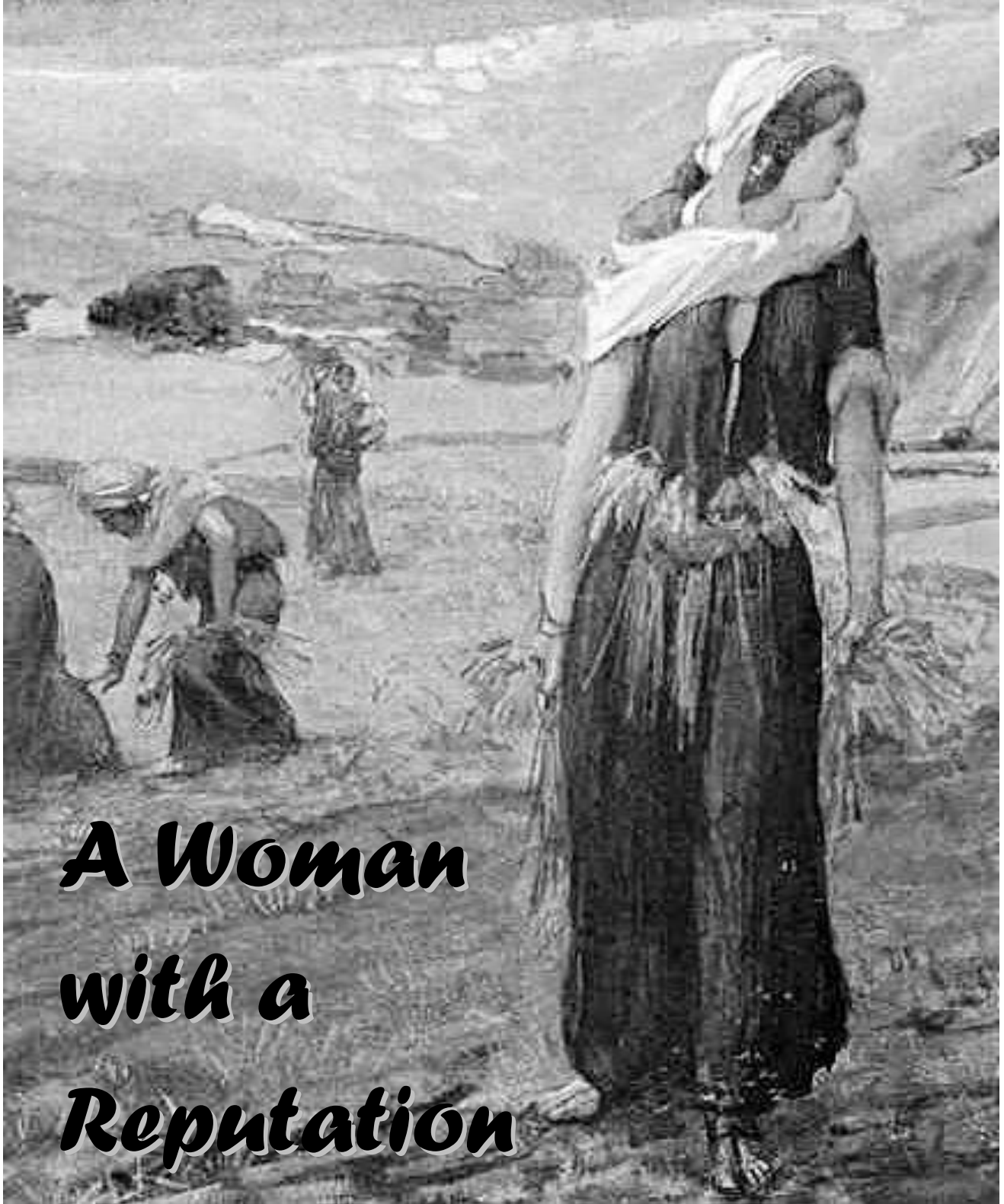


The Bible Guys

of Yesterday and Today

August 2007



***A Woman
with a
Reputation***

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*Unless otherwise noted, all Scripture references
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The People of Truth
A Holy Nation

The Lord has need of it

By David M. McNabb

As the time of the Feast drew near, Jesus sent two of His disciples on a strange mission. He said, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, 'Why do ye this?' say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, 'What do ye, loosing the colt?' And they said unto them even as Jesus had commanded: and they let them go" (Mark 11:2-6).

