

Hear The Shepherds Voice

FREE

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Volume 18 Issue 6 "A Christian Newspaper"

Part 2 of a message
by Leroy Surface

"If"

According to the Scriptures

I Corinthians 15:3: "For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures.**"

We know the manner of Jesus' death on a cross because of the record of the four gospels, Matthew, Mark, Luke, and John. We believe that He died for our sins through the teachings of the apostles Paul, Peter, and John. The apostle Paul tells us in our text that the gospel He preached is "How that Christ died for our sins **according to the scriptures.**" The manner of His death, however, was described to perfection by David a thousand years before Jesus was born to Mary. The purpose of His death is revealed by the prophet Isaiah almost seven hundred years before Jesus, and the purpose of His coming into the world is shown by the angel Gabriel to the prophet Daniel over five hundred years before Jesus. The result of His death and resurrection is foreseen by almost every prophet of the Old Testament. Peter identifies that wonderful result as "the sufferings of Christ and the glory that followed" (I Peter 1:11).

Suppose for a minute that you were a Jewish bystander who witnessed the crucifixion of Jesus. You had heard of Him from some who believed in Him that He did wonderful works, healing the sick and meeting the needs of the people. On the other hand, you knew of the animosity that existed between Him and the chief priests and the Pharisees, which according to your tradition and understanding were holy men of God. You heard that one of His chosen twelve had betrayed Him and that one of those closest to Him had denied Him with an oath and cursing. You know that the highest court among the Jews had tried Him and found Him guilty of blasphemy because he had confessed under oath that He is "the Christ, the Son of God." It is with mixed feelings that you watch the proceedings, and hear the words of the mockers. You hear the mocking words of those who pass by saying, "If thou be the Son of God, come down from the cross" (Matthew 27:40). "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**" (Matthew 27:41-43). Some of their mocking begins to make sense to you. If he is the Son of God, why doesn't God save Him? Why doesn't he call for the angels of heaven to deliver him if he is in fact the Son of God? None of it makes sense to you. You watch as the Roman soldiers divide his clothes among themselves, and cast lots for his vesture (overcoat). After three hours of this, you hear him lift up his voice and cry aloud in the Chaldean language, "My God, my God, why hast thou forsaken me?" What does all this mean? Did he think that God would save him? Did he call for the angels, and they did not come? Has God Himself rejected this man? The only

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Setting on Death Row

By: Kirbbie L. Cowart



I remember one time I was putting out the Hear the Shepherds Voice newspaper in a washateria, some people were setting on a bench along the wall and one man showed me a picture of a man on death row, ask me if I thought he was guilty of his crime I said I don't know. As I was walking out of the washateria the Lord said to me did you know that at one time you were on death row? You were guilty of your sins the judgment

was death. I died for you so my death became your death. Justice was carried out, you are no longer guilty, you are now justified, and you are dead in me. He said my Spirit has come in you and quicken you and raise you from the dead and has given me a new life in Him. The moment you repented of your sins and believed I died for you and was rise from the dead and you put your faith and trust in me you were born again. As long as you live in me, walk in me, you cannot sin. Sinning is no longer your nature.

Thank God I am FREE! NO LONGER A SINNER!

As long as you believe you are a sinner and you still sin, you my friend are still on Death Row waiting for your guilty sentence to be carried out. Repent and believe the Gospel and Trust the Lord Jesus Christ as your savior.

Jesus came to make an end of sins, as in (Daniel 9:24 Read it) is not Jesus The Christ, Messiah the Prince.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:5 For if we have been planted

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Part II

“IF”

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reasonable answer you can find any peace with is that this Jesus of Nazareth must be everything his enemies said he is, and that God Himself is punishing him. After all, the Law of Moses said that everyone who is hanged on a tree is “*accursed*” (Deuteronomy 21:22-23; Galatians 3:13). With that thought, you go your way, still shocked by the things you have seen and heard.

