# Poems

# Reflecting on Sermons And Church Meetings

## by Jack Ballard

## 2019, 2021-2024

 Forward

 These poems are not intended to be “serious” poems, in that they are profound, particularly literary or are demonstrations of style. They came about as the result of adult ADHD (undiagnosed!), and the respect and friendship of three pastors of churches I have been involved with. They were also exercises and a different method of taking notes during what ADHD people might express as “long” talks.

In college, I found that I paid more attention to the lectures and got more out of them by writing my notes in a language of my own, using phonetics and symbols. It required right-brain engagement in cooperation with the left brain input resulting in better assimilation. Studying these notes also ensured that I would not just skim through them but would have to think through the symbols analytically. In grad school, this changed to simply doodling and putting in notes as important points (my grades were better!). “Doodles” graduated to become pen-and-ink sketches, to elaborate drawings, to a style and an “angle” more-or-less unique.

This last iteration seems to combine both, the symbolic with the artistic. The rhyme scheme and form weren’t always planned and decided upon the spot. The challeng was to write quickly as the sermon was preached, with a priority on faithful rhymes (assonance was allowed), rhythm profundity and wit, in that order of priority.

Whether you are a believer or not, conservative or liberal, dogmatic or freethinker, or an agnostic, I hope you enjoy my impressions – and to the disclaimer: these are my own thoughts and not necessarily that which was preached or intended – profundities, truths, and maybe even reverent wit.

The pastors whose patience with me, and hours of preparation and delivery alone attest to their golden character, include Pastors Rod, John and Luke. Many thanks to them for reading these!

# 1. The Sermon on Paul at Malta (Rod)

When Paul’s ship was beached upon land

He and shipwreck washed up on sand.

Those of the island heard the good news

That healing came from Christ through the Jews.

The tale extended throughout the years

Til all the island today will hear

The slogan borne on the island’s head:

“In Christ, we’re born again,” it said.

God’s power will protect

His servants those who are elect,

The sermon’s clear in its point, (the first),

But let us look into next verse

Where its issue is “God promotes

His gospel.” He will commote

And disturb the soul and will bother.

He is the rock, and there’s not another.

Crushes souls and breaks asunder

Those who fall upon its wonder.

Broken, therefore, must one be

To hear and open the eyes to see,

Accepting Jesus as their own Lord

And understanding, growing toward

Perfection. And thus goes one

Among whose eternal life is won.

Those who serve must ever be

Provided for as God will free

Resources to sustain the man

Whose purposes are in God’s plan

# Passover

Looking at the bigger picture

One of freedom, not of stricture

Speaking to those of the future

Pictures of the coming King.

A lamb with which to celebrate;

Symbols yet to contemplate

Redemption comes in pensive state

Removing pain of death’s dark sting.

To be passed on by the Father

Priest and pastor like one Other

Teaching children, sister, brother

Mother, too, will teach and bring.

The church will help and do its duty

Help the family in its study.

The foundation constituting

Long-term generation thing.

The two things I think we can blame

The church’s emphasis on fame

And entertaining people. The same

Is true also of family shame;

Must be stronger in the spirit things.

New and old are set in motion

Constant study with the notion

Examples of ancestor devotion

God’s laws and principles will cling.

# The Passover (Part 2)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones whom Egyptians would doubt

They’d leave completely

And indiscreetly

For Moses and Jews would have much clout

They'd ask them for pieces of gold

And Egyptians would do as they're told

They want them to leave

Themselves would bereave

In contrition to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

# The Tenth Plague

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. The tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.

# Perception Is reality: The Incarnation

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue humans from their behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor?

There was only one way which to celebrate.

And things the Lord wanted to contemplate.

The judgment of God

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then, actual

The new Lamb, factual

As a Savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

# The Concept of Sacrifice

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

# Perspective on Self

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He created.

But though in creation were His, as is stated,

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a Master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

And whose moral foundation supports in the fight.

# Incarnation

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

# 9. God’s Leading

Which way to go?

Was the answer to know

When the people left home

And the journey to roam?

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

# 10. New Year

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

# 11. Worship Music

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.

# 12. The Struggle

We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

# 13. The Nature of God

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

# 14. God and Man

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

# 15. The Law

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of the law

Of morals there can be no flaw.

The ceremony was number two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from time of Adam.

It governs our heart and behavior.

It is this that shows us our savior.

The Ten Commandments are in parts.

Directly with God, the first command starts.

Second deals with our fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and all the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems we oversubscribe

To idols of the cave, money and tribe.

We even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type that’s best left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A old predicament that we are in.

# 16. The Second Commandment

We see that at the beginning

We've fallen and still keep sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God now beckons

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there are good reasons to prohibit amendment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Word’s tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

#  17. The Name

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them there’s no apathy

But the following is how we might be sinning

Some phrases, our culture won’t like

Still others are thought profane alike.

A third might be flippant

And simple are rampant

As such we seriously need to take dislike.

A third way that we take in vain

And perjury would be best considered its name.

By using in oath,

Breaks in on our troth

As well as sinning: they're the same.

Fourth, hypocrisy, when we use it

Our life then is false. We abuse it.

Speaking, then, one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

# 18. Honoring Parents

Honor your parents that your days may prolong

And you life may have purpose and your life may be long.

A word to the children, and words to the parents belong

“This law is to both and may its words then be strong.”

A promise is bound up in this one command

“That your life may be long and fruitful in the land.”

Bu the idea is also the promise countermands

As disobedience, a punishment the old law demands.

As a parent, is vital to see that at first we must teach

Second, to model and act as examples to as to reach

Our children, so that finally discipline least to beseech.

