

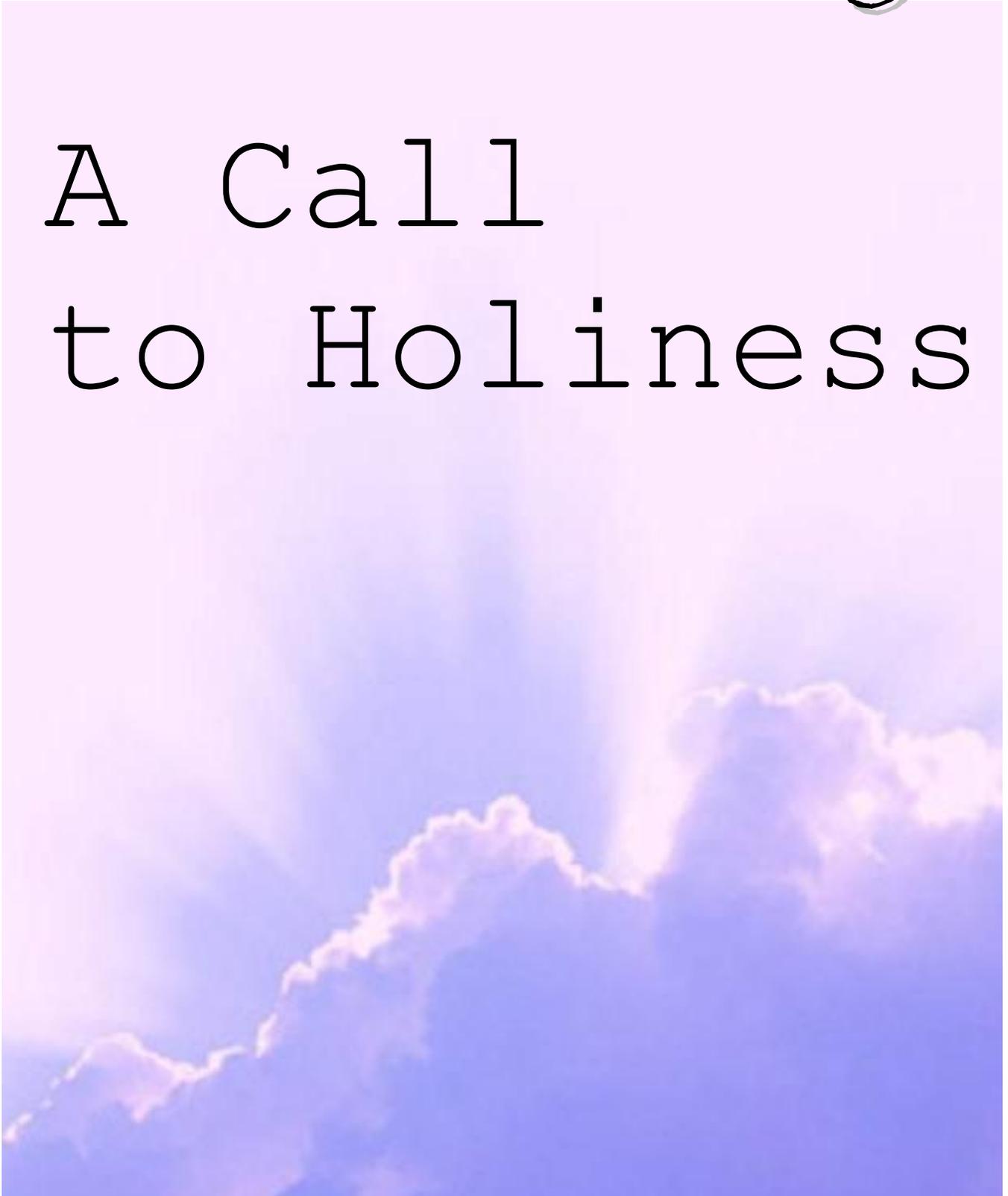
The Bible Guys

of Yesterday and Today

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A Call to Holiness



The Bible Guys

of Yesterday and Today

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The People of Truth
A Holy Nation

Open our Eyes

By David M. McNabb

There is a song that says, "Open the eyes of my heart, Lord, I want to see you." Certainly, this is a sentiment that many of us share. This newer song differs from the old hymn "O I want to see Him, look upon His face," which heralds the day of Christ's bodily return to earth to establish His kingdom. No, this song speaks more to our present condition, "Open the eyes of my heart. I want to see you today in all of your glory."