Less than a week has passed, and there is a rumor spreading through Jerusalem that the body of Jesus is missing. The soldiers claim that the disciples stole the body, but the disciples are saying that God has raised Him from the dead. Some even claim to have seen Him, but no one believes their report because it is too extraordinary. Even so, the happenings in Jerusalem are troubling to you. Several weeks pass, during which you spend much time studying Moses and the prophets, trying to get this Jesus of Nazareth out of your thinking. Then one day it happens. You have been reading the Psalms of David and you come to the twenty second Psalm, which begins with the words, “*My God, my God, why hast thou forsaken me?*” (Psalms 22:1). You are shocked by a memory and a realization. Jesus of Nazareth, the one you thought was a blasphemer and a deceiver, had spoken those exact words from the cross. You read a little further and see these words which were written by David a thousand years before, “*I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him*” (Psalms 22:6-8). Again, you are shocked by the memory of Jesus on the cross. You remember hearing almost those exact words from the mockers; “*He trusted in God; let him deliver him now, if he will have him*” (Matthew 27:43). Reading further, you come to Psalm 22:16; “*Dogs have compassed me: the assembly of the wicked have enclosed me....*” Being a Jew, you have lived your entire life under the oppression of the Romans in Jerusalem. You have privately spoken of all Gentiles as being “*dogs*” many times. You easily see that David was speaking of the Roman soldiers that were given the charge to crucify Jesus that day. But wait! What is this at the end of the verse; “*...they pierced my hands and my feet.*” It is not likely that the two thieves were nailed to their crosses, as nails were only used in what seemed to be extraordinary cases. Crucifixion is death by suffocation, not by bleeding, so the norm was to tie the offender to the cross where they would remain for days until their legs could no longer support their weight, and they could no longer get their breath. The soldiers broke the legs of the thieves in deference to the Jews so they would die quickly and not remain on the cross during Passover, which was the next day. They found that Jesus was already dead, so they did not break His legs. Reading these words, “*they pierced my hands and my feet,*” you remember the agony you saw in the face of Jesus while they nailed his hands and feet to the cross. Unusual at the time, but David had foretold it a thousand years before. Only two verses later, you are amazed to read, “*They part my garments among them, and cast lots upon my vesture*” (Psalms 22:18). You had watched the soldiers do exactly that. You have understood from your Jewish heritage that David was a prophet. How is it that He described the death of Jesus of Nazareth so perfectly a thousand years before Jesus was even born?

Still there is confusion in your mind. If Jesus of Nazareth was the Christ, the Son of God, why did God allow these things to happen to Him at the hands of sinners? You have always believed that “*The Christ,*” when He came, would do the things the angel Gabriel revealed to Daniel; He would “*make an end of sins*” and “*bring in everlasting righteousness.*” You were also taught to believe that he would deliver the nation of Israel from the bondage of Rome and establish the kingdom of God in Jerusalem. None of these things have happened that you can see; in fact, Rome is strengthening its grip on the nation, and the vilest of men are rejoicing in the death of Jesus. In your studies, however, you come to the prophet Isaiah. You notice that Isaiah said in chapter seven, verse fourteen that a

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Setting on Death Row

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together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

Romans 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:7 For he that is dead is freed from sin.

Romans 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Ephesians 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

(Read all of that Chapter Verse 22)

KNOWING WHEN TO OPEN YOUR MOUTH

This Sunday I will be asking the question or we telling the Devil to much?

There is a time to shout! Come and learn when that time is.

Judges 16:17 That he told her all his heart, and said unto her, There ...hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

Judges 16:18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

Judges 16:19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. See More



FIRST ASSEMBLY OF GOD

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Sunday Night - 6:00 p.m.

