace.html>
- 3 <http://www.desiringgodministries.org/sermons/battling-unbelief-at-bethlehem>
- 4 Ibid
- 5 Mark 5:15
- 6 Steve Wilkins, Call to Duty, (Elkton, Maryland: Highland Books, 1997), 285
- 7 Matthew 16:24-25
- 8 1 Samuel 30:6
- 9 Mark 5:19

## John Piper, “Why Did God Create The World?”

This is why God created the world — “that he may be glorified.” Which does not mean: “that he may be made glorious.” Don’t take the word “glorify” and treat it like the word “beautify.” To beautify means to take a plain room and make it beautiful. We don’t take a plain God and make him beautiful. That is not what glorifying God means.

When God created the world he did not create out of any need or any weakness or any deficiency. He created out of fullness and strength and complete sufficiency. As Jonathan Edwards said, “Tis no argument of the emptiness or deficiency of a fountain that it is inclined to overflow” (Yale: Works, Vol. 8, 448). So we don’t glorify God by improving his glory, but by seeing and savoring and showing his glory (which is the same as knowing, loving, showing).

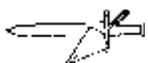
That is why the universe exists. If this takes hold of you the way it should, it will affect the way you think and feel about everything. Now you know why everything exists. You don’t know everything. There are billions of things you don’t know. But you are never at a loss to know something important about everything. Because you know that everything exists for the glory of God. You know something about everything. And this is one of the most important things you can know about anything. And so to know this one thing — that all things exist for the glory of God — is to know something supremely important about everything. Namely, for what purpose it ultimately exists. That is amazing.



Come and enjoy a free Christmas concert  
of the  
L’Abri Symphony Orchestra



Thursday, December 11, 2014 at 7PM  
at the First Baptist Church Dalton, GA



# Kinsey Drive Baptist Church From Past to Present.

by Dave Williams

“Good things do not come cheaply” (Dr. Robert L Mounts). For a number years God had been working in the hearts of many in and around Dalton. He had placed in our hearts the Idea that something was missing from our lives. Sure, we went to church and did all things we were suppose to be doing according the standard or traditions of the day, but still there was something that did not seem quite right for a good number of folks who attended South Dalton Baptist Church. We didn’t know, but God was preparing the people to bring about change into the spiritual fabric of South Dalton Baptist Church.

In 1972 longtime minister, Dr. E. C, Sheehan, resigned as our pastor, and by the fall of that year more than just the color of the leaves began to change. Dr. Robert L. Mounts began his term as pastor on August 13, 1972, and from his very first message many knew there was something different. There was a marked contrast between his teaching and what we had been accustomed to at South Dalton and other Baptist Churches. As He opened the Word of God, the Holy Spirit began to open our eyes to the truths we had missed all of our lives. Slowly, our hearts were moved as he taught what is called the “Doctrines of Grace.” When he completed the series on the “Attributes of God” and the special meetings with Henry Mahan from Ashland, KY, something had to change. By the summer and fall of 1974, God had opened our understanding that the Arminian path we had been following most of our lives, did not hold true to God’s Word. It was from these eye opening experiences that we came to understand for the first time the Sovereignty of God. This teaching historically in the church was called Calvinism. It is with this knowledge that 139 members walked away from South Dalton Baptist Church to begin a new work, named, Kinsey Drive Baptist Church.

Kinsey Drive Baptist Church started on November 27, 1974. Our first two meetings, November 27, 1974 and December 1, 1974, were held at City Park School. On December 7, 1974 our small congregation had its first meeting in our new home located at 2626 Kinsey Drive S. W. Dalton GA.

It was apparent before leaving South Dalton, basic changes clearly were necessary in how the church would react and conform to the reality that God was sovereign over all things. As a result of the change, we went through a period of about 3 months of unrest within the body. Some wanted to hold onto the Arminian belief that man was in control of

his life and decisions, where as, many others had been awoken to the teaching of the Bible that God was in charge of all things.

Because of the continual unrest within the body, it was finally determined, that those who believed that God was Sovereign, would leave South Dalton and begin a new Sovereign Grace work in Dalton GA. Without a place to meet, we held our first 2 meetings in the auditorium of City Park School.

It was during this two-week period that we were informed by Frank and Catherine Edwards of the possibility of acquiring the building and property of Emanuel Baptist Church. This property was located on Kinsey Drive, hence, the name.

Isaac Adams, Attorney at Law and a founding member of Kinsey Drive Baptist Church, worked to obtain our church charter, and presented it to the body on December 18, 1974 at the organizational meeting of Kinsey Drive Baptist Church. He was also instrumental in helping to acquire additional land adjacent to and behind the current church building.

