

Banner of Truth

"The truth shall make you free." (John 8:32)

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All That Will Live Godly in Christ Jesus Shall Suffer Persecution (No. 1)

God's word mentions many important things which may happen; yet other things are mentioned about which there is no probability, only certainty. Living "godly in Christ Jesus" makes a Christian's suffering persecution a certainty.

All of God's word is important, since this is the means by which He has made His will known to us. Having God's word, knowing and obeying it, brings to man by far the greatest blessing ever known to mankind. Those blessings bring good in this life, and the ultimate good in the world that is yet to come, eternal life.

All of God's will is important, yet circumstances determine their priority. The basics and fundamentals constitute a foundation upon which the most pleasing and mature Christian life can be built; but, we must not ignore equally important topics. A Bible subject worthy of great attention, yet often ignored is *persecution*. It is an important subject because Scripture teaches that those who live godly lives will experience some persecution in one form or another. Little, how-

ever, over the years has been written and taught on the subject. To the best of my memory, I do not recall having preached a sermon on just that subject alone.

Could it be that we have thought of persecution primarily as physical, not stopping to think that it can be in other forms, including that which is strictly mental? We have a number of examples of physical persecutions in the New Testament, but we also have examples of persecutions which are not physical. The apostle Paul, who suffered much persecution himself, wrote to Timothy these sobering and timely words: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Persecution, then, is something that is going to happen to those who will live godly. →

BANNER OF TRUTH

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The member of the church who doesn't realize this may well be in for a rude awakening when persecution comes. Those who do not live godly in Christ may not suffer persecution, but this is not a blessing, rather a curse. The reward which is in store for those living godly lives will not be received by those living otherwise. This includes a great many people.

Inasmuch as we will be discussing *persecution* in the following pages, it is in order to come to a good understanding of the subject we are discussing. Words mean things, and understanding them will greatly improve the benefits of studying God's word.

As an aside, those who seek an effortless study of God's word are cheating themselves. To just read a passage from God's word is worth something, but not nearly as much as a deeper study. When Peter said, "As newborn babes, desire the sincere milk of the word that ye may grow thereby" (1 Pet. 2:2), he did not mean to settle for the whey only.

1. PERSECUTION DEFINED

The word *persecution* in its different forms is mentioned more than three dozen times in the New Testament. Persecution is found numerous times in the Old Testament, but we are primarily focusing on its usage in the New Testament. In addition to the word *persecute* or *persecution*, words which convey the meaning of persecution are found many times.

More than one Greek word is translated *persecution*, but we are limiting our attention to the Greek word DIOKO, which is the word used in Paul's statement that "all that will godly in Christ Jesus shall suffer persecution." *VINE'S* defines it as: "...*(a)* to put to flight, drive away, *(b)* to pursue, whence the meaning persecute."

THAYER, another widely recognized authority on the Greek language of the New Testament, gives a more detailed and extensive definition of the above Greek word: "1. to make to run or flee, put to flight, drive away...3. in any way whatever to harass, trouble, molest one; to persecute...to be maltreated, suffer persecution on account of something." The persecution we are discussing is that which happens to the person who is living according to God's word, that is, the person who "lives godly."

Paul gives a good example of what persecution means as he describes his own actions before becoming a Christian. This persecution involved both the physical and mental. He describes it this way:

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. (Acts 26:10-11)

Paul was involved in the martyrdom of Stephen, and it is also said of Saul [Paul] that "he made havoc of the church, entering into every house, and hailing men and women committed them to prison. (Acts 8:1-3). Paul says that he was "before a blasphemer, and a persecutor, and injurious..." (1 Tim. 1:13). We shall have more to say about Paul later. †

While much of this concerns physical persecution, there is much persecution which is not physical. Thayer's definition of persecution includes: "3. in any way whatever to harass, trouble, molest one, to persecute...to be maltreated, suffer persecution on account of something." Unless we understand persecution to include these things, we do not have a clear understanding of the word. When we truly understand the meaning of persecution, we will realize that there is much more persecution today than we had thought. But before we discuss the persecution of today, we shall take a look at it in the early New Testament times. We shall give attention to the persecution of individuals, and to the church in general. We begin with the greatest example of persecution in New Testament times.

II. THE PERSECUTION OF JESUS CHRIST

When Christ came to earth, born of the virgin Mary, He came to do the Father's will. That involved the building, and purchase of His church by His blood, by which salvation would be made available to man. His death and the shedding of His blood was that perfect sacrifice which would be once and for all. Christ's few years on earth brought upon Him the most intense suffering, persecution, both of a physical and mental nature. He stands as an example of the very epitome of persecution.

For a brief review of what had been predicted relative to Christ's persecution, please note Isaiah 53. The first allusion to His persecution is found in Genesis 3:15, but we are considering His persecution as recorded in the New Testament.

The persecution of Christ began when He was born. Herod the king set about to find the child Jesus. Herod instructed the wise men, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also" (Matt. 2:8). But this was not the truth, as is shown by the efforts of Herod. Being warned by the angel of the Lord in a dream that Herod wanted to destroy Jesus, they were warned not to take Him to Herod. Now that Joseph had been warned not to take the child to Herod, Herod "...was exceeding wrath, and sent forth and slew all the children that were in Bethle-

hem, and in all the costs thereof, from two years old and under..." (v. 16).

In one sense the persecution of John the Baptist was also persecution of Christ, since John was the forerunner of Christ, preparing the way for the Lord. Herod had laid hold on John and put him in prison "for Herodias sake, his brother Philips wife, For John said unto him, It is not lawful thee to have her" (Matt. 14:3-4). Herodias' dancing before Herod pleased him, whereupon he promised to give her whatsoever she asked. Following her mother's instruction, she asked for the head of John. "And he [Herod] sent, and beheaded John in prison" (vv. 6-10). As John suffered the ultimate in persecution, that of death, so would Christ and many others.