Can you imagine yourself standing by, and seeing two men walk up off the street and start to untie a colt which you know is not theirs? When you ask them, "Just what do you two think you're doing?" and they reply, "The Lord needs it," would you immediately say, "Okay," and let them continue?

In our skeptical society, it seems preposterous to think such a scene would play out like that. To begin with, many modern religious teachers encourage us to focus on our own "needs," presenting them to God, and expecting Him to meet them without hesitation. Have you not heard it said, "God wants you to be happy"? But what of His needs? Have you ever considered that the Lord has need of something? "But that's *my* colt!"


Have you considered that *you* have something that the Lord needs? The Lord needed John the Baptist to be obedient and baptize Him. He needed twelve men to follow Him, one of whom He needed to betray Him. He needed Peter to feed His sheep, and Paul to preach the Gospel among the Gentiles. He needed a woman to anoint His feet for His burial, and He needed someone to bring the loaves and the fishes to Him, so that He could multiply them to feed the multitude.

The Word of God cannot fail. Prophecies must yet be fulfilled, and the Lord requires that there be some faithful men and women, willing to do whatever it takes to fulfill the will of God. Are you willing to let go of your "colt," that God's purpose might be accomplished. Are you willing to sacrifice your two loaves and five small fishes? Are you willing to give up the dearest things to you, so that God might be glorified?

God is not asking for much. He is only asking for us to be wholly dedicated to Him. He gave His only begotten Son for you and me. Jesus suffered, and bled, and died that we might obtain the hope of life eternal. How can we hang on to the temporal things of this life – houses, careers, even family – when so great a price was paid for our redemption?

The promise of our Savior is crystal clear: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). Likewise, Jesus said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

God has set before you this day a chance to choose. You can give yourself to Him, accept His Son as your Savior and Lord, and serve Him with all you have, or you can take man's way, pursue a "dream" of happiness, and die without hope.

Turn your heart to the Master today, and yield yourself to Him completely. Only then will you be truly satisfied, as the will of the Almighty is fulfilled in your life! Let the words of the song be our anthem: "Lord, Whatever it takes ... that's what I'll be willing to do." 

The Promised Land

By C. Elden McNabb

“The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: and ***I will make of thee a great nation***, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: ***and in thee shall all families of the earth be blessed***. ... And the Lord appeared unto Abram, and said, ***unto thy seed will I give this land***” (Genesis 12:2-7).

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, ***to thee will I give it, and to thy seed for ever***” (Genesis 13:14-17). ***“And the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates”*** (Genesis 15:7-18).

“When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. ... As for me, behold, my covenant is with thee. ... ***A father of many nations have I made thee, ... and kings shall come out of thee***. And I will establish my covenant between me and thee and thy seed after thee in their generations for ***an everlasting covenant***. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, ***for an everlasting possession; and I will be their God***. ... This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and ***it shall be a token of the covenant*** betwixt me and you. ***And he that is eight days old shall be circumcised*** among you, every man child in your generations. ... And the uncir-

cumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

“Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and ***I will establish my covenant with him*** for an everlasting covenant and with his seed after him.

“And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; ***twelve princes shall he beget, and I will make him a great nation***. But my covenant will I establish with Isaac. ... Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. ***In the selfsame day was Abraham circumcised, and Ishmael his son***” (Genesis 17:1-27).

Israel went down into Egypt as the Lord had said, and they came out on the very day which the Lord had promised. It took forty more years before God allowed them to begin to possess the land, and it took several more years for them to receive the full measure of the promise. Then, just before he died, Joshua told them, “Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, ***that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof***.”

Paul attested to the surety of God’s promises in 2 Corinthians 1:18-20, saying “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.” If some of the heirs apparent to the promises fail to receive them because of unbelief, the promise will yet be fulfilled in those who do believe. As Paul said in Romans 11:7-8, “What then? Israel hath not obtained that

which he seeketh for; ***but the election hath obtained it***, and the rest were blinded unto this day.”

In his epistle to the Romans, Paul spent most of chapters 9-11 explaining to us how the promises and covenants to Abraham were to be fulfilled. He said, “Not as though the word of God hath taken none effect. For ***they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children***: but, In Isaac shall thy seed be called. That is, ***‘They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed’***” (Rom. 9:6-8).