At this organizational meeting we accomplished a number of things. We adopted the Constitution and By-Laws for the church. After Isaac Adams presented



Dr. Robert Mounts with his family, wife Glenna, Robert, Jr., Jon and Josh, in 1974 at the founding of Kinsey Drive Baptist Church. Dr. Mounts will be speaking Sunday morning, December 7, 2014 at KDBC.

the resolution to purchase the property of Emanuel Baptist Church, the motion was made and carried that we would, in deed, acquire the building and land that was formally known as Emanuel Baptist Church.

Also, the first deacons and officers of the church were elected on December 18, 1974. The deacons elected were as follows, F. T. Runyan, Paul Johnson, Albert Lance, Harold McMahan, Rody Whitner, Dick Barton and Fred Ogletree.

Other offices were as follows,

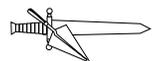
|                  |                      |
|------------------|----------------------|
| Pastor           | Dr. Robert L. Mounts |
| Associate Pastor | Rev. Rod Mays        |
| Treasure         | Fred Ogletree        |
| Church Clerk     | Harold McMahan       |
| Church Secretary | Mary Lou Bennett     |

As the church grew during this first year other places of service were identified and filled. Some, but not all, of these were as follows,

|                           |                 |
|---------------------------|-----------------|
| Sunday School Supernatant | Ronnie Boyd     |
| Building and Grounds      | Herman Caldwell |
| Assistant Clerk           | Ron Slack       |
| Budget Committer Ch.      | Fred Ogletree   |

Taken from the first newsletter published on February 16, 1975 is part of the Pastor’s

continued next page



Paragraph by Dr. Robert L. Mounts, "The freedom that is in our church is of the Lord. The whole counsel of God is being preached. We do not have to compromise the Gospel." This exemplifies the beginning attitude of both the pastor and the people of Kinsey Drive in its early days and has continued throughout our history.

On January 8, 1975 a number of other things were taking place. It was decided that 5% of our income would go to missions. It was decided to purchase the land beside and behind the church for additional growth at the cost of \$15,000.00.

At the June 4, 1975 Quarterly Business Meeting, the missions committee recommended we contribute \$50.00 per month to the support of Mrs. O. B. (Pearl) Patterson of the Source of Light Mission. This was approved and we had our first missionary. During this meeting the Mission Policies of the church were adopted. We also adopted the New Hampshire Confession of Faith as our Statement of Faith.

At the quarterly business meeting held on September 10, 1985 we added Walter Grover, Missionary to Mexico, as our second missionary. As of today we still support Walter Grover as he works with his family in the mountains of Mexico.

In July 1976 the congregation approved the construction of the Fellowship Hall.

At the January 5, 1977 Annual Business Mtg. Mr. Isaac Adams, Church Attorney, made the statement, "The church (Kinsey Drive

Baptist Church) should recognize that our blessings are totally from God rather than at our hands."

During the next quarterly business mtg. April 6, 1977 Dr. Robert L. Mounts announced his resignation as pastor of Kinsey Drive Baptist Church. On June 5, 1977 Robert Holbrook was called as our pastor. After serving as pastor for only seven months Robert Holbrook resigned because of family issues and returned to Texas.

On July 2, 1978 Gary Scott was called to lead Kinsey Drive Baptist Church as Pastor. Gary remained our pastor until July 17, 1985 when he resigned in order to take a church in Rochester, NY. Gary's history with Kinsey Drive Baptist Church does not end at this point because on April 20, 1986 Gary, again, was called to the pastorate of Kinsey Drive Baptist Church. He remained as pastor until 1990.

On August 16, 1990 Ronald Wayne McKinney delighted us by becoming our pastor and is still serving as our pastor as we approach the 40th anniversary of the church.

Kinsey Drive Baptist Church has and always will lead the way in taking the good news of Salvation only found in Jesus Christ to the world. We pray that you would join us in our endeavor to take the message of the blessed hope of Salvation as described in the Reformation of the 16th century as, "Sola Gratia, Sola Fide, and Sola Scriptura," by grace alone, by faith alone and by Scripture alone. Join with us as we serve God.

## Safe in the Arms of Jesus

I remember singing this hymn by Fanny Crosby. What comfort there is in the arms of Jesus. Have you ever noticed how often she would incorporate sight and light in her hymns? She received greater sight and light from the gospel than those with natural sight. Be encouraged brethren.

**Safe in the arms of Jesus,**

**Safe on his gentle breast--**

**There by his love o'ershadowed,**

**Sweetly my shall rest.**

**Hark! 'tis the voice of angels,**

**Borne in a song to me,**

**Over the fields of glory,**

**Over the jasper sea.**

**Safe in the arms of Jesus,**

**Safe from corroding care;**

**Safe from the world's temptations,**

**Sin cannot harm me there.**

**Free from the blight of sorrow,**

**Free from my doubts and fears;**

**Only a few more trials,**

**Only a few more tears.**

**Jesus, my heart's dear refuge,**

**Jesus has died for me;**

**Firm on the Rock of Ages,**

**Ever my trust shall be.**

**Here let me wait with patience,**

**Wait till the night is o'er;**

**Wait till I see the morning**

**Break on the golden shore.**

– Fanny J. Crosby.