The Pharisees saw the disciples of Christ plucking ears of corn [grain] and they complained to Christ that they were doing that which was "not lawful to do upon the Sabbath day" (Matt. 12:1-2). This incident marks the beginning of efforts to find fault in Jesus. Immediately thereafter the Pharisees asked Jesus, "Is it lawful to heal on the Sabbath days?" (v. 10). When Jesus restored the withered hand of an individual, "Then the Pharisees went out, and held a council against him [Jesus], how they might destroy him" (v. 14). Then Jesus healed one "possessed with a devil, blind and dumb." "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils" (v. 24).

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven" (Matt. 16:1). Jesus now speaks to His disciples concerning what would happen to him. "From that time forth began Jesus to shew unto disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21).

As great multitudes followed Jesus and were healed, the Pharisees were at it again: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3).

Jesus went into the temple, "and the blind and the lame came to him in the temple; and he healed them" (Matt. 21:14). "And the chief priests and scribes saw the wonderful things that he did...they were →

sore displeased” (v. 15). When the chief priests and Pharisees heard some parables of Jesus, they understood that he was referring to them. “But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet” (v. 46). As Jesus continued speaking in parables, “Then went the Pharisees, and took counsel how they might entangle him in his talk” (Matt. 22:15).

As the time drew near for the ultimate sacrifice to take place, Jesus said, “Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified” (Matt. 26:2). Now the chief priests, and the scribes and the elders of the people assemble together, “And consulted that they might take Jesus by subtlety, and kill him” (v. 4).

The next step taken to bring about the death of Jesus was when Judas Iscariot went to the chief priests and bargained with them to deliver Jesus into their hands. They agreed to pay Judas thirty pieces of silver. From that time forth, Judas sought an opportunity to betray Jesus (vv. 14-16). Now, as Jesus and His disciples began to eat the Passover, He said, “Verily I say unto you, that one of you shall betray me” (v. 21). As everyone of the disciples asked the Lord, “Is it I?” Jesus answered Judas by saying “Thou hast said” (v. 25).

Jesus now institutes the Lord’s Supper. Peter and all the disciples aver that they will never deny Him.. Jesus now comes to a place called Gethsemane. Three times Jesus prays, returning to His disciples to find them sleeping. Jesus tells them to sleep on, that “he is at hand that doth betray me” (v. 46). Judas, along with a multitude with swords and staves, come for Jesus, as Judas kissed Christ, to identify Him, as he had planned.

As the multitude lay hold on Jesus, “...all the disciples forsook him and fled” (v. 56). “Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants, to see the end” (v. 58). As Jesus must have sorrowed greatly as His disciples turn away from Him, “...the chief priests, and elders, and all the council sought false witness against Jesus to put him to death” (v. 59).

If one’s heart can be touched at all, it surely will be because of what happens from this point onward. Not only is the death of our innocent Savior

near, but the sordid humiliation adds greatly to His grief. We must bear in mind that the sordid and shameful treatment which our Savior endured, was just like it would be to one of us, for Jesus was human as well as divine.

The enemies of Jesus look for false witnesses, and they found two. (v. 60). The witnesses said, “This fellow said, I am able to destroy the temple of God, and to build it in three days” (v. 61). When the high priest inquired of Jesus if he was “the Christ, the Son of God,”: Jesus responded by saying, “Thou has said” (v. 64). This was enough for the high priest to rend his clothes and declare Jesus guilty of blasphemy and worthy of death.

“Then did they spit in his face and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us thou Christ, Who is he that smote thee?” (vv. 67, 68). Peter then denies Christ, just as Christ said he would.

Morning would see a continuation of the dastardly deeds by the persecutors of Jesus. “When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor” (Matt. 27:1-2). Judas, the traitor, now brings his thirty pieces of silver to the chief priests and elders, and then hanged himself. Pilate, at the request of the people, releases Barabbas instead of Jesus.

When Pilate asked what he should do with Jesus, they said, “Let him be crucified” (v. 22). So, Pilate released Jesus to be crucified, after he had been scourged. In the following we see some of the sad things which happened to Jesus in His last hours,

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him and took the reed, and smote him on the head. And after they had mocked him, they took the robe off from him, and put

his own raiment on him, and led him away to crucify him....And when they were come unto a place called Golgotha, that is to say, a place of the skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots, And sitting down they watched him there. (Matt. 27:27-36)

Now that Jesus, the just man, is on the cross where He is to give His life, His enemies are not yet satisfied. They persist in persecuting Him unto, and even after He has given up His spirit. Up over the head of Jesus they place a sign: "THIS IS JESUS THE KING OF THE JEWS" (v. 37). Those that passed by wagged their heads, saying "If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (vv. 40-43).

Now that Jesus has been crucified, the chief priests and Pharisees want to make sure that people would not believe that Jesus would be raised the third day, as He had said he would. They appeal to Pilate for a watch to be set at the burial place of Jesus, lest the disciples steal the body of Jesus away and say He was resurrected.

The watch was set, but Jesus did rise from the grave as He said he would. In spite of all that the enemies of Jesus did, He did come forth as our Savior and judge. Now, Jesus is the author of salvation unto all them that obey him (Heb. 5:9). As we turn from the horrendous persecution of Christ, realizing that He endured this for our sake, we give attention to another who was persecuted as a Christian.