Attention under ‘god’s authority can emphasize each.

For children: we look at honoring our own folks

To do so is important and goes way beond jokes

Cause attitude and obedience are substance, not cloaked.

Under façade of obedience, lest our conscience awoke.

Its also important that we are the parent, not pal

So that honered, obedience, respect and et al

Become part of your life and build up your mettle

And details of the command, your life and church settle.

The honor your father and mother do not end with age.

This is very clear in the command on the page

As written by God through the hand of the sage.

So that honor and prosper continue on your life’s stage.

Finally, the church is responsible to create

An atmosphere that encourages parents to make

A model for kids. And a place where we indicate

How our children can honor and our parents obey.

# 19. Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

# 20. Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

#  21. The Sabbath

The fourth law’s concerning our rest

Things that are done on the other days’ best.

But on the Sabbath these things are best missed

To honor God, these are best missed for this day.

Let us begin now by examining this command

And get better knowing of Bible’s demands.

Whether and how the New Testament countermands

And how keeping the Sabbath can come into play.

There were differences in works when on Sunday

From the many things we did on the Monday

Even when thinking of Testament Old

We see them as breakers into slavery sold.

(We saw them off, Nebuchadnezzar sent

Them from Judah, and off they went).

We are reminded of Gods creation

And His redemption of the nations.

Third, it was to be to us a day of rest

Showing God’s concern for the human bod’s best.

Then also the seventh was setting apart

A day that was holy and shows worship’s start.

Then at the last, the day would sure show

The promise of rest, God’s providence knows.

But the Sabbath of now, it ;means to us, what?

We are subject to the testament’s Law: not!

In Jesus’s time, the day was corrupt

His lecture on the Sabbath was rather abrupt.

For Pharisee’s law had become most conspicuous

And their adherences to it show practice ridiculous.

Option One is to be sure we observe

On Saturday only, cause of which it deserves,

While Option Two is done on the Sundays

Without all the rules they had done back in old days.

Option Three is to not honor at all

Number Four with the new rules, the old ones will pall.

When the disciples picked, then ate their corn,

The Pharisees called them for working the morn.

But Jesus said the Sabbath was toward

The good of mankind, and of that, He was Lord.

Who on the Sabbath, also healed the man

(With a minimum of work, not much labor) and

He merely spoke, or at most touched the one

Who needed the healing, and healing was done.

So when Jesus had spoken that he was the King

He was fulfillment of it and of everything.

So today we’re not under the law

We are not susceptible to legalist flaws.

For us, Paul talked about the way men will choose:

We must then the others who disagree abuse.

We must make sure that we obey our master

Let bad relationships bring on disaster.

So as we will look on through Luke and through Acts,

We see a big emphasis on the First Lord’s Day facts.

All through the first days of the blossoming church,

The idea of worship on first day, doesn't besmirch.

There seem no such strictures for doing the work

It's not specific, but that isn't a quirk

For the emphasis mentioned is on the Lord’s Day

And so should be think on the things of the Lord’s Way.

For Paul and the others had taught meeting together

For corporate worship and this sure is better

Than doing church service on any other days

Instead of on Sunday (New Testament ways).

# 22. Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

And though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

# 23. Murder

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

# 24. Adultery

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

And His involvement is what prevents things from being amiss.

The covenant then is between the woman and the man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this is fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

# 25. Theft

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

# 26. Untruth

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

# 27. Sunday Night

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

# 28. Coveting

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

# 29. The Church

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen in passing.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

# 30. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 31. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# art II – Miscellaneous Reflections

# Akropolis

The appearance on the stage, I read

Five players of the woodwind creed.

Recent of composers made

In years past. Of current shade

And smoothly did the pieces flow.

Soft and loud, or fast and slow

Pointed, smoothly pieces varied

Through the concert, main theme tarried:

“Unraveled” was composers ‘prompt,

But “raveled,” rather tunes bekommt.

In method, mellifluous and modal

The songs themselves weren’t sum, but total.

A single factor jointly bound

In many guises yet were found.

Some were honest, some were bleak

Others vague, the gist to seek.

One played an alto and soprano sax

Two clarinets, (one a bass) were in the acts.

Double reeds, (oboe, bassoon)

Combined to press their parts, each tune.

No piece was left: each one was vital

And gave itself to the recital.

A “New York’s Autumn” stole the show,

Other pieces did they blow.

Music of the circus, code,

Entropy, and warp and weft enfold

The concert in its playing grow

To a vibrant piece that really showed

How skills of every player flowed

Through listening ears in every mode.

# 2. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# 3. Time for Three

Three in black came out on stage

And bowed to the crowd. The number

Was a soaring voice from upon the page

Sonority and open played three members.

The song itself recalled the hymns

Lamenting something from the hills.

It changed to something somewhat brighter

A running brook with bubbles and rills.

Ideas that flowed from hollers, or lighter.

In any case, a running fine American theme

The roots in the Irish sounded the second

And finished to clapping. ‘Twas then the team

Spoke ‘til the next song beckoned.

Very nice, the tune a rendition

A popular song brought one to tears.

The third played in the same condition

Another ballad that heals and sears.

As it flowed to a song by Bach

And recent tunes, combined Baroque

The elements in that and rock.

Intense and rhythmic, senses evoked

Something a bit more fun and less intense

The next went slow to fast, and fast to slow

Left the crowed with a comedic sense.

The second half began with bass.

A solo played in *pizz*. It rang the halls

While partners stood ‘til a funky pace

Brought on the blues, with plaintive call.