# The HOBBY LOBBY Decision: A Big Win for Religious Liberty — and a Very Revealing Divide on the Court

The Hobby Lobby case represents a huge win for religious liberty in America, and the 5-4 decision will now stand as a landmark case that will reshape the religious liberty debate for generations to come. At the same time, the deeply divided court also revealed in startling clarity its own internal debates over religious liberty — and that division of understanding at the nation’s highest court is very disturbing indeed.

Writing for the majority, Justice Samuel Alito declared that the Obama Administration had profoundly failed to meet the demands of the Religious Freedom Restoration Act [RFRA] and, more importantly, the demands of the U. S. Constitution. By mandating that corporations provide all forms of contraception or birth control for all female employees at no cost, the government had burdened the consciences of the Christian owners of Hobby Lobby, Mardel, and Conestoga Wood, the three corporations involved in the decision.

The Court restricted its decision to “closely held” private corporations. Hobby Lobby and Mardel are owned and operated by the family of David Green, who with his wife Barbara, began the company in their own home. Though much smaller than Hobby Lobby, Conestoga Wood is also a privately held corporation. The Green family is a bulwark of evangelical Christian conviction and generosity. The company pays its employees about twice the minimum wage, closes on Sundays, and references the Christian gospel in advertising. All along the way, the Green family makes clear that they are driven by Christian convictions in their corporate policies.

Similarly, Conestoga Wood Specialties operates on the same convictions. The Pennsylvania company is known for its

quality wood products. It was founded by a deeply committed Mennonite couple, Norman and Elizabeth Hahn, who continue to operate the business with their three sons.

Both companies sued the Obama Administration over the contraception mandate authorized under the Affordable Care Act — a mandate that required them to provide and pay for birth control coverage that would have included four specific forms of birth control that may cause early abortions. Neither company sought a complete escape from the contraception mandate.

As the majority opinion in the case made clear today, one of the largest questions hanging over the decision is this: Why is the Obama Administration so deliberate in attempting to violate the religious convictions of Americans on the contraception and birth control issue?

Today’s decision is yet another repudiation of the heavy-handed and blatantly unconstitutional overreach of President Barack Obama and his administration. The President could have covered contraception and birth control under any number of other means which would not have specifically targeted religious liberty. Instead, the Obama Administration appeared to take the route most likely to trample upon religious liberty and offend Christian conscience. Today’s decision is another rebuke of the President and his approach, coming just days after a set of cases in which his arguments were repudiated by the same court in 9-0 decisions.

Furthermore, the President faces the looming threat of even greater rebukes to come. His administration continues to violate the convictions of Christian non-profit organizations and ministries on the

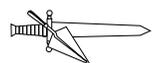
same grounds. He faces lawsuits coming from a massive collection of religious non-profit ministries, ranging from evangelical colleges and universities to the Little Sisters of the Poor, a Roman Catholic charity. Today’s decision makes the victory of those groups very likely.

The majority opinion handed down today makes several important points worthy of close attention.

First, the Court’s decision affirms the central importance of the Religious Freedom Restoration Act of 1993 [RFRA]. Interestingly, that Act was made necessary by the Court’s own 1990 decision in *Employment Division v. Smith*, in which the majority opinion had been written by Justice Antonin Scalia, who joined with Justice Alito in the majority for Hobby Lobby. Responding to that decision, Congress passed RFRA, demanding that any law or policy of the federal government that would violate a citizen’s religious convictions must pass two key tests: It must meet a compelling state interest, and it must do so by “the least restrictive means of furthering that compelling state interest.” As Justice Alito stated, Hobby Lobby and Conestoga Wood did not protest against the compelling state interest of the contraception coverage — only against the four specific birth control products that were mandated. Justice Alito and the majority rightly concluded that the Obama Administration had utterly failed the second test. There were any number of alternatives the administration could have taken that would have accomplished its goals without burdening conscience.

What makes this especially important is the fact that RFRA passed in Congress without a single dissenting vote in the House of

Continued. See **Hobby Lobby** page 23



# Grace Abounding

CH Spurgeon

It is by the grace of God that ungodly men are preserved from instant death. The sharp axe of justice would soon fell the barren tree if the interceding voice of Jesus did not cry, "Spare him yet a little." Many sinners, when converted to God, have gratefully acknowledged that it was of the Lord's mercy that they were not consumed. John Bunyan had three memorable escapes before his conversion, and mentions them in his "Grace Abounding" as illustrious instances of long-suffering mercy. Occasionally such deliverances are made the means of affecting the heart with tender emotions of love to God, and grief for having offended him. Should it not be so? Ought we not to account that the longsuffering of God is salvation? (2 Peter 3:15.) An officer during a battle was struck by a nearly spent ball near his waistcoat pocket, but he remained uninjured, for a piece of silver stopped the progress of the deadly missile. The coin was marked at the words DEI GRATIA (by the grace of God). This providential circumstance deeply impressed his mind, and led him to read a tract which a godly sister had given him when leaving home. God blessed the reading of the tract, and he became, through the rich grace of God, a believer in the Lord Jesus.