III. SAUL THE PERSECUTOR BECOMES PAUL THE PERSECUTED

We pointed our earlier from Acts 26, the description Paul gives of himself as a persecutor. Though he was a great persecutor of Christians as a Pharisee, when

he came to a knowledge of the truth he, as Paul, later endured great persecution himself. Scripture implies, and extra-biblical history corroborates, that Paul died a martyr's death (cf. 2 Tim. 4:6). Paul would later honestly face the fact that he had been a persecutor. Speaking of himself he said, "[I] was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). He undoubtedly remembered when he met Jesus on the way to Damascus, himself heading there to persecute Christians. Saul heard a voice "saying unto him, Saul, Saul why persecutest me?" When Saul asked, "Who art thou, Lord?" Jesus responded, "I am Jesus whom thou persecutest" (Acts 9:4-5).

When Saul was directed to go into Damascus, where it would be told him what he must do, Ananias was skeptical, since he knew of Saul as a persecutor. But the Lord informed Ananias that he was a "chosen vessel unto me." and said further, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:13-16). After a few days with the disciples at Damascus it is said of Saul: "And straightway he preached Christ in the synagogues, that he is the son of God." As Saul increased in strength, he confounded the Jews in Damascus. "And after many days were fulfilled, the Jews took counsel to kill him" (v. 23). Saul knew of their plans, and "the disciples let him down by the wall in a basket" (v. 25).

As Paul preached in Antioch, almost the whole city came out to hear the word of God. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming" (Acts 13:45). This did not deter the work of Paul and Barnabas; they preached the word in the region, to the displeasure of the Jews. "But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (v. 50). Again, persecution does not stop preaching.

Paul and Barnabas go to Iconium and preach in the synagogue to both Jews and Greeks, and multitudes believed. But the persecution of Paul and Barnabas would continue. "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren" (Acts 14:2). Paul and Barnabas →

continue to speak boldly for a time. “But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them” (vv. 4-5). Paul and Barnabas now flee unto Lystra and Derbe, where they continue to preach the gospel.

Paul and Barnabas had such good reception in this location that some wanted to make them gods, Jupiter and Mercurius; but, “. . .there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead” (v. 19). The Jews were angered at the truth taught.

Back at Antioch, Paul and Barnabas face doctrinal persecution. “Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved” (Acts 15:1). When these brethren went to Jerusalem “there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses” (v. 5).

From Troas Paul makes his way to Philippi. At Philippi Lydia was baptized and her household. It was at Philippi that Paul came into contact with a “certain damsel possessed with a spirit of divination. . .which brought her masters much gain by soothsaying” (Acts 16:16). Paul commanded the spirit to come out of the damsel. This stopped the gain of the masters. The masters “caught Paul and Silas, and drew them unto the market place unto the rulers” (v. 19). As false charges were made against them, “the multitude rose up together against them: and the magistrates rent their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: They were thrust into prison and their feet made fast in the stocks (vv. 22-24). But at midnight there was a great earthquake, and all the prison doors were opened. Paul and Silas came out of the prison, and the jailer and his house were baptized. When it was day, Paul and Silas were let go by order of the magistrates.

Paul and Silas now free, go to Thessalonica, where Paul reasons with the Jews in their synagogue for three Sabbaths. “But the Jews which believed not, moved

with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar. and assaulted the house of Jason, and sought to bring them out to the people.” (Acts 17:5). The brethren immediately sent Paul and Silas by night to Berea. (v. 10). When the Jews of Thessalonica learned that the word of God was preach by Paul at Berea, they came and stirred up the people (v. 13). At Athens Paul preaches the gospel, “And when they herd of the resurrection of the dead, some mocked. . .” (v. 32).

When Gallio was deputy of Achaia the Jews made insurrection with one accord and brought Paul to the judgment seat. . .But Gallio would not handle the complaint of the Jews (Acts 18:12, 16)..

At Ephesus Paul is confronted by Demetrius, a silversmith, who made gain by making silver shrines for Diana. (Acts 19:24). Demetrius called together other craftsman and warned them that the preaching of Paul, that “they be no gods, which are made with hands” (v. 26), would destroy their business, since all Asia worshipped Diana. “When they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians” (v. 28). The whole city was filled with confusion, but the townclerk appeased the people, saying they were in danger of being called in question about the uproar. Then he dismissed the assembly (v. 41).

Paul came into Greece, “And there abode three months. And when the Jews laid wait for him. . .he purposed to return through Macedonia” (Acts 20:3). From Melitus Paul called the elders of the church at Ephesus. Paul reminds the elders of his “Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews” (v. 19). Paul says, “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide [wait] me” (v. 23).

When the prophet Agabus warned Paul that he would be bound at Jerusalem and delivered unto the Gentiles, Paul responded by saying “. . . for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). Paul took with him four people and they were purified ↓

in the temple. The Jews which were of Asia, stirred up the people and laid hold on him (.v. 27). The Jews were “Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks into the temple, and hath polluted this holy place” (v. 28). The result was that “. . .all the people ran together: and they took Paul, and drew him out of the temple. . . .And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar” (v. 31). The chief captain commanded Paul to be bound with two chains. The multitude followed as Paul was being led into the castle, “crying, Away with him” (v. 36).

Paul, being allowed to address the people from the stairs of the castle, speaks of his Jewish background, and recounts his conversion. (Acts 22). The response of the Jews “Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried against him” (vv. 22-24). As Paul asked a centurion, “Is it lawful for you to scourge a man that is a Roman, and uncondemned?” (v. 25) the chief captain and those that would have examined him were afraid. Paul was released from his bands by the chief captain, who commanded the chief priests and all their council to appear. Paul was brought down and set before them (v. 30).