The bass played the rhythm, persistence grooved

Underscored the sliding in the fiddles

The Philly piece had ended; the program moved

To a modern song, rocky in the middle

But quiet at the end, with room for thought

A poignancy would permeate the playing.

It stopped from being cloying; a climax sought

As the end drew near, and cadence staying.

Was it new or old? Hard to tell

‘Cause it went from one to the other

Smoothly. Bop in bass, Baroque as well,

Brahms and bluegrass, a special in Blossoms

Orange, and a hint of classic rock

If one listened closely one caught some

Themes of long ago. A blackbird flock

Closed the scene and closed the show

Quaint, serene and ever calm

A quiet thought, continued flow,

The weaving parts, the spirit’s balm.

# 5. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 6. Aesthetics

When singers sing like birds

The expression is in hyperbolic words

But when the song is sung up high

The word to these might just apply.

The tunes of Claude Debussy haunts

The halls of song. The spirit wants

A rising of the sun from the twilit

Rooms of nightly longing. ‘Twas if

The soul that wanders in the tunes,

Lush and flowing, piano wounds

And soaring upward in the night

Ever seeks celestial light

The voices climb higher ever up

And ever down. It fills the cup

Of yearning: its aesthetic want

Grows passion in the cant.

It cannot reach the ever light

All by itself. Flitting in the flight

Like a moth, it knows and desires

Without the seeing, destroyed by fires.

Hope is gone for trackless soul

The hand of God grasps out, takes hold

The creature flutters; the hand that folds

Unmakes not, but makes it grow

Beyond the flutter, beyond the wings

Beyond the zoologic life that brings

The spirit into being, yet it stays

Anew in the life of hand of Grace.

# 7. Magnificat

Beyond the scene writ by da Falla

Moments lofty, even dire

Passions flaming in desire

Burying Lovers in the fire

Burning hearts, the souls inquire

The Lady living for the Sire

The Sire giving as the dier

Above the law of any friar,

Nor any scheme of convent prior.

The love and grace exist much higher

Than the flames; No funeral pyre

Losing life upon the byre.

But crown of thorns, a circlet briar

To save the Girl from Father’s ire.

This passion named, emotion’s crier

Glory flows in blood and mired,

Gone, the stain: its death required.

But life of God doth then transpire. (Angels singing in the choir.)

# 1. The Sermon on Paul at Malta

When Paul’s ship was beached on land

He and shipwreck washed up on sand.

These of the island heard the news

And healing came from Paul the Jew.

The tale extended through the years

Til all the island today will hear

The slogan on the island’s head:

“In Christ, we’re born again,” it said.

God’s power will protect

His servants those who are elect,

The sermon’s clear: it’s point, the first,

But let us look into next verse

Where its point is “God promotes

His gospel.” He will commote

And disturb the soul and bother.

He is the rock, and not another.

Crushes souls and breaks asunder

Those who fall upon its wonder.

Broken, therefore, must one be

To hear and open eyes to see,

Accepting Jesus as the Lord

And understanding, growing toward

Perfection. And thus goes one

Among whose eternal life is won.

Those who serve must ever be

Provided for as God will free

Resources to sustain the man

Whose purposes are in God’s plan

# 2. Passover

Looking at the bigger picture

One of freedom, not of stricture

Speaking to those of the future

Pictures of the coming King.

A lamb with which to celebrate;

Symbols yet to contemplate

Redemption comes in pensive state

Removing pain of death’s dark sting.

To be passed on by the father

Priest and pastor like one Other

Teaching children, sister, brother

Mother, too, will teach and bring.

The church will help and do its duty

Help the family in its study.

The foundation constituting

Long-term generation thing.

The two things I think we can blame

The church’s emphasis on fame

And entertaining people. The same

Is true also of family shame;

Must be stronger in the spirit things.

New and old are set in motion

Constant study with the notion

Examples of parents’ devotion

God’s laws and principles will cling.

# 3. The Passover (Part 2)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

# 4. The Tenth Plague

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.5. The Tenth Plague (II)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

# Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

# He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

# Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam?

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

# Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.

# Sermon 012415

We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are God’s children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

# Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

# Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

# Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of the law

Of morals there can be no flaw.

The ceremony was number two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from time of Adam.

It governs our heart and behavior.

It is this that shows us our savior.

The Ten Commandments are in parts.

Directly with God, the first command starts.

Second deals with our fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and all the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems we oversubscribe

To idols of the cave, money and tribe.

We even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type that’s best left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A old predicament that we are in.

# Sermon 032315

We see that at the beginning

We've fallen and still keep sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God now beckons

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there are good reasons to prohibit amendment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Word’s tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

#  Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them there’s no apathy

But the following is how we might be sinning

Some phrases, our culture won’t like

Still others are thought profane alike.

A third might be flippant

And simple are rampant

As such we seriously need to take dislike.

A third way that we take in vain

And perjury would be best considered its name.

By using in oath,

Breaks in on our troth

As well as sinning: they're the same.

Fourth, hypocrisy, when we use it

Our life then is false. We abuse it.

Speaking, then, one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

# Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

# Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

#

# Sermon 041215

The fourth law’s concerning our rest

Things that are done on the other days’ best.

But on the Sabbath these things are best missed

To honor God, these are best missed for this day.

Let us begin now by examining this command

And get better knowing of Bible’s demands.

Whether and how the New Testament countermands

And how keeping the Sabbath can come into play.

# Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

And though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

# Sermon 041915

There were differences in works when on Sunday

From the many things we did on the Monday

Even when thinking of Testament Old

We see them as breakers into slavery sold.

(We saw them off, Nebuchadnezzar sent

Them from Judah, and off they went).