Reader, are you unsaved? Have you experienced any noteworthy deliverances? Then adore and admire the free grace



of God, and pray that it may lead you to repentance! Are you enquiring for the way of life? Remember the words DEI GRATIA, and never forget that by grace we are saved.

Grace always pre-supposes unworthiness in its object. The province of grace ceases where merit begins: what a cheering word is this to those of you who have no worth, no merit, no goodness whatever! Crimes are forgiven, and follies are cured by our Redeemer out of mere free favour. The word

grace has the same meaning as our common term gratis: Wickliffe's prayer was, "Lord save me gratis" No works can purchase or procure salvation, but the heavenly Father giveth freely, and upbraideth not.

Grace comes to us through faith in Jesus. Whosoever believeth on Him is not condemned. O, sinner, may God give thee grace to look to Jesus and live. Look now, for today is the accepted time!

## 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>

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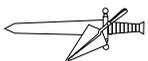
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# Gina

Continued from page 2

the years of her suffering we reminded ourselves often that the God who in grace had rescued her in Christ from sin loves her even more than we do. And so we trust his providence. He is too wise ever to make a mistake, and too good ever to do us wrong. And we acknowledge that just as he was free and sovereign in giving Gina to us 29 years ago, so now he is free and sovereign — and good and just — in taking her. He has not wronged us. Indeed, not only do we affirm this great truth — we rest in it. This God is himself our Father, a Father who knows what is best for his children and faithfully directs our lives accordingly. Moreover, he is the Father who in love one day gave up his own Son to bear our curse in order to redeem us to himself. Yes, of course there are many “Why?” questions that we cannot answer, but we lack no proof of God’s love or his goodness. And we bless him today with deeper passion than ever.

We are so very grateful not only that God gave us our daughter for 29 years, but also that in grace he saved her and made her his own. This is really everything — everything — and we recognize that we are blessed to know that Gina is rejoicing today in the presence of our great Redeemer. How she loved him! How she loved the gospel. Gina was marked by passion in everything she did, but nothing so stirred her like the gospel of Christ. She loved to hear it, she loved to learn it more deeply, she loved to sing it, and she loved to share it with others. Her whole hope was in Christ. Virtually every day, even in much pain, she would sit down at the piano to play and sing and refresh her aching soul with some of her favorite songs about Christ, God’s love in Christ, salvation in Christ, God’s faithful love and providence, and the glory that awaits us. And this same gospel is what assures us still. And we rejoice that neither death nor life nor anything else in all God’s creation could ever separate Gina or us from the love of God that is in Christ Jesus our Lord.

And we have come better to appreciate that our hope in Christ is not for this life only. We eagerly await the day of Christ’s return when we will rejoice together in his glorious presence and discover for ourselves that the sufferings of this present time are not worth

comparing with the glory that will then be revealed in us.

Meanwhile, we are learning afresh the blessedness of the joy that is in Christ, a joy that bereavement somehow only serves to deepen. What a great hope, and what great joy is ours in him. We are also coming to appreciate more deeply the present work of Christ for us. In his sermon last Sunday our pastor wonderfully reminded us of our sympathetic high priest, the Lord from heaven who has come as one of us and who himself having learned suffering — successfully — now is able to provide for us every needed grace at every needed point in our journey. And we have also come to appreciate more deeply the real encouragement God gives through his people. Christian friends so often apologize for their stumbling words, unable to find words that seem suitable. Yet their many expressions of loving sympathy have all been blessed indeed.