Wednesday - Advance Christian

“IF”

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“*virgin*” would conceive and bring forth a son. She would call his name “*Immanuel*” which means “*God with us.*” You are well aware of the “*claims*” that Jesus of Nazareth was in fact born to a virgin. You read more about this “*Immanuel*” in Isaiah 9:6-7; “*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.*” You understand that this could only be speaking of “*the Christ*” who was to come, but according to Isaiah He must also be “*The Son of God.*” How could this be speaking of Jesus of Nazareth whom you witnessed the death of personally? In the eleventh chapter you read the words of Isaiah, “*There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins*” (Isaiah 11:1-5). You have been taught from childhood that these words were speaking of “*The Messiah, the Christ,*” who would be the “*son of David.*” You find it impossible to reconcile these prophecies to one another, much less to Jesus of Nazareth, so confusion remains in your heart and mind. Then one day your study brings you to Isaiah 52:13-15 where you read these words. “*Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*” By this time you understand that this one called “*my servant*” is your Messiah, the Christ who would come into the world. This fits your image of Him; “*He shall be exalted and extolled, and be very high.*” No way can this be Jesus of Nazareth whom you saw crucified. Then the next verse, which seems to contradict everything you have ever heard about your Messiah when He would come; “*As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men*” (Isaiah 52:14). The scene of Calvary, which you have tried to erase from your mind, returns vividly; you witnessed firsthand the back of Jesus which had been plowed so deeply by the lashes of the Roman scourge that it was nothing more than a bloody mass of torn flesh. You had seen his face (visage) after the soldiers had beaten the three inch thorns of the “*crown of thorns*” down into the flesh of His brow. Both his eyes and his face were black from the internal bleeding, and his entire body covered with bruises and blood. Suddenly, you see Jesus in the words of Isaiah; “*His visage (face) was so marred more than any man, and His form (body) more than the sons of men.*” You were witness to that awful reality.

Isaiah 52:15: “*So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*”

Is it possible that it is through the sufferings and death of Christ, God would “*sprinkle* (cleanse and purify)” those who believe and trust in Him? This seems to be what the words “*so shall He sprinkle many nations*” say. As you continue into the fifty third chapter of Isaiah, you are suddenly considering things you have never heard taught in the synagogues as you read the prophet Isaiah’s words.

Isaiah 53:1-2: “*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*”

The Jews were taught that their Messiah would come into his glory as a

great deliverer to establish his worldwide kingdom in Jerusalem. Certainly, to be “*king of the Jews,*” he would be born to royalty, reared in a palace, educated by the greatest of scholars, and trained in all the techniques of war. Jesus of Nazareth was born in a stable, slept in a manger, grew up in a carpenter’s house, and had no “*higher education.*” Where was the “*beauty*” that any should “*desire him.*”

Isaiah 53:3-4: “*He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*”

Thousands of the poor, the sick, the oppressed, and the sinners found great beauty in Jesus of Nazareth, but by the ruling class in the synagogues and especially in the temple at Jerusalem He was despised and rejected. Certainly he was a “*man of sorrows and acquainted with grief.*” The apostle Matthew tells us that Jesus fulfilled the words “*He hath born our griefs* (infirmities), *and carried our sorrows* (sicknesses)” when he healed the sick and delivered those who were oppressed of the devil (Matthew 8:16-17). What a contradiction this presents. For over three years Jesus had “*went about doing good, and healing all that were oppressed of the devil*” (Acts 10:38). He had healed the sick, gave sight to the blind, caused the lame to walk, cleansed the lepers, delivered the oppressed, and raised the dead; “*yet we did esteem him stricken, smitten of God, and afflicted.*” The words “*we did esteem him stricken, smitten of God*” actually mean, “*We thought he was being punished by God.*” The contradiction is that they believed God was punishing Jesus of Nazareth who had done nothing but good. All of his works were the “*works of God,*” yet the people believed that God was punishing him. Notice Jesus’ words to the Jews when they took up stones to stone him in John 10:31-32; “*Many good works have I shewed you from my Father; for which of those works do ye stone me?*”

Why does the church today, twenty six hundred years after Isaiah wrote these words, and almost two thousand years after Christ died for us, why does the church still believe that God “*punished*” Jesus on the cross? Jesus was punished by the Sanhedrin court; He was punished by the chief priests and Pharisees; His punishment was carried out by the Roman soldiers, but it was not God who “*punished Him.*” Jesus became “*accursed*” on the cross, but not by God. It was the Law of Moses that said, “*Cursed is everyone that hangeth on a tree*” (Galatians 3:13), and it was the Law of Moses that cursed Jesus. God, rather than “*curse*” His Son, abolished the Law of Moses, and “*nailed it to His cross*” (Colossians 2:14), thus we are delivered from the Law of Moses.