Paul, beholding the council, said, “Men and brethren I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth (Acts 23:1-2). Paul, in order to take attention away from himself, noted that his accusers were both Pharisees and Sadducees. Then Paul cried out to the council, “Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question” (v. 6). This accomplished Paul’s purpose, as there arose a dissension between the Pharisees and the Sadducees. Lest Paul be “pulled in pieces of them” the chief captain commanded soldiers to bring Paul into the castle (v. 10). But the Jews were still intent on killing Paul.

Paul’s Persecution Continues. Time and again we

see the determination of the Jews to kill Paul, as evidenced by what follows in this case. The next day “certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul” (v. 12). Now, the more than forty who had made the conspiracy to kill Paul, go to the chief priests and elders, asking them to bring Paul down tomorrow, as though they would inquire something of him. They said, “and we, or ever he come near, are ready to kill him” (v. 15).

When the plot was made known unto the chief captain, he “called unto him two centurions, saying, Make ready two hundred soldiers to go Caesarea, and horseman threescore and ten, and spearmen two hundred, at the third hour of the night; And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor (vv. 23-24). The chief captain writes the governor, Felix, explaining that he had rescued Paul with an army, and that he found nothing in Paul that made him “worthy of death or bonds” (v. 29).

The letter was delivered unto the governor at Caesarea, and Paul was set before him. The governor said he would hear Paul when his accusers came. “And he commanded him to be kept in Herod’s judgment hall” (v. 35). “After five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus who informed the governor against Paul” (Acts 24:1). Tertullus proceeded to make all manner of false accusations against Paul., saying “For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes” (v. 5).

When the governor asked Paul to speak, he denies the false charges made against him. But Paul did admit to the governor that he had preached God’s word. Paul said, “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust” (vv. 14-15).

Felix, having more knowledge of “that way,” deferred Paul’s accusers, and said that when the chief captain came down he would know better the matter. “And he commanded a centurion to keep Paul, →

and to let him have liberty, and that he should forbid none of his acquaintances to minister or come unto him” (v. 23). Felix and his wife, who was a Jew, sent for Paul “and heard him concerning the faith in Christ.” “And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (v. 25). In a number of instances it is clear that the Jews were the real persecutors of Jesus, and they made many attempts to persuade the Romans to persecute Him for them. The following is an example: “But after two years Porcius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound (v. 27).

When Festus came to Jerusalem, “the high priest and the chief of the Jews informed him against Paul” (Acts 25:1-2). Again the Jews wanted Paul sent to Jerusalem because they were “laying in wait to kill him” (v. 3). When Festus went to Caesarea, the Jews from Jerusalem made many complaints against Paul “which they could not prove” (v. 7). Paul again denies the false charges made against him.

Festus, willing to do the Jews a pleasure, asked Paul to go up to Jerusalem, and there be judged. At this point Paul refuses, and said “I stand at Caesar’s judgment seat where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest...I appeal unto Caesar” (vv. 10-11). To King Agrippa, Festus says of the Jews that they said of Paul, “he ought not to live any longer.” But Festus said that Paul had committed nothing worthy of death. But that he had appealed unto Augustus and he would send him.

As Paul is allowed to speak for himself before Agrippa, he speaks of his upbringing as a Jew. Paul then speaks of his persecution against Christians. He then recounts the incident of the Lord appearing to him on the way to Damascus, and that he was to go to the Gentiles. Paul also said that Christ should suffer and be the first that should arise from the dead. At this point, Festus said with a loud voice, “Paul, thou art beside thyself; much learning doth make thee mad” (v. 24). Agrippa’s attitude toward Paul was quite different. Paul asks: “King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian” (Acts 26:27-28).

Agrippa, the governor, Bernice, and they that sat with them rose up, and talked between themselves, saying that Paul had done nothing worthy of death (v. 31). And, that he might have been set at liberty had he not appealed unto Caesar.

Paul on His Way to Rome. Paul and other prisoners begin a perilous voyage toward Rome (Acts 27). When many dangers were faced in the voyage, Paul reminds them that they should have listened to his warning. But now Paul exhorts the people to be of good cheer: “for there shall be no loss of man’s life among you, but of the ship” (v. 22). As Paul had warned of danger, the ship ran aground and was torn apart. But there was no loss of life. At Melitus, where the people on the ship landed, Paul was bitten by a viper, but without any ill effects, the people “said that he was a god.” Paul healed a number of sick on the island.

Luke says, “And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him” (Acts 28:16). After three days Paul called the chief of the Jews together and rehearsed with them the opposition he had endured from the Jews, and how he had appealed to Caesar. The Jews appointed a day to hear Paul. “there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening”(v. 23). The results of Paul’s preaching were that some believed the things spoken but others did not. Paul is being straight forward when he refers to Isa. 6:9-10, applying it to the Jews.

Now, for the time being, Paul’s persecution is not as severe as at some other times. But he is still a prisoner, with some liberties. He dwelt in his own hired house for two years and received all that came in unto him. He was able to preach the kingdom of God and things concerning the Lord Jesus Christ, with all confidence, no man forbidding him (vv. 30-31). From the writings of Paul we learn of the great success Paul had even when a prisoner in Rome.

These examples of Paul’s being persecuted come from the Book of Acts, but this does not exhaust every instance. For example, when comparing himself with others, Paul says,

Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundantly, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness. in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” (2 Cor. 11:23-27).

SOME CLOSING THOUGHTS

If anything would touch our hearts with sincere thanksgiving and appreciation for what others have done for us, the persecution endured by our Savior and the apostle Paul surely will. Christ tasted death for “every man” (Heb. 2:9). Paul endured terrible persecution that others might hear the gospel and be saved, and included us in time to come. Just think of what we have to be thankful for. Eternal salvation is the greatest blessing of all time. And, there is much to be gained in this life on earth as a Christian.