So we find ourselves looking for the presence and glory of God to be apparent, and manifest itself around us. A heart change is surely required to allow us to witness the Lord, but if our heart needs changed, then, no doubt, our as-yet-imperfect heart's anticipation of what will happen when its eyes are open may be flawed.

The same is true about loving God. John felt it necessary to teach us that those who truly love God love their brother also. No matter how much you think you love God, if you hate your brother, you prove your "love" for God to be impure.

In the very same manner, our love for God causes us to desire to see Him, yet how many people, due to some offense, do we desire never to see again in our lives? Have you ever said, "I hope I never see him again"? Man displays the image of God, so on the one hand we desire to see God, on the other hand we hope never to see one made in the image of God.

James said that the tongue is an unruly evil, with which in one breath we bless God, and in another we curse men. "My brethren, these things ought not so to be" (Jas. 3:6-12).

Yes, my friends, we ought to ask the Lord to open our heart's eyes. Open them so that we can see *as He sees*. If we could see in the way He sees, then we would really be able to see Him, as we see those things that are made in which He has revealed Himself. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. 1:20)

Jesus came "that they which see not might see; and that they which see might be made blind" (John 9:39). Let us therefore acknowledge our need for better vision: a godly perspective, whereby we might behold the mighty works of God, lest we be as the Pharisees, who thought that their vision was fine, but were blind to the presence of God in His Son Jesus Christ.

The Feast of Pentecost is swiftly approaching. Meet us in Paden, Oklahoma as we celebrate the Lord's special time. We will be gathering June 5-8. We are expecting God to bless His special time, as we honor Him in obedience to His word. May the Lord cause a great move of His Spirit to fill this place on this Pentecost also!

The Lord has been good to us in this new location, and we continue to covet your prayers that we will fulfill His will in this place. Our desire is that God might open doors of fellowship with the many precious saints in Paden, and the surrounding areas, that we might begin to come together in the unity of the faith. We pray that God will bring us into one accord, and raise up a nation which shows forth the righteousness of Him who has called us out of darkness into His marvelous light. Bless His holy name!



A Call to Holiness

By C. Elden McNabb

When the predestined moment in history arrived for the forerunner, the “messenger to prepare the way” of the promised Messiah to be born, God intervened directly in the lives of the people involved, *and performed a series of miracles to make sure that the prophecies of the scriptures would be fulfilled.*

First, God made a special appearance to *a very old priest* who was one of the 24 Priests who burned incense in the Temple before the Lord. *His wife, Elisabeth also was barren, and was then too old to have children.* Luke testified to the fact that they were both righteous and obedient to the Lord in all things. God sent an angel to announce the impending birth, and told Zechariah to name the child John, *and miraculously caused Zechariah to be unable to speak.*

Second, when he returned home from his duties in the Temple, *his wife miraculously conceived.*

Third, when Mary visited Elisabeth, *the Spirit caused the baby to leap in Elisabeth’s womb, and she was filled with the Holy Ghost, and prophesied.* Then Mary prophesied also.

Fourth, *the child was born.*

Fifth, at the time of the child’s circumcision, Zechariah resisted the pressure from the people to name the child after their tradition, and, being unable to speak, he wrote, “His name is John.” *Then God miraculously restored his ability to speak,* and Zechariah prophesied of his coming fame: going forth “before the face of the Lord to prepare his ways”.

Apparently, the birth of John was a very important event in God’s plan for our redemption.

When John the Baptist was born, Zechariah was filled with the Holy Ghost, and began to prophesy. He said that God swore an oath to Abraham, “That he would grant unto us, *that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness be-*

fore him, all the days of our life” (Luke 1:74-75).

That prophetic day arrived in which the Son of God came, and died on the cross, to pay the ransom that would buy our deliverance from bondage to the flesh, and Satan, and his demons, if we would only repent. God does not ask much of us. He sacrificed His Son to redeem us; to purchase us for Himself. We have been “bought with a price.” Yet, all He asks of us is that we accept His gift, and submit our lives unto Him as willing servants.