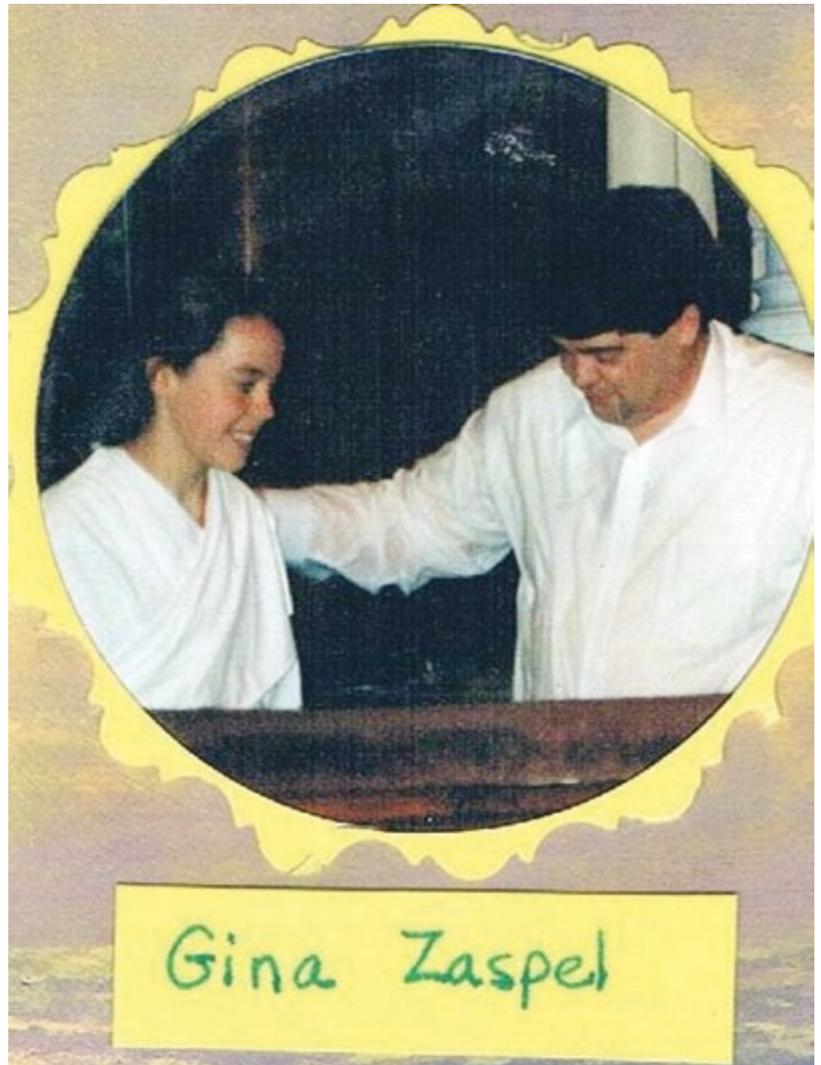
We are hurting for our loss. The pain is massive, and on one level I’m sure it will never be absent in this life. But deep as this hurt is, we are not left adrift. With minds and hearts shaped by gospel truth, with the love of God marvelously shed abroad in our hearts by his Spirit, with confidence in his unerring providence, and with an unshakable joy and hope in Christ, God has given us more than all we will need.

Scripture assures us that one day God will “wipe all tears from

our eyes.” I doubt that this language was intended to make us envision a gigantic handkerchief or some kind of cosmic hug. I suspect, rather, that this comfort will come by means of further revelation — that God will enable us to see things from his perspective, to see his wise purpose as he has worked it out in history unerringly for the good of his people to his own glory. There at last, with this fuller understanding, all mourning will be turned to joyful praise.

And so even in our loss, we do not doubt that for all eternity, one note of our song, looking back, will be “Our God has done all things well.”

Fred Zaspel (Ph.D., Free University of Amsterdam) is pastor at the Reformed Baptist Church of Franconia, PA. He is also Professor of Systematic Theology at Calvary Baptist Seminary in Lansdale, PA. He is the author of *The Theology of B.B. Warfield: A Systematic Summary* and *Warfield on the Christian Life: Living in Light of the Gospel*.



# Saeed Abedini, the American pastor imprisoned in Iran, writes an encouraging and beautiful letter to his daughter on her eighth birthday.

*Pastor Saeed Abedini wrote this letter to his daughter for her 8th birthday, which was on September 12. This is the third birthday of Rebekka's that Pastor Saeed has missed while he languishes in an Iranian prison for his faith.*

My Dearest Rebekka Grace,  
HAPPY 8th BIRTHDAY!

You are growing so fast and becoming more beautiful every day. I praise God for His faithfulness to me every day as I watch from a distance through the prison walls and see pictures and hear stories of how you are growing both spiritually and physically.

Oh how I long to see you.

I know that you question why you have prayed so many times for my return and yet I am not home yet. Now there is a big WHY In your mind you are asking: WHY Jesus isn't answering your prayers and the prayers of all of the people around the world praying for my release and for me to be home with you and our family.

The answer to the WHY is WHO. WHO is control? LORD JESUS CHRIST is in control.

I desire for you to learn important lessons during these trying times. Lessons that you carry now and for the rest of your life. The answer to the WHY is WHO. The confusion of "WHY has all of this happened?" and "WHY your prayers are not answered yet" is resolved with understanding WHO is in control...LORD JESUS CHRIST, our GOD!

God is in control of the whole world and everything that is happening in it is for His good purpose, for His glory, and will be worked out for our good (Romans 8:28). Jesus allows me to be kept here for His glory. He is doing something inside each of us and also outside in the world.

People die and suffer for their Christian faith all over the world and some may wonder why? But you should know the answer of WHY is WHO. It is for Jesus. He is worth the price. And He has a plan to be glorified through our lives.

I want you to read the book of Habakkuk. He had the same question as you. But see that the Lord answered him in Habakkuk 2:3, "the vision comes and doesn't delay on time, wait for it." Mommy and I always had big desires to serve Jesus and had great vision to be used for His Kingdom and for His Glory. So today we pay a cost because God, who created us, called us to that.