We are reminded of Gods creation

And His redemption of the nations.

Third, it was to be to us a day of rest

Showing God’s concern for the human bod’s best.

Then also the seventh was setting apart

A day that was holy and shows worship’s start.

Then at the last, the day would sure show

The promise of rest, God’s providence knows.

But the Sabbath of now, it ;means to us, what?

We are subject to the testament’s Law: not!

In Jesus’s time, the day was corrupt

His lecture on the Sabbath was rather abrupt.

For Pharisee’s law had become most conspicuous

And their adherences to it show practice ridiculous.

Option One is to be sure we observe

On Saturday only, cause of which it deserves,

While Option Two is done on the Sundays

Without all the rules they had done back in old days.

Option Three is to not honor at all

Number Four with the new rules, the old ones will pall.

When the disciples picked, then ate their corn,

The Pharisees called them for working the morn.

But Jesus said the Sabbath was toward

The good of mankind, and of that, He was Lord.

Who on the Sabbath, also healed the man

(With a minimum of work, not much labor) and

He merely spoke, or at most touched the one

Who needed the healing, and healing was done.

So when Jesus had spoken that he was the King

He was fulfillment of it and of everything.

So today we’re not under the law

We are not susceptible to legalist flaws.

For us, Paul talked about the way men will choose:

We must then the others who disagree abuse.

We must make sure that we obey our master

Let bad relationships bring on disaster.

So as we will look on through Luke and through Acts,

We see a big emphasis on the First Lord’s Day facts.

All through the first days of the blossoming church,

The idea of worship on first day, doesn't besmirch.

There seem no such strictures for doing the work

It's not specific, but that isn't a quirk

For the emphasis mentioned is on the Lord’s Day

And so should be think on the things of the Lord’s Way.

For Paul and the others had taught meeting together

For corporate worship and this sure is better

Than doing church service on any other days

Instead of on Sunday (New Testament ways).

Sermon 050315

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

Sermon 051715

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

He is what prevents things from being amiss.

The covenant then is between woman and man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this, fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

Sermon 052415

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

Sermon 053115

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

Sunday night 053115

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

Sermon 060715

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen in passing.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

# Akropolis

The appearance on the stage, I read

Five players of the woodwind creed.

Recent of composers made

In years past. Of current shade

And smoothly did the pieces flow.

Soft and loud, or fast and slow

Pointed, smoothly pieces varied

Through the concert, main theme tarried:

“Unraveled” was composers ‘prompt,

But “raveled,” rather tunes bekommt.

In method, mellifluous and modal

The songs themselves weren’t sum, but total.

A single factor jointly bound

In many guises yet were found.

Some were honest, some were bleak

Others vague, the gist to seek.

One played an alto and soprano sax

Two clarinets, (one a bass) were in the acts.

Double reeds, (oboe, bassoon)

Combined to press their parts, each tune.

No piece was left: each one was vital

And gave itself to the recital.

A “New York’s Autumn” stole the show,

Other pieces did they blow.

Music of the circus, code,

Entropy, and warp and weft enfold

The concert in its playing grow

To a vibrant piece that really showed

How skills of every player flowed

Through listening ears in every mode.

# 2. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# 3. Time for Three

Three in black came out on stage

And bowed to the crowd. The number

Was a soaring voice from on the page

Sonority and open played three members.

The song itself recalled the hymns

Lamenting something from the hills.

It changed to something somewhat brighter

A running brook with bubbles, rills.

Ideas that flowed from canyons lighter.

In any case, a running Yankee theme

The roots in the Irish sounded the second

And finished to clapping. ‘Twas then the team

Spoke ‘til the next song beckoned.

Very nice, the tune a rendition

A popular song brought one to tears.

The third played in the same condition

Another ballad that heals and sears.

As it flowed to a song by Bach

And recent tunes, combined Baroque

The elements in that and rock.

Intense and rhythmic, senses evoked

Something a bit more fun and less intense

The next went slow to fast, and fast to slow

Left the crowed with a comedic sense.

The second half began with bass.

A solo played in *pizz*. It rang the halls

While partners stood ‘til a funky pace

Brought on the blues, with plaintive call.

The bass played rhythm, persistence grooved

Underscored the sliding in the fiddles

The Philly piece had ended; the program moved

To a modern song, rocky in the middle

But quiet at the end, with room for thought

A poignancy would permeate the playing.

It stopped from being cloying; a climax sought

As the end drew near, and cadence staying.

Was it new or old? Hard to tell

‘Cause it went from one to the other

Smoothly. Bop in bass, Baroque as well,

Brahms and bluegrass, a special in

 Blossoms

Orange, and a hint of classic rock

If one listened closely one caught some

Themes of long ago. A blackbird flock

Closed the scene and closed the show

Quaint, serene and ever calm

A quiet thought, continued flow,

The weaving parts, the spirit’s balm.

# 5. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 6. Aesthetics

When singers sing and soar like birds

The expression is in hyperbolic words

But when the song is sung up high

The word to these might just apply.

The tunes of Claude Debussy haunts

The halls of song. The spirit wants

A rising of the sun from the twilit

Rooms of nightly longing. ‘Twas if

The soul that wanders in the tunes,

Lush and flowing, piano wounds

And soaring upward in the night

Ever seeks celestial light

The voices climb higher ever up

And ever down. It fills the cup

Of yearning: its aesthetic want

Grows passion in the cant.

It cannot reach the ever light

All by itself. Flitting in the flight

Like a moth, it knows and desires

Without the seeing, destroyed by fires.