We frequently hear Christian ministers proclaim that “God saved us so we could go to Heaven.” Also, though less frequently than we did in the past, we occasionally hear that we have been saved to “miss hell.” Both of these points of doctrine, if preached in truth, have their place, but they are not the primary purpose of God concerning the redemption of mankind. We have been redeemed to be the servants of the God of Heaven and Earth that we might learn about Him and become effective, qualified laborers in bringing forth “The fullness of the Gentiles” in preparation for end of the Grace Age, and the coming of the Bridegroom (Romans 11:21-34). Did not Jesus say, “Take my yoke upon you and learn of me”?

The life and ministry of Christ Jesus was about much more than our personal redemption. It was, and is, really about God, and some things which He wants and needs. God has a need for some pure people who have set themselves apart for His service. He has some very important works which must be done before Jesus comes. Those works could never have been accomplished by unregenerate men, either before the law was given, or under the burden of the law.

For the grace of God that bringeth salvation hath appeared to all men, *teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;* looking for that blessed hope (the resurrection, Romans 8:16-25), and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he

might redeem us from all iniquity, and *purify unto himself a peculiar people, zealous of good works* (Titus 2:11-15). This group, which Paul called “a peculiar people,” are peculiar in relation to other Christians, because they have the baptism of the Holy Spirit working in them through the gifts of Apostles and Prophets to whom God has made known “the revelation of the mystery.” They are able to know what God is going to do, and therefore, to know what it is that we must do (John 6:28-28).

O yes, we must present the message of “repentance and faith” to whom we can. However, it is the fulfillment of Bible prophecy, and the preparation of a “people for His name” – the Bride – which is of particular concern to Him. That is the thrust of Hebrews 11. The very lives of the patriarchs of the Old Testament were prophetic, and were used of God to foretell of the coming time of “salvation by faith,” and of God raising up among them a bride worthy for God to give His name to. That is why the Apostle Paul finished chapter 11 the way he did.

In Hebrews chapters 11 and 12, Paul told us about the faith, and lack of it, of many of the Old Testament patriarchs and other characters of that four-thousand-year, pre-Christ era. In chapter 12, he gave us to understand that no particular individual is predestined to fulfill any of those prophecies, neither the good ones, nor the bad ones. Paul was called of Jesus to be “the Apostle to the Gentiles,” but he showed that he would really be in trouble if he did not finish the job which God gave him to do, saying, “Woe is me if I preach not the Gospel.” He also warned the rest of us to “look diligently lest any man fail of the grace of God.” – Lest anyone fulfill the bad prophecies such as the errors of life of Esau (Ch. 12:5-17).

In the middle of this thesis, in Hebrews 11:38 - 12:4, Paul explained the relationship between the people of faith in the Old Testament era, and those in the New Testament era. He told us that the world was not worthy of those people of faith who suffered so very much at the hands of their

“brethren.” Then he said, “And these all, having obtained a good report through faith, received not the promise: *God having provided some better thing for us, that they without us should not be made perfect.*” They prophesied, and we must fulfill their prophecies.

The lives of those patriarchs were prophecies, if only in respect to the promises and covenants which were given to them, and they lived and died believing in them. It is now incumbent upon us to believe also, and to fulfill those prophecies so that they will not be found to be liars. Our job will be much easier than theirs, because they suffered much, and many died for their faith, whereas we will reap the harvest, and be “alive and remain” when our Lord comes for His Bride

In Chapter 11, Paul reminded us of Noah, who “prepared an ark to the saving of his house; by the which he condemned the world, and became heir of “the righteousness which is by faith.” He was reminding us, as did Jesus (Matt. 24:37-39), that the Noah story is a prophecy of the end of the Grace Age when “the enemy shall come in like a flood” (Isaiah 59:19).