The first phases of the fulfillment of the true intent of those promises began with the followers of Jesus beginning to be born again: the creation of the spiritual Kingdom of Heaven. The second phase will come almost two thousand years later, just prior to the return of our King. The throne of David and the literal Kingdom of God shall be “Set up” among the Gentiles, and the Jews shall be grafted in again into their own olive tree (Dan. 2:43-44). The matter of the inheritance of the land being theirs forever will be resolved after Jesus returns. Remember, the Old Testament was only a shadow of the true. Much more was intended by those promises than is readily apparent in the account in Genesis.

The Apostle Paul explained it this way, ***“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also?”*** for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? ... Not in circumcision, but in uncircumcision. And he received ***the sign of circumcision***, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. ***For the***

promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. ... Therefore it is of faith, that it might be by grace; *to the end the promise might be sure to all the seed;* not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” (Rom. 4:9-17).

In spite of the fact that we diligently study the word of God, we sometimes have a tendency to miss the full intent of His words. Take the promise to Ishmael in Genesis 17:20, for instance. Although God called Isaac Abraham’s only son in Gen.22:2 (“Take now thy son, *thine only son Isaac,*” an allegory of “the only begotten Son of God”), and Scripture shows that *Abraham had six other sons by Keturah* after Sarah died (Gen. 25:1-6), yet the Lord went to great lengths to give a special promise to Ishmael, including him in the promises to the seed of Abraham. “It is written, that *Abraham had two sons,*” Ishmael and Isaac (Gal. 4:22). The nation of Israel was established on the reality of Israel’s twelve sons. However, Ishmael also had twelve sons. Just as surely as Jesus fulfilled the allegory of Jacob’s twelve when He ordained twelve Apostles, so shall a Gentile arise today and ordain twelve Gentile Apostles in fulfillment of Ishmael’s twelve.

When Genesis 25:8-18 was written, the natural promise to Ishmael had already been fulfilled. He named Ishmael’s twelve sons, beginning with Nabjoth and Kedar. Then He said, “These are the sons of Ishmael, and these are their names, by their towns, and *by their castles; twelve princes according to their nations.*” The spiritual part of it will come soon as Paul said, “Glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile” (Rom. 2:10). The Lord said, “All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on

mine altar, and I will glorify the house of my glory. *Who are these* that fly as a cloud, and as the doves to their windows?” (Isaiah 60:7-8).

The Apostle Paul told us how to really understand the meaning of the things in the Old Testament, saying, “The law having a shadow of Good things to come, and not the very Image” (Heb. 10:1). He also said, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). We would be greatly benefited in our Bible studies if we would heed Paul’s words here.

Solomon also said, “I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. *That which hath been is now; and that which is to be hath already been; and God requireth that which is past*” (Ecclesiastes 3:14-15). It was this passage to which the Apostle Paul referred when he said, “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. *Jesus Christ the same yesterday, and to day, and for ever.*”

All of those promises about the inheritance of natural things were written as prophetic allegories of the things which were to come, in the 2,000 or so years of the Grace Age. For instance Jacob’s twelve sons foreshadowed Jesus’ Twelve Apostles. By the same measure, Ishmael’s twelve sons foreshadowed the Twelve Gentile Apostles which must yet be brought forth and manifested to this generation. Jesus said, “Many are called, but few are chosen.” (Matthew 20:16; 22:14).

Of Abraham’s two sons, Ishmael was born first and Isaac, the seed of promise, was born last. The fulfillment of that allegory must be played out by Jesus being born first to provide the circumcision of the heart for all of the spiritual seed of Abraham. *The man by whom the allegory of Ishmael will be fulfilled must* be born again at this end of the Grace Age *to*

prepare for the coming of the Bridegroom.

The *nation of Israel* existed for about 1,500 years. It was formed just prior to its exodus from Egypt, and was watched after by judges for about 450 years. It then became a kingdom which functioned as two sovereign kingdoms: Israel’s ten tribes, and the two tribes of Judah and Benjamin, for much of the following 1,000 years, until it was destroyed in about A.D. 70.

In about 40 A.D., Peter had “confirmed the covenant” with enough Jewish believers to meet the Lord’s requirement. Then he brought that Church to perfection (Dan. 9:27; Acts 5:1-14). Soon after that, the Church fulfilled Proverbs 9:1-6, when they ordained The Seven (Acts 6:1-7). About that time, Jesus appeared to Saul of Tarsus and appointed him “The Apostle to the Gentiles.” Those Gentiles were not added to the Church in the same sense that its members had been up to that time. They were grafted in as a group, as Paul said, “I am jealous over you with godly jealousy: *for I have espoused you to one husband, that I may present you as a chaste virgin to Christ*” (2 Cor. 11:24).