Hope is gone for trackless soul

The hand of God grasps out, takes hold

The creature flutters; the hand that folds

Unmakes not, but makes it grow

Beyond the flutter, beyond the wings

Beyond the zoologic life that brings

The spirit into being, yet it stays

Anew, the life had come from Grace.

# 7. Magnificat

Beyond the scene writ by da Falla

Moments lofty, even dire

Passions flaming in desire

Burying Lovers in the fire

Burning hearts, the souls inquire

The Lady living for the Sire

The Sire giving as the dier

Above the law of any friar,

Nor any scheme of convent prior.

The love and grace exist much higher

Than the flames; No funeral pyre

Losing life upon the byre.

But crown of thorns, a circlet briar

To save the Girl from Father’s ire.

This passion named, emotion’s crier

Glory flows in blood and mired,

Gone, the stain: its death required.

But life of God doth then transpire.

(Angels singing in the choir.)

Sermon 050315

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

Sermon 051715

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

And His involvement is what prevents things from being amiss.

The covenant then is between the woman and the man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this is fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

Sermon 052415

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

Sermon 053115

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

Sunday night 053115

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

Sermon 060715

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen by the pastor.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

Sermon on October 5

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.Sermon on Exodus

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam.

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of e law

Of morals there can be no flaw.

The ceremony was umber two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from the time of Adam.

It governs our heart and our behavior.

It is this that shows a savior.

The Ten Commandments are in parts.

The first in vertical relationship it starts.

Second deals with fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of the Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and and the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems that we oversubscribe

To idols of the cave, money and tribe.

We Even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type of thing left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A new predicament that we are in.

Sermon 032315

We see that at the beginning

We've fallen and still keep on sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God does now beckon

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there good reasons to prohibit their mend-ment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how such worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Words tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

 Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them we can't have apathy

But the following is how we might be sinning

Some words, ur culture doesn't like

Still others are thought profane alike.

A third might be called flippant

And simple then, are rampant

As such we seriously need to take a dislike.

A third way that we can take in vain

And perjury would be best considered it's name.

By using it in oath,

Breaks in upon our troth

As well as sinning: they're the same.

A fourth, hypocrisy, is when we use it

When our life is false. We abuse it.

Speaking, then, the one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a far worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from our sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

 though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

Sunday night 060715 –Psalm 78

Gods work on Israels behalf

Leading his people by His staff.

In spite of this they still did sin

Even though they in Gods grace were in.

They didn't keep the law of God

A people whose character was flawed.

They blasphemed, cursed and forgot his deeds

So God was angry though His heart would bleed.

He opened heaven and sent them bread

He rained down upon them meat, 'twas said,

Until in need he disciplined those souls

They still turned from Him in His role.

Though angry, the Lord, He understood

That they were chaff and though they should

Respond to Him in grateful thanks

Rebelled against in childish angst.

His love endures forever, a day

In spite of our sins, whatever we say.

So faithful will He be throughout eternity

And we can accept it if only we will see.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen by the pastor.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, a diamond that is rough.

.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

020418

After Gideon there was an hour

Where governance, it had no power

‘‘Twas Gideon’s son, his time to flower

And so he killed all but one.

But God is patient, God is kind

And to his people, he is not blind

But to their discipline he sets His mind

To turn them into holy ones.

When we turn to loving self

To other things we dare to delve

Then holy things are on the shelf

And we don’t act like His sons.

They didn’t just forget God’s works

But also ignored the judges’ quirks

And good things both. But jerks

They were, and anyone’s

Perspective on the situation

Is dire for God’s holy nation.

So Shechem in its great frustration

Challenged Abimelech at once.

He wouldn’t stand for being dissed

And went to war and even this

Resulted in his life dismissed

And finally God’s will was done.

Abimelech was an awful leader

Razing towns and salting seeded

Fields and lands, though crops were needed.

No one could say that he had won.

So Abimelech died and going forth

Came other judges, of minor sort.

Don’t know much of their cohort

But can glean a lot, in fact, a ton!

These two judged ‘round twenty years,

More or less, but then who cares,

When the point is that we see the fares

Of Israel in their pagan fun.

In all these things and in these scenes

God rescues, recovers and redeems

His people, in spite of how it seems

Or how remaining story runs.

No matter how we run away

From God, whose night is day

Exposes us, no matter what we say

For His grace will never be outdone.

021118

Today’s sermon is on Judges chapter ten

A chapter most difficult, both now and then.

We’ll interpret it best as we can

How distress came upon the Israel land.

Up to this point, the periodic bosses

Used of the Lord after Israel’s losses.

But God grew impatient with related sin

And told them to consider the state they were in.

If they really wanted to rely on the idols

Let them go their own way. He’d stay idle.

God said for them to rely on the gods

And the pagans not matter how weird and how odd.

But after awhile His compassion and love

Win out, when it came down to push and to shove.

But this happened because of repentance

Even in light of avoiding their sentence.

The awkward thing for the Israel land

Is their repentance came from the punishment at hand.

Not from repugnance of the sin on its own

Like in David’s lament in Psalm 51 as it’s shown.

Repentance has much more to do

With Accepting the consequence in lieu

Of losing out on the relationship with God;

Come what may, or what road we may trod.

But what sort of character of repentance may we

Be setting in: our sorrow or His grace that be?

For our sorrow is not a cause, though condition

It’s upon the Lord’s grace and our sins remission.

So it’s from His love that He could bear it no longer

His nations misery and oppression and hunger

021818

This passage in judges yields consternation

(How to interpret this part of God’s Word.)

From our studies in ten regarding the nation

And their obedience regarding the laws that they’d heard.

It seems upon reading that there is no mystery

Whether Jephthah was of the Lord or of others.