And so I want you to know that the answer to all of

your prayers is that God is in control, and He knows better than us what He is doing in our lives and all around the world.

Therefore declare as Daniel and his friends Shadrach, Meshach, and Abed-Nego did in Daniel 3: 17-18!

<sup>17</sup>If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. <sup>18</sup>But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up."

And learn and declare as Habakkuk did that even if we do not get the result that we are looking for, God is still good and we WILL praise His Holy Name.

## **Habakkuk 3:17-19**

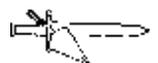
17 Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls— 18 Yet I will rejoice in the Lord, I will joy in the God of my salvation. 19 The Lord God is my strength; He will make my feet like deer's feet, And He will make me walk on my high hills.

Then my dear beloved daughter Rebekka Grace, I pray God will bring me back home soon. But if not, we will still sing together as Habakkuk did HALLELUJAH, either separated by prison walls or together at home.

So, let Daddy hear you sing a loud Hallelujah that I can hear all the way here in the prison!

I am so proud of you my sweet courageous daughter. Glory to God forever, Amen.

Kisses and Blessings,  
Daddy



# Six Reasons to Live More Simply – and Give More Generously

By Randy Alcorn

Someone has said, “Live simply that others may simply live.” Of course, there is no automatic relationship between my simple living and someone else being rescued from starvation or reached with the gospel. There is only a relationship if I, in fact, use the resources I have freed up to feed the hungry and reach the lost. This itself assumes I will continue to make a decent wage. For if I go off and pursue simple living for simple living’s sake, spending what little I earn on myself, it does no good for anyone else. The point is not merely saying “no” to money and things, but using money and things to say “yes” to God.

How can we live more simply? There are thousands of ways. We can buy used cars rather than new, modest houses rather than expensive ones. We don’t have to replace older furniture just for appearances. We can mend and wear clothes we already have, shop at thrift stores, give up recreational shopping and costly clothes and jewelry, cut down on expensive convenience foods, and choose less costly exercise and recreation. Some of us can carpool, use public transportation, or a bike instead of a car or second car. But these are things few of us will do unless we have clear and compelling reasons. Here are six:

**1** We should live more simply—and give more generously—because Heaven is our home.

The single greatest deterrent to giving—and to living more simply—is the illusion that this world is our home.

Suppose your home were in France and you were visiting the United States for eighty days, living in a hotel. Furthermore, suppose there’s a rule that says you can’t take anything back to France on your flight home, nor can you ship anything or carry back money with you. But while you’re in America, you can earn money and send deposits to your bank in France. Question: Would you fill your hotel room with expensive furnishings and extravagant wall hangings? Of course not. Why? Because your time in America is so short, and you know you can’t take it with you. It’s just a hotel room! If you’re wise, you’ll send your treasures home, knowing

they’ll be waiting for you when you arrive.

We’re here on earth on a short-term visa. It’s about to expire! Don’t spend too much time and money and energy on your hotel room when instead you can send it on ahead.

**2** We should live more simply—and give more generously—because it frees us up and shifts our center of gravity.

Copernicus sparked a revolution when he proved that the sun doesn’t revolve around the earth. Giving will spark a Copernican revolution in the lives of Christians who understand that life doesn’t revolve around the things of earth. In giving, we surrender our possessions to their proper center of gravity: God. Life no longer revolves around houses and land and cars and things. Giving—and the simpler living that results when we give—breaks us out of Money’s orbit and sets up for us a new center of gravity, in Heaven.

**3** We should live more simply—and give more generously—because we’re God’s pipeline.

Christians are God’s delivery people through which he does his giving to a needy world. We are conduits of God’s grace to others. If we forget that we’re God’s stewards—his delivery drivers—it’s like FedEx or UPS forgetting that what they carry in their trucks doesn’t belong to them. When that happens, deliveries grind to a halt and people don’t get what they need.

God comes right out and tells us why He gives us more money than we need. It’s not so we can find more ways to indulge ourselves and spoil our children. It’s not so we can insulate ourselves from needing God’s provision. It’s so we can give and give generously (2 Corinthians 8:14;9:11).

**4** We should live more simply—and give more generously—because of the reward we’ll receive in Heaven and the joy it will bring us.

If I choose a smaller house here on earth and invest the savings in God’s kingdom, God

will give me eternal treasures in Heaven that will make a big house on earth seem utterly trivial. Why settle for an expensive necklace now when by selling it and giving the money to meet needs it could contribute to an imperishable treasure in eternity?

**5** We should live more simply—and give more generously—because of the dire spiritual needs of the world.

Suppose God wanted to reach the world for Christ and help an unprecedented number of suffering people. What might you expect Him to put in the hands of His delivery people? Unprecedented wealth to meet all those needs and reach all those people? Well, He’s done it, hasn’t He? The question is, what are we doing with it?