Since our discussion of persecution has consumed more space than anticipated, we are going to continue our discussion in the next issue of BOT. We shall give attention to others who suffered persecution, as recorded in the New Testament, even to the point of becoming martyrs. We will also note some of the persecution against Christ and His church in a general way.

Our main emphasis in the second part of our discussion will be the Persecution which is faced in our day. It seems that since Christians are not suffering physical persecution as did brethren in the early church, many do not realize that there is still much persecution now. We must realize that persecution is not something that might happen. Brethren, if we are not suffering persecution, something is tragically wrong, and our spiritual well-being is at state. Paul, by inspiration says we “SHALL SUFFER PERSECUTION, if we live godly in Christ.

We suggest to our readers that this part of our discussion be kept to add to the next installment. —Editor

We Wish For
Our Readers,
Friends And
Fellow Helpers
A Very Safe
And Enjoyable
Holiday Season

from:

Walter & Naomi Pigg

And

*The Church
Of Christ At
Hickory Grove*

Reaching The Lost With Error

Marvin L. Weir

Some who have received their education from sources not to be confused with the Word of God are now boldly advocating reaching the lost with error. The October, 2003 issue of *The Christian Chronicle* (not known for taking a Biblical stance) notes that Max Lucado and the *Oak Hills* church have decided to add an instrumental service and then adds:

Other churches known to have added instrumental services — besides 3,800 member Oak Hills — includes Northwest, Seattle, the largest in that region; Amarillo South, Texas; Farmer’s Branch, Texas; and Southlake Boulevard in the Dallas/Fort Worth area.

The director of church growth studies at Harding University, Flavil Yeakely, says, “Is this a trend? I would think of it as five isolated tragedies.” John Ellas, director of the center for church growth in Houston “sees a small trend related to music tied to a larger reality.” Ellas also says, “A much larger trend is the willingness to reevaluate previous theological positions, and a growing number of members are coming to very different conclusions about numerous church practices.”

One would have to have his head buried in the sand to not see that for several decades liberalism has infiltrated congregation after congregation of the Lord’s people. Thus, no longer content to respect the authority of God’s Word, many brethren are now working feverishly to lead all who will follow into apostasy.

Rubel Shelly, ultra liberal preacher for the 2,200 member *Woodmont Hills* congregation in Nashville, says:

I am deeply committed to a cappella music. I do my best to make a strong, reasonable, biblical case for it. I would oppose anyone’s effort to introduce it into our congregational worship at Woodmont Hills. In my view, it would be divisive and therefore wrong for anyone to attempt to do so. I’m not about to champion instrumental music for the Church of Christ. I do plead, however, for a more creative, passionate, and worshipful use of vocal music. Human voices compelled by hearts zealous for Christ are capable of producing powerful, God-

honoring, and participating in inspiring praise. I am an unabashed defender of our a cappella legacy. But when someone wants me to go further and condemn to hell someone who doesn’t agree with my view, or to criticize congregations that choose to use instruments because they believe it will assist their outreach in a community different from mine, I have no interest in pursuing the discussion. Instrumental music and the atonement are not of the same status or consequence to the human soul and its eternal welfare.

On the one hand, Rubel boldly proclaims he will not be the one to “champion instrumental music for the Church of Christ,” but on the other hand he will not “condemn to hell someone who doesn’t agree with [his] view.” The “I’m okay, you’re okay” approach is mighty soothing. It is, however, the Bible view that matters. Instrumental music is not in the same optional category as eating meats (Rom. 14:1-3, 15). Yes, Rubel, adding the instrument to God-authorized singing will be of eternal consequence to the human soul (Rev. 22:18-19). The liberal’s only concern is “outreach” – filling the building with people who will fork over a dollar.

The preacher of Southlake Boulevard, Keith Luttrell, defends adding the instrument by saying, “Relevance is driving it. Relevance to our community. Reaching out to seekers.” It is stated that over 850 attend each week and more than 600 attend the service that uses the instrument. One thing is amazingly clear – this group of people prefers relevance over Scripture as the driving force.

Chris Seidman, preacher at the Farmer’s Branch congregation says that since they have added “a Saturday night instrumental service in addition to two Sunday morning a cappella service, they have grown from 1,000 to 1,400.” He says of the new folks they now have coming, “People with religious backgrounds, but who haven’t gone for some time. They were worn out with the same old thing.” One thing the liberal doesn’t mind doing is giving folks something shiny and new and totally foreign to the Bible. †

Amarillo South began using the instrument in 2002 and went from 900 to 700 in attendance. However, minister Brad Small says that now they have “grown to 1,200 and the congregation considers itself a non-denominational community church.”

The author of the article, Lindy Adams, notes, “The churches who have added instrumental services cite a common motivation – evangelism and outreach. All report increases in attendance since the switch.”

Now to the heart of the matter. God will not accept unscriptural worship – worship must be in spirit and in truth (John 4:24); There is Bible authority for singing (Eph. 5:19; Col. 3:16), but no Bible authority for the instrument (Jno. 17:17).

It does not matter how many people you pack into a building – you cannot reach the lost and save souls with error.