Paul and Barnabas led the beginning of the outreach to the Gentiles. They later parted and the Gospel spread westward to Rome, Spain and much (if not all) of the rest of Europe. It was almost a thousand years before the gospel effectively reached Moscow, Russia. When those two apostles separated, Paul began to consolidate a particular group of Gentiles, of which the Church at Corinth was a part. He espoused them to Christ; grafting them into that Jewish Church.


In the process of the development of the Churches of God in the first century A.D., Peter brought the Church of God to Christ in fulfillment of the allegory of Jacob’s wife, Leah (Gen. 29:15-24, 32-35). Afterward Paul also prepared the Gentile group for Christ, in fulfillment of the allegory of Rachel’s handmaid, Bilhah (Gen. 30:1-5). Of whom Paul said “If thou wert cut out of the olive tree

which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. 11:24).

At this end of the Grace Age, the process will be reversed. God's Anointed, the Messenger of the Covenant in Malachi 3, will bring about the fulfillment of the allegory of Ishmael becoming a great nation *by building again the Tabernacle of David* which has been broken down since about the end of the first century A.D. In so doing he will have accomplished the fulfillment of Rachel. When that has been accomplished, and the "fullness of the Gentiles be come in," The Deliverer shall come out of Zion, and shall turn ungodliness from Jacob. Then shall Zilpah, Leah's handmaid, be fulfilled by the Jewish Remnant.

The forces who are driven by hatred for Jesus Christ, and all that He represents, are beginning to execute their plan to eliminate Christianity from the world society. In recent months we have heard of an American Christian military Chaplain being fired because he used the name of Jesus in a public prayer. Then, in just the last few days, a session of the U.S. Senate was opened with a Buddhist Priest praying in the names of his gods.

We are very near to the glorious

manifestation of God's power among the Gentiles. The coming of our King, the resurrection of the dead in Christ, and our change to immortality is imminent. We must shake ourselves and hasten to prepare for the "Marriage Supper of the Lamb." By the time that glorious year of Jubilee is over, the proclamation will have been made, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign forever and ever." Glory to His holy name! 

A Woman with a reputation

By David M. McNabb

In the days of the judges, a famine plagued the land of Judah. A man named Elimelech, likely financially ruined because of the dearth, took his wife, Naomi, and his two sons, Mahlon and Chilion, and went to dwell in the land of Moab. After the death of Elimelech, their two sons married women of Moab named Orpah and Ruth. They lived in Moab for about ten years, and Mahlon and Chilion both died in that land.

News came from Naomi's homeland that the Lord had caused the famine to end, and she packed her

things, and headed for her home town of Bethlehem with her widowed daughters-in-law in tow. Since she was old, widowed, and had no more sons, Naomi tried to persuade Orpah and Ruth to return to their land, to their mothers' homes, and to their gods, knowing that they had a better chance of finding a husband in their own land, among their own people. Orpah kissed her mother-in-law goodbye, but Ruth was resolute. She made a covenant with Naomi that day, saying, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16-17).

Ruth knew that she would be a stranger and an outcast in the land of Israel. She knew that Naomi was returning to a land she had left more than a decade before, where her own future was questionable. Still, she committed herself to her mother-in-law, and to all that pertained to her: her people, her God, and her land.

During the time of harvest, Naomi sent Ruth to glean in the field, as was customary for the poor and the widows to do. She came to the field of Boaz, the son of Salmon and Rahab. As it turns out, Boaz was a near kinsman of Elimelech, the second closest kinsman in fact, and eligible to perform the duty of the kinsman redeemer. According to the law, he could redeem Elimelech's land for his family. When Naomi realized that Boaz was the near kinsman, she sent Ruth to him. Boaz was delighted that Ruth had chosen him. He said, "Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followest not young men, whether poor or rich" (Ruth 3:10). Apparently, Boaz noticed that the young widow was not just chasing men to find a new husband.

What really stands out, though, is what Boaz said next. Remember,

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Ruth was an outsider, a Moabitess. She came from a strange land, with strange customs, and a strange religious background. Doubtless, Naomi's people were skeptical of the influence this stranger would have on the town, especially on the young men. As is common with an outsider, it can be assumed that everyone in town had their eye on her. Yet, Boaz reveals something about her in the next verse. He agrees to become the kinsman redeemer, and says, "For all the city of my people doth know that thou art a virtuous woman" (verse 11).