Now it is up to us to find that prophet of God which He has chosen to build the structure which will save us from “the flood out of the mouth of the dragon” (Rev. 12:13-17), and help him to fulfill that prophecy in the manner of Colossians 1:25. We can do that only if we are dedicated Christians who are living a life of “righteousness and true holiness” (Eph. 2:44). So shall there be a way of escape for some of God’s people, so there will be some who are “alive and remain” (Genesis 7:23) when Jesus comes. It will not be possible for that work to be done unless a group of zealous saints come together in the unity of the faith, “with one mind striving together for the faith of the gospel” (Philippians 1:27).

We all reached the age of accountability “carnal, *sold under sin.*” But when we cried out to God, He created us anew through Jesus Christ our Lord, and we “put off the old man with his deeds,” and have “put on the

new man who is created in righteousness and true holiness.” God has provided the means of attaining this goal, and Paul told us that without holiness, “No man shall see the Lord” (Hebrews 12:14).

By the blood of His Son, God made us His servants. He adopted us at great cost to Himself, and He expects us to serve Him willingly. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4). 

The Meaning of Faith

By David M. McNabb

The word faith is very common in modern usage. We are told to “keep the faith,” or to “have a little faith.” Business is presumably conducted in “good faith.” It appears that the use of the term faith is of a religious origin, but what exactly is meant by the word?

In religious circles today, we hear terms like “interfaith” and “faith traditions.” From prominent Christian ministers you might hear about “seed faith,” and “the word of faith.” To be sure, the definition of faith will be different depending with whom you are speaking, and under what circumstances.

Is it accurate to define faith as simply “believing” in something? Is this a fair usage of the word?

For instance, through propaganda and deception on the part of adults, many children start out believing in utter falsehoods including Santa Claus, the Easter Bunny, and the Tooth Fairy. The child’s belief in these myths is as sincere and real as

their belief in the Almighty God, the Savior Jesus, or the ability of mom to kiss it and make it better. Does their belief in a lie constitute faith? Even if you say “My kid believes in Santa Claus,” could you encourage them to have faith in him?

Regardless of the parents’ good intentions, they know that the day will inevitably come when the children realize that they were believing a lie, the holiday icons are not real, and the reason mom was kissing Santa was because Santa was dad.

Faith and belief are not necessarily synonyms. You can believe that it will be sunny today, whether based on the weatherman’s best guess or simply on hope. You may be right, you may be wrong. In fact, we should consider what, if anything, differentiates the terms faith, belief, and even hope. For instance, you may not *hope* it will rain today, but you may *believe* it will from the available information. That said, one can see how hope and belief are similar. Both terms indicate a degree of expectation, but while you may *believe* in something regardless of the perceived benefit of the outcome, you reserve *hope* for that which you feel will have a positive result.

When you are travelling over bridges and through tunnels, you have a reasonable expectation that the man-made structure will not fail. Some might say that they have “faith” in them, or in their engineering, but is a reasonable expectation the same as faith? Again, the case is better described as a belief, or hope, that the work of man’s hands will not “let you down.”

The word of God tells us, “Hope deferred maketh the heart sick...” (Pro. 13:11). Hope can be misplaced, or remain unfulfilled. Again, the word of God says that it is possible to believe a lie and be damned (2 Thess. 2:11-12).

The Egyptian belief system called for mummification of the body, and laying up treasures in the mortuary, so that the deceased could be prepared to go into the next life. Except for the mummies exhumed by archaeologists and grave robbers, their belief – their hope – remained unful-

filled, as their bodies remained in the tombs.

“Belief system” is a more appropriate term than “faith” for describing a mode of thought and expectation, whether religious or not. Paul said, “Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil.” (2 Thess. 3:1-3). In that he describes a threat from these men who “have not faith,” Paul in no way implies that they were not religious. On the contrary, the threat came mostly from various religious circles; unrepentant Jews (particularly devout Jews of the sects of the Pharisees and the Sadducees), and pagans from around the Roman empire posed the greatest opposition to the gospel. In today’s vernacular, these religious people would be deemed “men of faith,” Paul called them men who had not faith.

In Hebrews 6:1-2, Paul lists “faith toward God” as a principle of the Doctrine of Christ. Faith in the God of the holy Scriptures, and in His Son Jesus Christ is not merely based on a “reasonable expectation,” but on His unfailing word. Just as it was in the beginning, so also has it been throughout all the ages, God says it – and it is so. God cannot lie (Titus 1:2).