Isaiah 53:5: “*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*”

The word “*but,*” though not found in the Hebrew text, is used to say “*contrariwise.*” Look at the word “*for*” which was translated from the Hebrew word “*min minny minney,*” which means “*from*” or “*out of.*” It is “*out of our transgressions*” that He was “*wounded.*” Literally, the prophet said in verses four and five, “*We thought He was being punished by God; to the contrary it was because of our transgressions that He was wounded, and because of our iniquities that He was bruised.*” He was not “*punished;*” He was “*offered as a sacrifice*” to take our sin away.

The Will of God in the Death of His Son

Hebrews 10:4-7: “*For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come ... to do thy will, O God.*”

While we go to great lengths to prove that God did not punish His Son, nor did Christ suffer to take the “*penalty*” for our sin, we clearly see that Jesus’ death on the cross was the will of God, and there is no contradiction in that knowledge. The text above establishes several things we should understand. **First**, the blood of animal sacrifices that had been offered for thousands of years could not “*take away sins.*” **Second**, when

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Christ, the creator of all things” (John 1:1-3) came into the world, He said to God who sent Him, “*Sacrifice and offering thou wouldst not....*” Animal sacrifices, though required by God Himself when they were first offered by Adam and Eve’s son Able, and later by Abraham, Isaac, and Jacob, had come to be despised by God under the Law of Moses.

Amos 5:21-24: “*I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.*”

Isaiah 66:3: “*He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.*”

Jeremiah 7:21-24: “*Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.*”

Third, when Christ came into the world, He said to the Father, “*but a body hast thou prepared me.*” That tiny body which was formed in the womb of Mary was prepared for one purpose, and one purpose only; that “*body*” was prepared for Christ to be offered as the only sacrifice in all eternity that could “*take away sin.*” **Fourth**, He said, “*I come to do thy will, O God.*” It is true that Jesus lived a sinless life in His body of flesh, but that did nothing for us because the “*will of God*” concerning the “*body*” of Jesus Christ was something more. It is not true, as many teach, that Jesus’ “*sinless life*” is “*imputed to us.*” That teaching is a flagrant lie that permits those who believe it to live all the days of their life in sin, believing that God can see only the perfect righteousness of Jesus when He looks at them. The apostle Paul tells us otherwise. In Hebrews 4:13, he says of God, “*Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*”

Hebrews 10:10: “*By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*”

There are four things we should see in this single verse of scripture. **First**, the death of Jesus Christ on the cross at Calvary was definitely **the will of God**. Peter says He was “**delivered** (into the hands of sinners and unbelievers) **by the determinate counsel and foreknowledge of God**” (Acts 2:23). Years later, the apostle Paul tells the Jews at Antioch in Pisidia about the sufferings and death of Jesus. “*And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him* (see Psalms 22 and Isaiah 53), *they took him down from the tree, and laid him in a sepulchre*” (Acts 13:28-29). It was the will of God that His only begotten Son

should suffer the death of the cross.

Second, “*By the which will we are sanctified....*” The apostle Paul writes in I Thessalonians 4:3, “*This is the will of God, even your sanctification....*” It is the same “*Paul*” who writes in this verse that “**we are sanctified**” by the will of God that was accomplished in the body of Jesus Christ on the cross. It is a positive statement; he did not say, “*We can be sanctified*” or “*We shall be sanctified,*” but “*We are sanctified.*” Our sanctification is finished on the cross with Christ, and those who see and believe that simple truth are sanctified without their works as they trust in Christ. Those who believe otherwise will never be sanctified.