NOTE: I wrote the above article in 2003 while preaching in Rowlett, Texas. However, with the push by liberals to “snuggle up to” (fellowship) those who use the instrument in worship, articles such as this are sorely needed to contend for the truth and hopefully encourage people to reason correctly from the Scriptures. The 17th World Convention consisting of the Christian Church, churches of Christ and Disciples of Christ is scheduled in the Nashville Convention Center from July 30 to August 3, 2008. The theme is “Together In Christ.” Mike Cope is a keynote speaker (Highland in Abilene) along with Rhonda Lowry (adjunct professor of Spiritual Foundation) at DLU. Cynthia Hale, founding pastor of Ray of Hope Christian church will also speak at this event. We are in a battle for truth – enough said.

—1272 Bonham St., Paris, TX 75460

A CONCERNED READER WRITES

In the October BOT I published an article entitled: *The Lord's Church — As I Have Seen It — from 1953 Until Now*. In that article I made the following statement: “During the time I became a member of the church, there were some problems within. There was a controversy about the support of orphans and the cooperation of congregations in doing a work that was too large for one congregation. This was the main

problem I would see for a number of years.”

A brother, David Beble, has written asking that future bundles of BOT not be sent to the Elm Street church of Christ, which is in St. Charles, MO. We have been sending a bundle of 25. David underlines in red the quotation cited above. The following is his response:

The underlined (in red) portion of your article is inaccurate. The controversy was over “financial support from the local church treasury of human institutions.” There was never any controversy about “support of orphans.” There is no work “too large” for the local church. Had more gospel preachers and local churches stood firmly and demanded Bible authority for such practices in 1953, perhaps there would be a greater number of local churches without fellowship halls, kitchens, gymnasiums, etc. today in 2007. Those churches which stood firmly against these ‘innovative’ ideas in 1953, for the most part, remain faithful today to book, chapter, and verse authority for what they practice as they strive to be true worshippers, worshipping in Spirit and truth. Many of these conservative churches are growing and bringing many souls to Christ. May God bless you as you serve Him. Sincerely Yours. [Signed, David Beble].

David, we invite our readers to respond to what we carry in Banner of Truth, whether it be positive or negative. In your case, should I assume that you are expressing the decision of the Elm St. church not to send BOT?

I do not quite get your statement about the controversy over support of orphans. You say that the underlined portion of my article is “inaccurate.” You say, “The controversy was over ‘financial support from the local church treasury...’” Then you turn right around and say, “There was never any controversy over ‘support of orphans.’” Of my statement that you underlined, you say it was “inaccurate.” If you will note what I said, you will see that I said, “There was a controversy over support of orphans...” Yes, there was, as you have stated.

I do not claim to know everything about our brethren who oppose the support of orphan homes and the cooperation of congregations in a scriptural work, →

but I do know some things. In my more than fifty years preaching and learning about various things, I have known quite a bit about these congregations.

That these congregations “are growing and bringing many souls to Christ” is something that I have not heard much about. I do, however, know that you brethren have had divisions on numerous occasions. I also know, that some of your “conservative” brethren have become ultra liberal. Another thing I know is that in various instances, brethren of your persuasion, have engaged in proselytizing members from other congregations.

David, has the Elm St. congregation become one of the congregations which does not believe in orphan homes and congregational cooperation? I know it was not at one time. I spoke there on one occasion.

For the cause of Christ, Walter W. Pigg

Readers' Response

“Please remove the _____ congregation from your mailing list. You have a good publication, but none here take it. It would be a sin for us to waste your money [name withheld by editor] (*Thanks for letting us know that the people there have no interest in BOT. It is heartbreaking that so many of our brethren don't seem to care what happens to the cause of Christ and His church. Indifference has become the norm with so many and we are seeing the sad results. The devil sees fields ripe for his harvest when people no longer care.* – Editor).

“It was such a joy to talk with you the other day...Please give my greetings and love to the church there...May God's blessings always be upon you and your family, and the Hickory Grove church of Christ” — **Leadale Simpson, IN.** (*It was a great pleasure to have you with us for the BOT Lectures in June! We trust that you will be able to be with us next June 25-28.* – Editor).

“Just a short note to express my heartfelt thanks for receiving Banner of Truth since 2005. I have really received spiritual guidance through your editorials and the other areas that are covered. Thank you again, Christian brother” — **Ron Reynolds.**

“Thanks for Banner of Truth publication. I know you spend many hours in working on this publication. I wanted to know if the June Lectureship was in print. If so, how much would it be to purchase the book and how do I go about ordering it? Again, thanks for this sound publication”

— **D. Walker, GA.** (*Yes, I do spend a lot of time on BOT. In fact, it takes just about all my time, and some times I am quite a bit behind. Sorry that we do not have the lectures in print. We have had various requests, but we simply have not had enough help to have the lectures printed. They are available on tape.* – Editor).

“I would like to receive your paper, Banner of Truth. Your articles are so enlightening and spiritually uplifting. Please add me to your mailing list” — **Ronald E. Boyles, TN.** (*If you know of others who would profit by Banner of Truth, just send us their name and address.* – Editor).

“We enjoy and appreciate Banner of Truth very much and try to pass it on to others. Due to the decrease in size of our congregation, would you reduce the number of copies to us to 15 instead of 20. I hope your health and sis. Pigg's is holding up, Thanks again for a good paper” — **Arthur Grisham, AR.** (*We appreciate you letting us know that you need fewer copies of BOT. It is helpful to us when we know we are sending too many, and if more are needed we want to know about that also. Naomi and I are doing quite well. It is great to be able to enter that four-score category, which I did a couple of years ago, and be able to keep busy in doing the Lord's work.* – Editor).