What high praise! In fact, as much as the virtuous woman is mentioned in the volume of the Holy Scriptures, Ruth is the only woman so called. Mary, Deborah, Sarah, Esther, and many others are named in God's Word, and all were good women – possibly even virtuous – to be sure, but Ruth alone is directly called "virtuous." Not only so, but it is also apparent that her reputation was unimpeachable. The entire city was unanimous with regards to her virtue. When ever did you know someone of whom no one could speak ill? Even Jesus, Himself, had His detractors; but not Ruth!

Boaz went on to marry the virtuous Ruth, and from their union, in the fourth generation, sprang forth David, king of Judah, and therefore, Jesus of Nazareth. Not only did Ruth receive a great blessing, but she became one as well!

Time and time again, Scripture shows that the things which happened in the Old Testament were an allegory. What then is represented in the story and person of Ruth?

Ruth's story is mirrored in the prophecy of Isaiah 61:10-62:4. Isaiah recorded the words of God, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, *he hath covered me with the robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring

forth; so *the Lord God will cause righteousness and praise to spring forth before all the nations. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest*, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and *thou shalt be called by a new name*, which the mouth of the Lord shall name. *Thou shalt also be a crown of glory* in the hand of the Lord, and a royal diadem in the hand of thy God. *Thou shalt no more be termed Forsaken*; neither shall thy land any more be termed *Desolate: but thou shalt be called Hephzibah*, and thy land *Beulah*: for the Lord delighteth in thee, and *thy land shall be married*."

These prophetic words, written long after Ruth's death, call us to a time when the people of God will again enjoy a close relationship with the Bridegroom. Let us examine the parallels to the story of Ruth:

"He hath covered me with the robe of righteousness..." When Ruth visited Boaz in the night, she lay down at his feet. Startled, he asked her who she was, to which she replied, "I am Ruth thine handmaid: *spread therefore thy skirt over thine handmaid*; for thou art a near kinsman." Clearly, Isaiah's prophecy calls to mind this act, revealing that the young woman has found safety and rest under the covering of her husband.

"The Lord will cause ... praise to spring forth..." Immediately, Boaz began to praise Ruth for her virtue, declaring that it was known by all how virtuous she was.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest..." Boaz made a promise to Ruth, saying, "I will do to thee all that thou requirest." He promised to find out by the next morning whether the nearer kinsman would take her to wife, or whether he would defer to Boaz. When Ruth brought word again unto her mother-in-law, Naomi reassured her, and said, "Sit still, my daughter, until thou know how the matter will fall: *for the man will not*

be in rest, until he have finished the thing this day."

"Thou shalt be called by a new name..." When Boaz announced that Ruth would be his wife, the people blessed her, saying, "The Lord make the woman that is come into thine house *like Rachel and like Leah*, which two did build the house of Israel, ... and let thy house be like the house of Pharez, whom *Tamar* bare unto Judah, of the seed which the Lord shall give thee of this young woman."

"Thou shalt also be a crown of glory..." Proverbs 12:4 declares, "A virtuous woman is a crown to her husband."


"Thou shalt no more be termed Forsaken, neither ... Desolate: but ... Hephzibah, and ... Beulah..." The shame and reproach of her heritage, her widowhood, and her childlessness were all removed in one fell swoop! In place of shame: the glory of marriage, children and the eventual reality of the Messiah Himself coming from their union! Truly, Ruth could have said with Paul, "Old things are passed away; behold, all things are become new."

In the days of the Early Church, God visited the Gentiles to take out of them a people for His name. Near the start of the second century, Christianity experienced a great apostasy, according to the words of the Apostle Paul. The glory that was seen in those early days has long since faded into the materialism and politics that consume Christianity today, especially among those who have turned to God from among the Gentiles.

The Word of God describes the Church of God as a "glorious church, without spot, or wrinkle, or any such thing:" a "woman" whose reputation is impeccable. The story of Ruth, the virtuous Gentile woman, reveals that God will build again the Tabernacle of David among a chosen group of Gentiles, and will use them to bring glory again to the Jewish people, even as Naomi was blessed through Ruth.

This is what Paul meant when he exhorted us, saying, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). He is not merely giving us topics to consider. He told the Corinthian church, "I have espoused you to one husband." This admonishment in Philippians 4:8 is to the Bride.