This is why Paul said to the Corinthians, “When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as God is true*, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us” (2 Cor. 1:17-20). He is simply stating that there is no need to pander to humanity’s sensibilities which require us to allow others to have their own beliefs, and therefore

refrain from rigid comments which could offend the heathen. It is easy to find yourself saying “I believe” or “my interpretation of the Scriptures has led me to understand” or some other phrase that allows the unbeliever an opportunity to abide in his own opinions. Paul did not come to them with possibilities and maybes, but with the truth, plain and simple, leaving no space for argument or discussion.

There is but one way unto God: through His Son Jesus Christ. Every other way is a dead end.

The false religions of Buddhism, Hinduism, Islam, Humanism, and many others, have built “high places” (belief systems) and raised up idols (false doctrines). In ancient paganism, it was common to erect actual high places, like manmade hills, as places of worship. Pyramids, ziggurats, pagodas, and other images of paganism displayed in architecture the trust of the heathen, while today, it is the system of beliefs and doctrines themselves that represent the high places of heathen worship. The word of the Lord speaks to this condition, regardless of the shape it takes, “Truly in vain is salvation hoped for from *the hills*, and from the *multitude of mountains*: truly in the Lord our God is the salvation of Israel,” (Jer. 3:23).

There is but one faith, one true faith, and that is faith in God and in His Son Jesus Christ. The reason that there can exist faith in no other, is because there is no other god which has the primary attribute which justifies faith: faithfulness. As it is written in the epistle to the Hebrews, “Let us hold fast the profession of *our* faith without wavering; (for He is faithful that promised)...” (Heb. 10:23).

But what if some do not believe? Shall their unbelief make the faith of God ineffective? Shall the opinion of the majority of mankind trivialize the faith of God? Shall the faith of God be lumped together with other beliefs as merely one of the major world religions? God forbid! Let God be true, but every man a liar! Jehovah is God, and there is none like Him. The Lord is God, and the day will come when

all the earth shall be filled with the glory of the Lord, and all men shall see it. In that day, every knee shall bow, and every tongue shall confess that Jesus Christ is King of kings and Lord of lords! Hallelujah!

Today, faith is the key to salvation. Paul said, in Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Hereby we know that even the faith, by which we believe in the Lord, does not come from within us. We cannot say that we developed within our hearts the faith by which we are saved. That would give credence to the new-age belief that salvation comes from within. No, faith is the gift of God through which we have the hope of salvation.

By this, we can better understand what Paul meant in Hebrews 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.” Man hopes for many things, but God’s gift of faith substantiates the hope of the believer in Jesus Christ.

When the disciples witnessed the power of God to do that which otherwise seemed impossible, Jesus said unto them, “Have faith in God.” This is the cry of every messenger of God, since the beginning. All that have put their faith in Him know the truth, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones,” (Pro. 3:5-8).

Having now determined that true faith rests solely in Jehovah, we will continue our exploration of faith. In the coming installments, we will look at its source, its importance, and its power.

Our prayer continues to be that your faith and hope might be in God; that it might stand in the power of God and not the wisdom of men; that it would grow exceedingly, and, finally, that it would be spoken of throughout the whole world. Amen.



Ask the Bible Guys

Reprinted from January 2006

Is Jesus God?

We received an e-mail which stated, "I could not quickly find anything on your site that talks about who Jesus is. Does your doctrine teach that Jesus is God?"

The short answer to your question is, "Yes."

For scriptural support of this answer, a couple of passages come quickly to mind. In Isaiah 9:6, it says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Much later, when Jesus appeared before Thomas, who had doubted that He had risen, and Thomas saw the nail scars, he proclaimed, "My Lord and My God" (John 20:28).

Now this, of course, has not exhausted the subject. In fact, in the very same passage where Thomas refers to Jesus as God, there are some other verses which must be considered in the discussion of this topic.

Earlier, in John 20:17, Jesus had appeared to Mary Magdalene just after His resurrection, and she began to embrace Him. To this He replied, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Later, as John wraps up this portion of his record of Jesus' life, he gives us, in no uncertain terms, the reason for writing what he has written, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31).