He showed how he demonstrated the knowledge of history

As experienced by Israel and all of its brothers.

The situation presented is the result of consequence

Once again, of Israel’s dalliance with all the gods pagan.

God worked through Jephthah, in this one incidence,

A man of the Lord who by Him was work laden.

He believed in the Lord as such to the extent

That he used the Lords name on a personal basis

And from Him received an endorsement of His intent

Regarding the leading of Israel against the enemy cases.

But just as we do in today’s pagan cultures

Jephthah decided that he had to appease

The Lord as if he were a pagan god fertile

And similarly by our own efforts must please.

The Lord was with Japhthah; his vow was not needed

In fact, human sacrifice was expressly forbidden.

In the annals of Moses, the Holy Word pleaded

But Japhthah was infected by pagan culture hidden.

It seems that he also was not doing it conditionally

But wanted to demonstrate his serious commitment

To God’s purpose (as if anything God does provisionally).

God’s purpose had nothing to do with his fitment.

Upon his return and the advent of his daughter

From his house, shaking timbral and dancing

Impacted his soul and dampened his laughter

But she also understood that his vow chancing

Had much more to do in terms of his word

Than some sort of flippancy, uttered in rash

Words of the moment. They both understood

What a vow to the Lord meant though brash

And the depth of their commitment

022518

Twelve is the chapter were after

The truth, not made by a crafter,

A tale, Not rumor

With something of humor

As well as something too serious for laughter.

The people from Ephraim will come

After the battle was o’er and done

With an opinion strong

Against right or wrong,

Not glad missing out on all of the fun.

Rather than having some gratitude

They showed up with something of attitude.

So what was the fussing

And griping and cussing

Missing and feeling mostly devalued.

You can see this in Proverbs six

There is plenty to look at, to fix.

There are several, it says

To avoid them, it pays.

Sowing discord the one we will pick.

The People of Ephraim had pride

In which they thought vital to bide.

“We’ll burn your house down,”

Once J’s army they’d found

And he tried to get them on his side.

We see this whole story in church

When in our pride others besmirch

We look at our anger

Not knowing our danger

When we focus on only our urge.

It’s when we must focus on “rights”

It’s now we have to have insights

For none is so perfect

That we justify conflict

For only by God are we justified.

God’s serious about the Body and unity.

One with perspective on infinity

Is only the Lord

Whose thought of accord

Goes beyond the idea of affinity.

So they all went to battle against

Them, and fought them in spirit incensed

But J’s army succeeded

And Ephraim defeated

And slaughtered them for their offense.

How do we treat those in our group?

How low does our pride make us stoop?

Rather than ambition

Is selfless contrition

So that vengeance there’s no need to recoup.

032518

With the story of Samson comes a lesson in prayer

It may be an extra, but still it is there.

We practice this skill set, important we care,

To pray without ceasing can only be fair.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

020418

After Gideon there was an hour

Where governance, it had no power

‘‘Twas Gideon’s son, his time to flower

And so he killed all but one.

But God is patient, God is kind

And to his people, he is not blind

But to their discipline he sets His mind

To turn them into holy ones.

When we turn to loving self

To other things we dare to delve

Then holy things are on the shelf

And we don’t act like His sons.

They didn’t just forget God’s works

But also ignored the judges’ quirks

And good things both. But jerks

They were, and anyone’s

Perspective on the situation

Is dire for God’s holy nation.

So Shechem in its great frustration

Challenged Abimelech at once.

He wouldn’t stand for being dissed

And went to war and even this

Resulted in his life dismissed

And finally God’s will was done.

Abimelech was an awful leader

Razing towns and salting seeded

Fields and lands, though crops were needed.

No one could say that he had won.

So Abimelech died and going forth

Came other judges, of minor sort.

Don’t know much of their cohort

But can glean a lot, in fact, a ton!

These two judged ‘round twenty years,

More or less, but then who cares,

When the point is that we see the fares

Of Israel in their pagan fun.

In all these things and in these scenes

God rescues, recovers and redeems

His people, in spite of how it seems

Or how remaining story runs.

No matter how we run away

From God, whose night is day

Exposes us, no matter what we say

For His grace will never be outdone.

021118

Today’s sermon is on Judges chapter ten

A chapter most difficult, both now and then.

We’ll interpret it best as we can

How distress came upon the Israel land.

Up to this point, the periodic bosses

Used of the Lord after Israel’s losses.

But God grew impatient with related sin

And told them to consider the state they were in.

If they really wanted to rely on the idols

Let them go their own way. He’d stay idle.

God said for them to rely on the gods

And the pagans not matter how weird and how odd.

But after awhile His compassion and love

Win out, when it came down to push and to shove.

But this happened because of repentance

Even in light of avoiding their sentence.

The awkward thing for the Israel land

Is their repentance came from the punishment at hand.

Not from repugnance of the sin on its own

Like in David’s lament in Psalm 51 as it’s shown.

Repentance has much more to do

With Accepting the consequence in lieu

Of losing out on the relationship with God;

Come what may, or what road we may trod.

But what sort of character of repentance may we

Be setting in: our sorrow or His grace that be?

For our sorrow is not a cause, though condition

It’s upon the Lord’s grace and our sins remission.

So it’s from His love that He could bear it no longer

His nations misery and oppression and hunger

021818

This passage in judges yields consternation

(How to interpret this part of God’s Word.)

From our studies in ten regarding the nation

And their obedience regarding the laws that they’d heard.

It seems upon reading that there is no mystery

Whether Jephthah was of the Lord or of others.

He showed how he demonstrated the knowledge of history

As experienced by Israel and all of its brothers.