“I have read ‘Banner of Truth’ and would like to be put on the mailing list to receive them regularly” — **Bill Fields.**

“I receive Banner of Truth. I have never failed to benefit from its direct approach to the truth. Thank you so much for all that you do and may God continue to bless you....” (*Name withheld by request.*)

“Brother Pigg: I have just finished reading the July 2007 issue of Banner of Truth. I totally agree with you that the religion of Islam is very...very dangerous. I would like for every family of the congregation here, “Valdosta church of Christ” in Tuscumbia, AL, to have a copy of this issue. Would it be possible for you to mail at least 60 copies to me and if so what would it cost? Please let me know and I'll bet back with you. Keep up the good work and may God bless you as you continue your faithful work in His kingdom” — **Ed White, AL.** (*We are glad to supply you with copies of BOT on the subject of Islam. We usually have some extra copies of every issue. As for cost, we do not charge anything. If people want to help our work that is always appreciated, since our work is carried on by the contributions of individuals and congregations. With regard to Islam, virtually every day makes the danger of it more apparent. I just can't understand how people can be so indifferent to something which is devoted to evil from the very core. It is no less than frightening that Islam is putting forth efforts to become more influential in the political circles of our country.* – Editor)

FELLOW-HELPERS

August — October 2007

Barbara A. Kist	75.00
McIntyre	90.00
Robert M. Price	400.00
Phyllis Mitchell	75.00
Clarence L. Whiteman	100.00
Church of Christ, Rockford, IL	25.00
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Downtown church of Christ	100.00
Wards Chapel	25.00
West Road church of Christ	200.00
Thomas E. Brannon	20.00
Daryl Tucker	<u>50.00</u>
Total Contribution	2,355.00

***“That we might be fellow-helpers
to the truth” (3 John 8)***

Those who make our work possible are never far from our minds. You choose to use your money to help get God’s word to people all over the world.

—*Editor*

FINANCIAL REPORT

August – October 2007

Balance on hand August 1	8,876.13
Contribution for above period	2,355.00
Total funds available	<u>11,231.13</u>
Total Expenses:	
Mailing BOT and Returns	3,519.27
Mailing labels	99.45
Ink	120.25

Paper	1,820.00
Supplies, including toner	115.54
Phone	<u>11.50</u>
Total Expense	5,685.99
Total funds less total expenses:	5,545.14
Balance on hand Oct. 31,2007	5,545.14

During the past three months, the Balance on Hand has considerably dropped by \$3,331.00; yet, we are thankful for the good balance that remains. Part of the decrease can be attributed to the increase in mailing costs which went into effect in May. This increase amounts to more than \$200.00 for each mailing. Another cause for the decrease is the purchase of paper, which was \$1,800.00.

We have great confidence that our financial needs will be supplied to enable our work to continue. We believe the need for the work we are doing is greater than ever.

Again, **Many Thanks** for the support of Banner of Truth. —*Editor*

Eighth Annual Banner of Truth Lectures June 25-28, 2008

Reservations have been made for the same comfortable facilities we used this past year. Some have already made plans to be in attendance. Those who love the truth find the lectures to be very profitable. Why not make this event a part of your schedule for 2008? A welcome will await you and all who come. —*Editor*

Suffering From Velleity

You just have to love the English language. We have borrowed words, made up words, and words which originated from typos. We freely change the grammatical function or value of words. I am not sure when it caught on, but now everybody and their daughter uses “impact” as a transitive verb. Dentists, doctors, parents and livestock farmers are just bound to smile when they hear some politician say, “That speech really impacted me.”

The vocabulary of the average speaker of English is actually only a smidgen of the repertory that he has at his disposal. Some of our best and most expressive words have fallen by the wayside of disuse. Take for example the word *eschew*. Translators of the KJV judged it best to say that Job “eschewed evil” (Job 1:1). Other versions, (e.g. ASV) say he “turned away from evil.” That’s too bad. “Eschew” is a far more vivid and fitting word here. It carries the idea of dread, shun, avoid: a sense of aggressively determinate action not seen as clearly in the benign phrase “turned away.”

Another good English word which deserves publicity and use is *velleity* (vuh ·leé·uh·tee). The Oxford English Dictionary says that velleity stems from the Latin word *velle* which is the source of our word “will”: as in will power, intent, or purpose. It says that velleity means “the fact or quality of merely willing, wishing, or desiring, without any effort or advance towards action or realization.” One writer from the year 1690 described man as “impotent.” He explained impotent as “meaning that natural inclination or velleity we have to every Good as such.” It’s the idea of thinking about, wishing, even visualizing ourselves as “good,” but not finally being willing to exert ourselves toward that end. You might say the rich young ruler’s feelings about “eternal life” were more velleity than determination (Matthew 19:16-22). Velleity is the sort of thing that often takes place in the cool dawn of the morning when the mind of man turns toward what he wishes he were, or what he should be. In the stark reality of the day, however,

those wishes and desires wane and nothing changes, nothing is done.

In the area of christian duty and obligation, we can see this thing called velleity. Think of how many brethren you know who show up for worship services sporadically and Bible classes seldom or never. Think of those the extent of whose christianity is manifested by coming “to church” one hour on Sunday morning. What keeps them motivated to continue this halfhearted charade?³⁴ Velleity: A mere wish, desire or inclination without accompanying action or effort. Such lukewarm brethren do not make what efforts they make because they want to inhabit Hell. No. There’s a desire there to go to Heaven, an inclination do the right thing. But that desire has been rendered impotent by pleasure (Hebrews 11:25), selfishness (Colossians 2:23; 3:5), laziness (Proverbs 19:15), worldly cares (Matthew 13:22), money (I Timothy 6:10), and so on.