John Piper makes this observation: Three billion people today are outside Jesus Christ. Two-thirds of them have no viable Christian witness in their culture. If they are to hear—and Christ commands that they hear—then cross-cultural missionaries will have to be sent and paid for. All the wealth needed to send this new army of good news ambassadors is already in the church. If we, like Paul, are content with the simple necessities of life, hundreds of millions of dollars in the church would be released to take the gospel to the frontiers. The revolution of joy and freedom it would cause at home would be the best local witness imaginable.

**6** We should live more simply—and give more generously—because of the world’s urgent physical needs.

“[Agabus] stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, each according to his ability, decided to provide help for the brothers living in Judea. This they did, sending their gift to the elders by Barnabas and Saul” (Acts 11:28-30).

Here is the biblical pattern for giving: See a need, give to meet it. Giving according to our ability means living on less than God has entrusted to us. If He has entrusted us with a great deal, as He has most people reading this, it means living on far less so we can deliver the excess to the needy. That way they will not have too little and we will not have too much—exactly what God intends, according to 2 Corinthians 8:14.





## Hobby Lobby

Continued from page 23

Representatives and by a 97 vote majority in the Senate. RFRA had massive support within Congress and public opinion at large. And yet, just 21 years later, it seems that many Americans would gladly violate the religious liberties of some in order to advance liberal social policies for others. Today's decision underlines the importance of RFRA, but it also demonstrates the massive task of defending religious liberty that lies ahead.

Second, Justice Alito reminded all Americans that the designation of any corporation, whether commercial or non-commercial, is vital to individual liberty. Many Americans seem deeply confused about this, but as Justice Alito reminds us all: "A corporation is simply a form of organization used by human beings to achieve desired ends. An established body of law specifies the rights and obligations of people (including shareholders, officers, and employees) who are associated with a corporation in one way or another. When rights, whether constitutional or statutory, are extended to corporations, the purpose is to protect the rights of these people."

So American corporate law protects the rights and liberties of the people associated with Hobby Lobby and Conestoga Wood — but also for the corporations known as Planned Parenthood and Greenpeace. The Court rules today that there is no basic distinction between closely held for-profit and non-profit corporations in this regard. As Justice Alito observed, the dissenting justices did not even really make any clear

argument in defense of such a distinction. The Hobby Lobby decision applies only to closely held private corporations, not to publicly traded companies. The Green and Hahn families, the Court ruled, did not surrender their religious liberties by establishing a for-profit corporation. The same is true for your local kosher deli. This is an important win for the religious liberties of all citizens.

Third, the lead dissent from Justice Ruth Bader Ginsburg reveals a massive ideological divide on the Court that mirrors the divide within the nation at large. Her dissent leads with concerns about the need for contraception and birth control for women and proceeds to dismiss the Christian convictions of the Green and Hahn families as "too attenuated to rank as substantial." She ignored the fact that the Obama Administration's policy required the families to facilitate what they believed to be morally wrong, when the government could have accomplished the same result without this requirement.

In one of the most important passages in Justice Alito's majority opinion, he sets the issue very well:

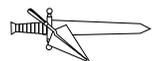
"The Hahns and Greens believe that providing the coverage demanded by the HHS regulations is connected to the destruction of an embryo in a way that is sufficient to make it immoral for them to provide the coverage. This belief implicates a difficult and important question of religion and moral philosophy, namely, the

circumstances under which it is wrong for a person to perform an act that is innocent in itself but has the effect of enabling or facilitating the commission of an immoral act by another. Arrogating the authority to provide a binding national answer to this religious and philosophical question, HHS and the principle dissent in effect tell the plaintiffs that their beliefs are flawed."

That is a stunning rebuke and a much-needed clarification. Justice Alito defended religious liberty and revealed the deep divide on the Court and in the nation — a divide in which some Americans are willing to trample religious liberty under the boot of sexual liberty, and to dismiss all arguments to the contrary as "too attenuated to rank as substantial."

Some Supreme Court decisions are considered landmarks, even as they are handed down. Today's Hobby Lobby decision ranks among those. Just consider the fact that had the Court ruled otherwise, religious liberty in America would have taken a very direct hit from which it may well have never recovered. The public debate revealed all over again the fact that we are in a great and enduring battle for religious liberty, for the sanctity of human life, and for an entire range of concerns that are central to biblical conviction. Today's decision does not settle those issues, but it does represent a much-needed defense of our nation's cherished "first freedom."

For that, at the very least, we must be thankful.



# In the Presence of My Enemies

by *Gracia Burnham with Dean Merrill*

Review by *Judy Tarpley*

Never have I had a book make such an impact on my spiritual life except for the Word of God. Martin and Gracia Burnham were serving the Lord as missionaries in the Philippines. Martin as a pilot with New Tribes Missions, and Gracia a helpmate to her husband, and home schooling their three children.