The situation presented is the result of consequence

Once again, of Israel’s dalliance with all the gods pagan.

God worked through Jephthah, in this one incidence,

A man of the Lord who by Him was work laden.

He believed in the Lord as such to the extent

That he used the Lords name on a personal basis

And from Him received an endorsement of His intent

Regarding the leading of Israel against the enemy cases.

But just as we do in today’s pagan cultures

Jephthah decided that he had to appease

The Lord as if he were a pagan god fertile

And similarly by our own efforts must please.

The Lord was with Japhthah; his vow was not needed

In fact, human sacrifice was expressly forbidden.

In the annals of Moses, the Holy Word pleaded

But Japhthah was infected by pagan culture hidden.

It seems that he also was not doing it conditionally

But wanted to demonstrate his serious commitment

To God’s purpose (as if anything God does provisionally).

God’s purpose had nothing to do with his fitment.

Upon his return and the advent of his daughter

From his house, shaking timbral and dancing

Impacted his soul and dampened his laughter

But she also understood that his vow chancing

Had much more to do in terms of his word

Than some sort of flippancy, uttered in rash

Words of the moment. They both understood

What a vow to the Lord meant though brash

And the depth of their commitment

022518

Twelve is the chapter we’re after

The truth, not made by a crafter,

A tale, Not rumor

With something of humor

As well as something too serious for laughter.

The people from Ephraim will come

After the battle was o’er and done

With an opinion strong

Against right or wrong,

Not glad missing out on all of the fun.

Rather than having some gratitude

They showed up with something of attitude.

So what was the fussing

And griping and cussing

Missing and feeling mostly devalued.

You can see this in Proverbs six

There is plenty to look at, to fix.

There are several, it says

To avoid them, it pays.

Sowing discord the one we will pick.

The People of Ephraim had pride

In which they thought vital to bide.

“We’ll burn your house down,”

Once J’s army they’d found

And he tried to get them on his side.

We see this whole story in church

When in our pride others besmirch

We look at our anger

Not knowing our danger

When we focus on only our urge.

It’s when we must focus on “rights”

It’s now we have to have insights

For none is so perfect

That we justify conflict

For only by God are we justified.

God’s serious about the Body and unity.

One with perspective on infinity

Is only the Lord

Whose thought of accord

Goes beyond the idea of affinity.

So they all went to battle against

Them, and fought them in spirit incensed

But J’s army succeeded

And Ephraim defeated

And slaughtered them for their offense.

How do we treat those in our group?

How low does our pride make us stoop?

Rather than ambition

Is selfless contrition

So that vengeance there’s no need to recoup.

032518

With the story of Samson comes a lesson in prayer

It may be an extra, but still it is there.

We practice this skill set, important we care,

To pray without ceasing can only be fair.

Sermon on October 5

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.Sermon on Exodus

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam.

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of e law

Of morals there can be no flaw.

The ceremony was umber two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from the time of Adam.

It governs our heart and our behavior.

It is this that shows a savior.

The Ten Commandments are in parts.

The first in vertical relationship it starts.

Second deals with fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of the Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and and the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems that we oversubscribe

To idols of the cave, money and tribe.

We Even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type of thing left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A new predicament that we are in.

Sermon 032315

We see that at the beginning

We've fallen and still keep on sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God does now beckon

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there good reasons to prohibit their mend-ment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how such worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Words tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

 Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them we can't have apathy

But the following is how we might be sinning

Some words, ur culture doesn't like

Still others are thought profane alike.

A third might be called flippant

And simple then, are rampant

As such we seriously need to take a dislike.

A third way that we can take in vain

And perjury would be best considered it's name.

By using it in oath,

Breaks in upon our troth

As well as sinning: they're the same.

A fourth, hypocrisy, is when we use it

When our life is false. We abuse it.

Speaking, then, the one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a far worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from our sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

 though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

And his son’s beration

Proves God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

Sermon Poetry 2021-2024

**Reflections on the Sermon of 301223**

It’s time for the pastor to preach on the Word

The Word that you heard so that it won’t be blurred

It is right to take time, any less is absurd

So knowing the reading and in prayer is preferred.

So the first is to know that the message is true

And the effort of knowing it will impact you

As a foundation it becomes meaningful too

And the principle and realities that it will imbue.

When we see verses we need to know context

Lest we read something wrong or from a wrong pretext

And our theology is confused and with others is mixed

For Truth can’t be slandered nor stoned or with sticks

The glory of God is so powerful in its effects

When the veil of unbelief is gone we can finally detect

The Truth presented as God removes such a defect

And we embrace it and get far more than we Expect.

But we can’t change the Word as presented

Like the veil removed we see it defended

And can’t manipulate it with cunning or items decanted

And our efforts and others in unbelief intended

But the veil is unbelief to all those who denied

Who try to put the Word and it’s Truths all aside

While picking and choosing other things they decide

Loving darkness and the Word of Truth will deride.

Our prison is a place that we’ve come to embrace

Like Plato’s Cave we don’t believe there’s a place

Outside the Cave and we’re afraid of the case

That there might be something beside darkness’s face.

This is why cunning and clever manipulation

Cannot really change the gospel’s foundation.

For the Truth cannot be changed nor from eternity, cessation.

It worth praise to the Lord, to the believer’s elation.

For at the time we hear the Lords revelation

And the Light of His glory in it presentation .

And once we have been shown by the Light’s illumination

Then we understand the Word’s vindication.

So we need not change the message we heard

As if God is so weak in the defense of His Word.

So leaving the Truth and our helping deferred

Has a better result and is definitely preferred.