Third, “*...we are sanctified through the offering of the body of Jesus Christ....*” The words I have placed in bold prove two things. First, the death of Jesus on the cross was an “*offering* (sacrifice)” and not a punishment. He did not “*take our penalty,*” He “*took our sin,*” and thus “*we are sanctified,*” which according to the Strong’s Concordance and Greek dictionary means “*made holy.*” Second, Jesus was “*offered*” by the will of God and not by the will of man.

Fourth, “*...we are sanctified through the offering of the body of Jesus Christ once for all.*” Million of innocent lambs had been offered over a period of four thousand years, and none could “*take away sin,*” but Christ Jesus offered one sacrifice forever which was sufficient to sanctify everyone who will believe the truth that He died for our sanctification as well as for our justification.

Hebrews 13:12: “*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*”

This simple verse tells us in only seventeen words everything we need to know about the death of Jesus on the cross. It answers the questions of “*who, what, where, why, and how.*”

Who? “*...Jesus...*”

What? “*...suffered (and died)...*”

Where? “*...without (outside) the gate.*”

Why? “*...that He might sanctify the people...*”

How? “*...with His own blood...*”

According to the scriptures, the sanctification of the people was the purpose for which God sent Christ into the world. It is the reason that God “*gave His only begotten Son* (John 3:16),” and the “*purpose*” for which the Son of God was willing to die on the cross.

If Ye Continue in the Faith

In Corinthians 15:2 the apostle Paul gives us full assurance of salvation, “*...if ye keep in memory what I preached unto you, unless ye have believed in vain.*” In this he lets it be known that the gospel of Jesus Christ as it was revealed to Paul is absolutely necessary to salvation. In his letter to the Colossians, the apostle gives another necessary “*if*” to our salvation;

Colossians 1:21-23: “*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel....*”

Jesus Christ is the “*hope of the gospel.*” Just four verses later, Paul tells us that “*Christ in you*” is “*the hope of glory.*” Those who are moved

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Hear The Shepherds Voice

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www.colmesneilfirstaog.com

and you can hear my sermons, singing & read the Shepherds Voice



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AG News

"Sebelius v. Hobby Lobby" and the Case for Religious Freedom

Thu, 05 Jun 2014

Assemblies of God General Superintendent George O. Wood describes the Supreme Court case currently being considered, *Sebelius v. Hobby Lobby*, as "the single most important case on religious liberty that we'll experience in a lifetime."

"*Sebelius v. Hobby Lobby*" arose when the Green family, owners of Hobby Lobby, objected to a Health and Human Services regulation requiring businesses of a certain size to cover a range of contraceptives in their employee health care plans. The Greens, who are pro-life Christians, do not object to contraceptives in general. However, they believe that some of the mandated contraceptives induce abortion. Believing that the mandate to cover such abortion-inducing drugs violated their consciences, the Greens asserted their religious liberty rights under the Religious Freedom Restoration Act.

To help Assemblies of God leaders and adherents better understand the background to this case, the legal issues involved, and the possible ramifications of the decisions the Supreme Court may hand down, Dr. Wood sat down for an interview with two nationally recognized legal experts, Richard R. Hammar and Joshua D. Hawley.

Hammar, a graduate of Harvard Law School, is the legal counsel for the General Council of the Assemblies of God and author of the annually updated Church and Clergy Tax Guide as well as the bimonthly newsletter, Church Law and Tax Report.

"This is a presentation that every church leader should view," Hammar states. "Dr. Wood is absolutely correct in his evaluation of the importance of this Supreme Court case — it will determine whether or not the government can require private business owners to violate their sincerely held religious beliefs. This does not only impact large corporations, such as Hobby Lobby, but the same principles apply to dry cleaners, ice cream vendors, the local small business owners that are a part of every church."