So, while Jesus is God according to the scriptures, He also is the Son of God, and worships the God whom we also worship. It is this dichotomy that

has led the majority of Christianity to be divided into two primary camps: Unitarians and Trinitarians. Trinitarians believe that there is one God, revealed in three distinct persons: the Father, the Son, and the Holy Spirit. Unitarians believe that Jesus is the one and only God: that is to say, the name of the Father, and of the Son and of the Holy Spirit is Jesus. Adherents to these two belief systems often begin their explanation of their doctrine with the words, "Well, this is a mystery." More often than not, when listening to apologists from both camps explain their positions, they seem to be saying the same basic thing, only arguing over semantics.

The bottom line is that Jesus is God, and Jesus is the Son of God. At first glance one might say, "Wow, no wonder they say it's a mystery." But Paul said, "That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-20). This means that God has revealed to us His mysteries, by manifesting them in the various aspects of creation.

When God created the earth, whether he was making trees, herbs, fish, birds or animals, He always created them to reproduce "after their kind." That is one of God's laws: that all things reproduce their own kind. It is no different with mankind. When a human male and female come together, regardless of race, color or any other difference, their offspring is always human.

We are called the children of God. Why, then, are we not gods? Simply put, it is because we are adopted. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself,

according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3-6). And again, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:15-17).

What about the natural children of Abraham? They, too, are adopted, as Paul shows in Romans 9:2-5, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

Jesus alone was begotten of the Father. God, therefore, according to His own rules, brought forth, "after His kind." Since Jesus alone actually came forth from the bosom of the Father, He alone holds all the attributes of the Father. This is the meaning of John 1:1-2, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

In much the same way that a child will be "the spitting image" of his or her parent, Jesus said to Philip regarding Himself, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

Jesus immediately goes on to explain His words here, which are so often misused to claim that Jesus is the Father. He said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but

the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:10-17).

John's record goes on and on, showing that the Father and the Son are individual entities. They exist in perfect unity, in that they share the same purpose: the same desire, even as Jesus displayed in the garden before His arrest. Although He does possess a will of His own, He places His will into submission to the will of the Father. He said, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done” (Luke 22:42).

The Jews took offense, not because Jesus claimed to be God, but because He claimed to be the Son of God. However, they knew that God's Son would be like His Father. As John, again, writes, “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God” (John 5:18).

Today, Jesus is sitting at the right hand of the Father, making intercession for us (1 Tim. 2:5). He must stay there until all the prophecies are fulfilled which pertain to the age of Grace, and the Father sends Him back (Acts 3:20-21). He will then raise the Christian dead, change the living believers to immortality, and, with them, rule for 1000 years (Rev. 20:4-6). At the end of the millennial kingdom, Jesus gives the kingdom back to God and shall Himself be subject to the Father, that the Father might be all in all (1 Cor. 15:24-28).

Read carefully the first chapter of the Book of Hebrews. Here Paul, using

numerous references from the Law and the Prophets (now known as the Old Testament), shows where God declared the divinity of His only begotten Son:

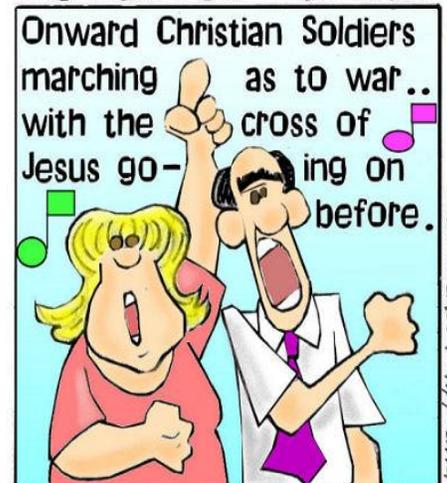
“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them

up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11). Amen. 

The Back Pew - Jeff Larson



We sing 'Onward Christian Soldiers' on Sunday, then go AWOL on Monday.
-Max Lucado

Join The People of Truth in fellowship!

The Saints in Paden, Okla., Tulsa, Okla., Springfield, Mass., Indianapolis, Ind., and Orlando, Fla. invite you to worship God with us in the power of His Word and the presence of the Holy Ghost!

For information about service times and locations, please contact us by phone, mail, or e-mail at:

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