Gracia wanting to do something special with her husband for their anniversary, planned a week long getaway to Dos Palmos (a Philippine island). Very early in the morning on day two of their outing they were abruptly taken hostage by the Abu Sayyaf (Philippine Terrorists). They were not given time to bring any belongings, Martin without a shirt or his glasses (his vision was blurred without them.).

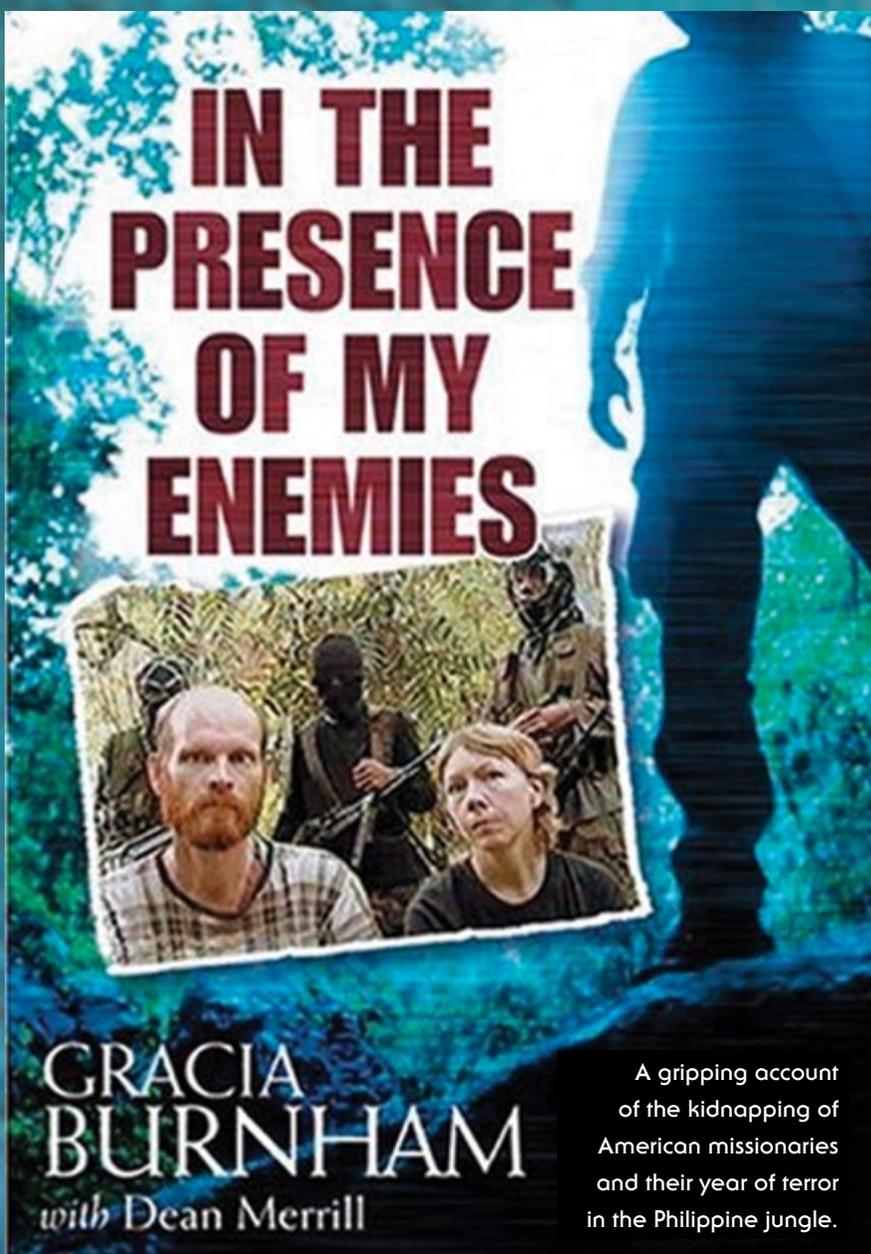
They were taken to a boat and along with several other hostages taken to another island. For the 376 days they were kept under constant guard. There was neither bed nor hot water nor electricity nor Bible, not even the most basic things of a woman's life. No privacy, always on the run, many times amidst gunfire. Having to walk or run 10 or 12 hours non stop. Always hungry, many times nothing but rice without seasoning, some times even raw. Each day waking up with nothing to accomplish – nothing at all except to stay alive.

Martin and Gracia were an encouragement to each other, they would sing hymns, quote scripture from memory as they had no Bible.

And then came the day of their release under gunfire. Gracia got a bullet wound to the leg, and Martin fatally wounded, was released from the perils of this earth to Paradise.

When I have days of discouragement, God reminds me of Gracia's story. I have nothing to complain about. I can come and go as I wish without a gun barrel pointed at me. As I walk to the refrigerator for a drink of water, I say, "Thank you, Lord."

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. I Peter 4:12-13.



A gripping account of the kidnapping of American missionaries and their year of terror in the Philippine jungle.