Hawley is associate professor of law at the University of Missouri School of Law and of counsel for the Becket Fund for Religious Liberty, which represented Hobby Lobby before the Supreme Court. He also co-authored the respondent's brief submitted to the Supreme Court by the Green family, owners of Hobby Lobby. Hawley is a Yale Law School graduate and served as a law clerk to United States Supreme Court Chief Justice John Roberts

"The contraception mandate applies not just to businesses," Hawley said. "It applies to non-profits as well, including religious non-profits, and the government was very clear about this and very adamant about it during oral arguments. A local church that has ministries that serve folks other than their own faith, employ people other than their own faith, those sorts of ministries are covered by the contraceptive mandate ... schools, homeless shelters, soup kitchens, other charities, all of these organizations are potentially covered under this mandate, so this case will have an affect on all of those entities."

On November 26, 2013, the U.S. Supreme Court agreed to hear *Sebelius v. Hobby Lobby*. Oral arguments were heard on March 25 and a ruling is expected sometime this month.

The video of this 36-minute interview may be viewed online by clicking [here](#).

Authors: AG News

AG News

Arkansas Legislature Pays Honor to 100th Anniversary of AG

Wed, 28 May 2014 -

In a chord of agreement, both the Arkansas Senate and Arkansas House of Representatives recently issued congratulatory citations to the Assemblies of God, recognizing the founding of the Fellowship in Hot Springs and its continuing growth and success as the Assemblies of God celebrates its 100th anniversary.

The Senate's citation, which describes the founding of the AG in Hot Springs and its growth worldwide, concludes with, "The members of the Arkansas Senate wish to join Assemblies of God members Senators Johnny Key, Bryan King and Eddie Joe Williams in commending Assemblies of God worldwide as they celebrate a very special milestone — their 100th anniversary."

The House of Representatives' citation is also highly descriptive of the founding and significance of the Assemblies of God, stating in part that the Azusa Street Revival changed the face of Christianity. The citation concludes with, "the House of Representatives of the Eighty-Ninth General Assembly of the State of Arkansas takes great pride in recognizing the Assemblies of God on the occasion of its 100th anniversary and wishes it continued success."

The citations were initially presented to Arkansas District Superintendent Larry Moore and District Secretary/Missions Director Cecil Culbreth. Moore says the manner in which the citations were issued was historic in itself.

"The AG [Assemblies of God] Senate members made contact with the AG House members and they coordinated the presentation of the two citations to happen on the same day, at the same time (jointly)," Moore explains. "The Senate and House had never jointly issued citations before from the Senate floor."

The Assemblies of God has deep roots in Arkansas. In addition to the Assemblies of God being founded in Hot Springs, Arkansas, in 1914, the first AG general superintendent, E. N. Bell, pastored a church in Malvern, Arkansas, from 1909-1914. "Word and Witness," a predecessor of the "Pentecostal Evangel," was also published in Malvern. Also, the first published AG ministerial roster from 1914 listed 514 ministers, 56 of the ministers were from Arkansas.

"I was deeply honored by the citations the Arkansas Senate and Arkansas House of Representatives issued," states AG General Superintendent George O. Wood. "The wording and support expressed through those citations were powerful and indicates the kind of impact the Assemblies of God has made — and is continuing to make — in Arkansas and around the world."

The framed citations were later presented to Dr. Wood during the 100th Anniversary Celebration of the Arkansas District held May 14 in Hot Springs and will become part of the Flower Pentecostal Heritage Center's world class collection of Pentecostal artifacts.

Authors: Dan Van Veen



The citation from the Arkansas Senate.



The citation from the Arkansas House of Representatives

Hebrews_13:8 Jesus Christ the same yesterday, and to day, and for ever.

“IF”

From Page 4

away from Christ are lost, because no one can “keep themselves from falling” who do not continue in Christ. The apostle John tells us in I John 3:5-6, “Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not.” This is what the apostles believed and preached. It is what we must “keep in memory,” and not be “moved away from” if we are to be accepted in the day that we stand before Him. We cannot “keep ourselves,” which presents the necessity of “abiding in Christ” who will keep us. Jude closes his short letter with these words, “Now unto him that is able to **keep you from falling, and to present you faultless** before the presence of his glory with exceeding joy....”