Think of how many christians sing *Bringing in the Sheaves, You Never Mentioned Him to Me, or Will You Not Tell It Today*, all the while knowing that they will neither bring, mention, nor tell. These brethren, on some level, desire that lost people be saved, their intentions are good. They have a velleity toward some nebulous faceless category called the “lost,” and they really and truly don’t want anyone to be lost. But they don’t like to think in specific terms of their neighbor, friend, or family member really being Hell-bound. To admit that would rightly demand action, but a vague sense of velleity has dulled the senses.

These are the same people who pray on behalf of “all we are duty bound to pray for,” but never visit the sick, the fatherless or the widows. They pray for the preacher to have a “happy recollection” of the things he has prepared and promptly go to sleep, or otherwise ignore, as the preacher recollects those things. Hardly a prayer passes without mention of a desire that the church might grow and be strong, and those so praying really mean it—to an extent that is.

In the area of holiness and purity of life, ↑

velleity has dulled the senses of many. There are way too many christian men and women who dress like the world, and in public flaunt what should be private and intimate as they wear their swimming attire, their short, tight and revealing garments. Some of these brothers and sisters in Christ will dance and drink. We are not talking about rotten and low down people, rather people who would really like to be thought of as wholesome and morally upstanding. They are people who have warm thoughts and inclinations about a heavenly hope. It's just that their velleity toward the idea of purity will not motivate them to prayerfully read and apply what the Scripture says about modesty, lasciviousness, drunkenness, nakedness, and lust. This velleity thing stands in the way of their being "transformed by the renewing of [the] mind, [that they] may prove what is the good and acceptable and perfect will of God" (Romans 12:2-3).

Could we not attribute to velleity the drawing tight on the purse strings when it comes time to "lay by...in store as *God* hath prospered" us (1 Corinthians 16:2, KJV)? The fact that people give anything at all implies a desire, an urge, an inclination in this regard, but they confuse the mere desire with the demanded action. I remember a churlish, well-to-do christian who, several years ago, at the hearing of a sermon on giving made the remark, "Well, they won't get my five dollars anymore." His five dollar bill was a plain manifestation of velleity. He left this world some time ago. I know that he can now tell the difference between merely desiring to do what one should do (velleity) and doing it.

Doesn't velleity figure into why many christians don't put "first" God's "kingdom" and "righteousness"? Their desire, albeit vapid, toward things religious is constantly overruled by overtime pay, ball games, and friends. First things first does not to them include the "the firstborn of all creation" (Colossians 1:15).

There we have it. Velleity, both a good and a bad word.

—AA

Durst Not Join

People are "members" of the "body of Christ" (1Co 12:27), the "church" (Col 1:18), not because they *joined*, rather because God "added [them] to the church" (Ac 2:47); yet, we are concerned about people in some sense *joining* our ranks?

There is no long line knocking our doors down to be a part of what we are. It is, rather, our job to "compel them to come in" (Luk 14:23). It can, however, be frustrating to work hard to get people to *join* our ranks only to have others do things that are seemingly counterproductive to that end. It would be a travesty if there were people who dared not *join* us because of what some of us have done or might do—or, Would it?

As a result of some actions involving the apostles (Ac 5)—Peter in particular—we learn that "of the rest durst no man join himself to them" (v. 13). We presumptively are not about to be critical of the apostles. Let it, however, be said of any preacher, or teacher, that due to his actions, more particularly his words, someone dares not "join" us; that preacher or teacher's name would be mud.

"Durst" is the past tense of dare. "Join" comes from a word which means to cleave to, unite with. Examining the verse (Ac 5:13), we see that people, even disciples, were fearful of getting to close to "them." The antecedent of "them" is back in verse 13, "the apostles." Peter, an apostle, had just been the conduit through which a christian couple, Ananias and Sapphira had been charged with lying, upon which God caused them both to immediately die (vv. 1-11). Little wonder that "great fear came upon all the church" (v. 11).

We know that all of this did not stifle church growth, because "believers were the more added to the Lord" (v. 14). No one today will be given special revelation enabling them to know when someone is lying; and God is not in the same vein going to strike down a liar. Yet, isn't there a lesson here? Is it a bad thing for a local church to be known as being strict and having expectations regarding her members? Is it a bad thing if that reputation dissuades insincere and uncommitted people from "joining" her ranks?

—AA

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Return Services Requested

Sunday Services:

Bible Classes 9:00 a.m.
Worship 10:00 a.m. 6:00 p.m.

Wednesday:

Bible Study 7:00 p.m.

SERMON OUTLINE

Some Things About Christ that Local Churches Should Know

Revelation 2:18-28

I. THINGS ABOUT CHRIST THAT SHOULD MAKE THE CHURCH CRINGE

1. He knows (He does not learn):
“eyes...searches reins and hearts” (18, 23).
2. He has authority: “authority...as I have received of my Father” (26, 27).
3. He judges: “feet...against thee” (18, 20).
 - 1) There is a standard: “commit...eat” (20).
 - 2) There are no exceptions (22).
4. He stipulates —
 - 1) What: “repent...of fornication” (21); and
 - 2) When: “time to repent” (21).
5. He demands: “repent...[bear] burden...hold fast” (21, 22, 24, 25).
6. He distresses (disciplines): “cast into bed...tribulation” (22).
7. He “kills” (23).
8. He comes: “till I come” (25).

II. THINGS ABOUT CHRIST THAT SHOULD CAUSE THE CHURCH TO BE COMFORTED

1. He...(Many of the things just mentioned: Knows, authority, judges, stipulates, demands, comes).
2. He is just: “everyone of you...” (23).
3. He is merciful (21).
4. He rewards. He gives —
 - 1) Victory: “power over the nations...rule... break” (26, 27).
 - 2) The “morning star” (28).

—AA

FOR YOUR ADDRESS BOOK

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