Even as a young lady might find herself standing in front of a mirror, considering all of the things that might make her more attractive (posture, hair style, wardrobe, etc.), so, too, is Paul suggesting we do spiritually. Look in the mirror of the Word of God. What must we do to be true, honest, just and pure? What must we do to be lovely? What must we do to be of good report? All of these were characteristics of Ruth, and have their spiritual significance in our walk before Jesus, our Bridegroom. Is there virtue? Is there praise? Let us set our hearts to attain unto it, that we may stand before our Lord, and that our God would count us worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in us, and us in him, according to the grace of our God and the Lord Jesus Christ! Amen. 

Tulsa Congregation announces new Center for Worship and Education

By Paul Higgins

Greetings from Tulsa! It is our tremendous pleasure to announce our new location for worship and fellowship. As Pastor Joel put it, "God knows our needs, and if we persist in our prayers, and not ask amiss, He will meet our needs." Thanks to the persistent efforts of our dear brother Shawn Moore, our paths have been directed to our new worship home.

Our new worship center is located at the northeast corner of 55th and Mingo, in the Commerce Plaza, unit 5459-C (the address is 5459-C S. Mingo). We have approximately 1,500 sq. ft. of space, which we hope to outgrow, Lord willing. A schedule for services will be finalized later, but for now we will be meeting for Sunday morning teaching at 9:45 AM, with worship service following at 10:30 AM. Our meetings at our new location have already been blessed with God's presence, and we anxiously anticipate greater things to come.


Pastor Joel wrote to the saints in Oklahoma recently saying, "I have great expectation in our Lord's promises, and we are right where we need to be at his time.

"In Proverbs He says, time and chance happened to all men, this is our chance and the right time. I praise Him for all He has done. You all are invited to come and fellowship with us in this new space. The doors are open to all; any pastor or minister who wishes to speak can come any time to share whatever the Lord has put on his heart.

"Jesus said, 'Take my yoke upon you and learn of me.' It is my desire to have this kind of worship – worshipping Him in spirit and in truth – where we can be called His friends, and where He will tell us all things. Pray for me that I can find the mind of God and be in His perfect will, I pray His will and not mine."

This is the prayer of all of us in Oklahoma, to be standing right in the middle of God's perfect will. We pray that God will use us to perform mighty works in this area, and thank Him for the blessings He has already bestowed upon us. We are enormously excited about the immediate future in Tulsa, and overflow with joy at the new opportunities He has given us. To God be the glory, great things He has done!

Once again, the saints in Oklahoma would like thank Brother Shawn Moore for his continued efforts, and his persistent work in our search for a new worship center. Shawn and Angie have opened their home to our meetings, and their hos-

pitality and patience is appreciated beyond expression. They are a true blessing to all of us daily, and we thank God for bringing us together with their family. 

The Bible Guys loses close friend, distributor

The Bible Guys bids farewell to Phil Carr, a close friend and companion, whose life recently came to an abrupt end.

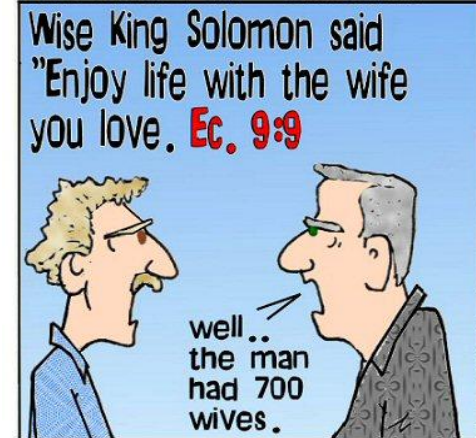
Several years ago, we became acquainted with Phil Carr, a resident of North Manchester, Ind. Though he was often curt and straightforward (perhaps to a fault), he was a great pleasure to have in a discussion, and a faithful friend.

For a time, he would call us daily with questions about the Bible and the days in which we are living. He began distributing *The Bible Guys* in his town and surrounding areas, always seeking a way to open doors of fellowship for us wherever he could.

He is survived by two sons, and two daughters, including our own Sis. Jennifer McClendon, who lives in Indianapolis with her husband, Delvin, and their three children.

Our prayers and thoughts are with his family. Phil was someone who cannot be easily forgotten, and he will surely be missed by all of us.

THE BACK PEW - JEFF LARSON



Solomon.. the original "do as I say.. not as I do".

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