As the Scripture Hath Said

John 7:37-39: “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive...)**

Jesus gave a wonderful promise to those who would “believe upon Him;” out of their belly would flow “rivers of living water.” This was a promise to the believer that they would be “filled” with the Holy Ghost, and the Spirit would flow out of them as “rivers of living water.” There was one qualification, however, as it were, another “if.” Jesus gave the promise to those who “believe upon me as the scripture hath said.” Rightly dividing the word of truth, the “promise” is not made simply to those who “believe in Jesus,” but to those who “believe ...as the scripture hath said.”

Over five hundred years before Jesus was born to Mary, God sent the angel Gabriel to the prophet Daniel to tell of the coming of Christ into the world and what He would come to do. Gabriel told the exact year that He would appear in ministry, and that He would be “cut off, but not for Himself” just three and a half years later, in the middle of the final “week” of the prophecy. This is the only prophecy of the Old Testament that speaks of Christ as “the Messiah.” This four verse prophecy, found in Daniel 9:24-27, is the only place in the Old Testament “the Messiah (Christ)” is mentioned. According to the scripture in Daniel 9:24, Christ would come to “to **finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**”

The “most Holy” was anointed when the Holy Ghost descended upon Jesus of Nazareth at John’s baptism, and the Father spoke from heaven saying, “This is my beloved Son, in whom I am well pleased.” In Jesus Christ, the Son of God, every vision and prophecy of redemption, recon-

ciliation, and restoration for the people would be fulfilled, thus “sealing up the vision and prophecy.” It is in “fulfilling” the vision and prophecy that He would “finish the transgression, make an end of sins, make reconciliation for iniquity, and bring everlasting righteousness.” It is almost universally believed by those who profess Jesus Christ that He “made reconciliation for iniquity” when He died on the cross. Why not believe the entire truth that it is on the cross that he “finished the transgression, made an end of sins, and brought in everlasting righteousness?” The scriptures tell us that is what He came to do, and they verify that is what He did through His death on the cross. Everything He came into the world to “do” was accomplished on the cross when Jesus said “it is finished.” It is those “believe as the scripture hath said” and “trust in Him who did it” who are made partakers of Christ. It is these who will be “filled with the Holy Ghost,” with “rivers of living waters” flowing out of them.

The Holy Ghost has never at any time been poured upon sinners. Neither will the Spirit ever come upon the self righteous. Cornelius was a “holy man of God” when the Holy Ghost fell upon him, but only fifteen minutes earlier he did not even know how to be saved. Peter explained that God “purified his heart by faith” and “gave him the Holy Ghost even as we” (Acts 15:8-9). God did not send the Holy Ghost to the high priest or to the Sanhedrin court. The self righteous scribes and Pharisees did not receive the spirit, but Peter, who only fifty days before had denied with an oath and cursing that he ever knew Jesus, did receive the Spirit on the Day of Pentecost. What made the difference in Peter that God would fill him with His Spirit and anoint him so mightily? The “difference” was the “blood of Christ” which was shed in the death of Jesus. It is the “blood of Christ” that is sufficient to “take away the sin of the world (John 1:29),” to “make an end of sins,” which He did in Peter, and “bring everlasting righteous” as a gift of righteousness to everyone who will believe and trust in Christ. It was that sanctifying blood of Christ that purified Peter’s heart in the moment he made a full surrender to Jesus Christ. Certainly it will do the same for you.

AG News

This Week in AG History -- June 3, 1944

What can Pentecostals learn from John Wesley (1703-1791), the founder of Methodism?

Wesley, an Anglican priest in England, helped to lay the foundation for large segments of the evangelical and Pentecostal movements. Despite living in a nation that identified itself as Christian, he recognized that most people in the nation, and even in the churches, did not have saving faith. He pioneered new evangelism and discipleship methods, which upset some of the religious leaders of his day. He appointed itinerant, unordained evangelists who traveled and preached the gospel. He also encouraged the formation of small groups of Christians for the purpose of discipleship, accountability, and Bible study.

Wesley encouraged each person to experience God's love. However, he insisted that if a person was truly saved, an experience with God must yield a transformed life. True Christians, he taught, would live holy lives. When the Holy Spirit transformed a person's desires, this inner holiness would naturally be manifested in outward holiness.

In many ways, early Pentecostals identified themselves in the tradition of Wesley. The June 6, 1944, issue of the Pentecostal Evangel published an article that shared the “secret” of “Wesley's power.” Three reasons existed, according to the article, that caused Wesley's ministry to be so powerful.

First, Wesley believed that the Bible was “the very Word of God.” The Bible was the standard for everything, and he prayerfully consulted it for guidance.

Second, Wesley “preached with a living sense of divine authority.” He believed his sermons were given “by direct communication of the Spirit,” based on the Bible, and “applied logically, earnestly, passionately to the hearts of men.”

Third, Wesley “lived and preached in the presence and power of the Holy Ghost.” His deep spirituality was formed by living daily in the presence of God and by developing daily habits of “prayer and song, fellowship and meditation, study and preaching.”

Wesley taught that changed hearts should ultimately change society. He and his followers (known as Methodists) became leaders in social issues of his day, including the abolition of slavery and prison reform.

Read the entire article by Samuel Chadwick, “Wesley's Secret of Power,” on page 4 of the June 3, 1944, issue of the Pentecostal Evangel.

Read The “**Shepherds Voice**” on our church web-site,



www.colmesneilfirstaog.com

A Divine Appointment at Mc Donald's

By: Kirbbie L. Cowart

When I would go out to sale ads for the "Hear Shepherd's Voice" newspaper most of the morning I would stop at the Porter McDonald's on FM 1314 to get breakfast. This morning God said go to the McDona...ld's that in Walmart in Porter. I ordered my breakfast went to set down I saw a minister friend so I went to his table, We set and talk and he had to go before I got through with my breakfast. A man in his late seventies turn around that was setting at the other table and ask if I was a minister I said I was. He ask where do you go when you die. For some reason I ask him why did he want to know. He said my wife died and I can't stand the thought of her in that cold ground and I can't get to her. It was very cold that day. I said that depends was she a Christian? He said Yes a Saint she



went to church all the time, but he said I never went to church with her.

I said if she knew the Lord Jesus as her savior she is with the Lord. As Paul said in

2Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. I ask him if he wanted to see her again? He said yes

The only way is for you to ask the Lord to forgive you of your sin, ask him to come into your heart and live in you and make you a new man. To trust him that when you ask him he will forgive you and come into you heart, and make him Lord of your life. Fine a good Bible believing church and grow in the Lord.

I ask do you want to do that now he said "HO YES!" With tears coming down his face I led him in a sinner prayer he was crying uncontrollable. We stood up he was crying I was crying he was hugging me thanking me over and over. Every one in Mc Donald's was standing in place no one moving until we walked out of Mc Donald's.

I went to my truck call my sister told her what had happen setting in the truck crying and rejoicing because a soul was saved. She cried with me and rejoiced with me.

To have that intimacy with the Father is what I live for because I can do nothing with out him. Just like Jesus said John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. Where are your affections?



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Where are your affections?

I have seen Christian get so caught up in the affairs of worldly active I am not saying sinful active it could be a boy friend or girl friend they quit going to church, they quit reading their Bible, quit praying..., because their affection are on things of the earth.

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Colossians 3:2 Set your affection on things above, not on things on the earth.

Colossians 3:3 For ye are dead, and your life is hid with Christ in God.

Colossians 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Is Christ your life? Then set your affection on things above, not on things on the earth. Don't do like Samson when he set is affection on Delilah. Where are your affection?

Judges 16:18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. See More



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