When we tell others of the power of the Father

And the Son and Spirit like a concerned lover

We can be confident that our efforts are covered

By the Word and its Light and by God and no other.

**Reflections on the Sermon of 231223**

The series we work in is based on the psalms

They were written to show us who Jesus is

And teach us salvation so we may be calm

And assured in our faith, knowing we’re His.

The Son is the King and the Lord and our Priest.

The first tells Jesus to take a powerful seat

Taken to Holy and powerful and King from the least.

Another says the nations, defeated, will be a stool for His feet.

And who is the powerful that will accomplish this feat?

The Lord, the Almighty will glorify the Messiah

Against whom the world and the nations can’t beat

As the King of the universe and the Lord we desire.

Jesus told the Pharisees, lawyers and scribes

The confusion in the Psalms that David described

When he called his son by the appellate “Lord”

As he saw in the future and his descendant looked toward.

The odd thing is that his disciples were willing

To die for their knowing of Jesus’s cause:

That is, to save us from sin and life in Us filling.

So He’s priest in the order like Melchizedek was.

Who was this priest who in Salem had served,

So great that even Abraham sacrificed to Him?

Mentioned in Genesis got the sacrifice He deserved

And then in Psalm 110 they’re the same as they talk of them.

Four things you get if Jesus is the High Priest.

First, complete forgiveness is a benefit given

For once was He sacrificed there was nothing else

To allow us to access that which He’s forgiven.

Jesus is perfect and as such was the sacrifice made

And it rescued us permanently from the Mosaic Law.

The Melchizedek Priest is not of Aaron’s staid

For the Levitical order could not rescue us all.

The third is the priesthood of eternal nature

For with resurrection that death can’t erase.

And to the Father a holy legislator

Our legal advisor who pleads for our case.

The fourth involves accessibility to the Holy Creator

Someone whose holiness we can to Him approach;

Not afraid lest we get punished from a Holy Berator

Since Jesus by death took on the Fsthers reproach

**Sermon161223**

The savior of creation

Came for salvation

And His purpose was coming to suffer

He hung on a Cross

Hanging for us

The Bride for whose sins cleaned of her

The series of the Psalms

In spite of our qualms

Is preached to remind us of prophecy

There are three things

That the preacher will bring

So we understand it all mostly topically

First, David’s foretelling

The Christ’s dwelling

In suffering as well as his own

A psalm of lament

While our soul is rent

Has the faith the Lord’s not gone.

The honest cry

Of our heart’s sigh

With the hope of our Father’s great love

But faith doesn’t hold

It speaks out bold

The truth that David’s Psalm speaks of

Our hearts will deceive us

But God will receive us

And on His Truth we have to rely.

He cries out to God

For whom he has sought

Though mocked by those who stand by.

The second is a view

One given to few

A heavens perspective that we often can’t see.

The Psalm’s about Jesus

So God may receive us

A prophecy specifically stated

The agony eternal

A struggle infernal

That resulted in salvation and life

Beginning with death

Through His last breath

But ends with a resurrection derived

From the Father’s glory

The Gospel story

So that the whole world may be worshippers by Him.

So Jesus dying

Results in His buying

Our redemption from our death and sin.

He knew from beginning

Our rescue from sinning

And suffered knowing that He could see

Our future redemption

Our holy exemption

From the death through our sins though they be

The burden of living

From material bereaving

To the crises that happen to us daily

An example was John

Patron, who belonged

To the Lords and he knew upon whole he depended

In spite of the guns

And yells of the ones

Those who wished for his life to be ended.

**Sermon 091223**

David is praying a stressful prayer

But there is evidence of happiness there

The source of his joy is being made clear

As David, his emotions takes its time to air.

A first thing is how God Dave’s life to save

His thankfulness to Him cannot be waived

The lovingkindness from God given to Dave

Things of this life is from God who’s his Fave.

Anything that comes from God will be good

Better than anything else in the ‘hood

To praise him as the first thing is something we should

Remember and act on it as long as we could.

Regarding the Lord as his portion is next

A significant idea at this point in the text

Our future is in God’s hands and we only detect

The good He has in mind for His elect.

So not only is He good but we’re in His hands

Like an gifting of goods and inherited lands

Not a condition for His love like impossible demands

That ties us down with legalistic tight bands

God is our wisdom, our guide and our source

A presence to guide us, a powerful force.

Always in front and helping our course

(In his sermon says our Pastor Norris).

Finally, our joy is an eternal matter

The things of the world all time will shatter

The Lord is the former and not of the latter

He’ll drown out the world and all of its clatter.

David says God won’t abandon him to Sheol

But will save him and sustain his soul

Nor see corruption in death and its hole

So the power of God and his love for the whole.

Peter is taking this whole Scripture passage

And is not equivocally easy to assuage

But expresses to readers his position

Referring to Christ in his brief exposition

David see further to his descendants

That Jesus was better than his antecedents

By rising from Sheol: Dave in his prescience

Emphasized prophecy in all its credence.

Jesus the Christ was the first from the dead

To rise

A belief in him comes primarily from the wise

Whose trust in God is the wisdom ascribed

In Proverbs; all else, we can only surmise.

**Sermon 021223**

This morning we talk from Psalm 2

And we’ll refer how it can impact you.

What does it mean to be Son of God

And how the Scripture shows what is what.

The first chapter of John defines the Word

The Son, with and is God as we heard.

The Son of God also means He is King

The phrase is given to rulers’ thing:

A title for kings of the Israel nation

But the reference to Jesus eternal station

Referred to the act of the Lord’s resurrection

And not thing of political insurrection.

The raising of Jesus from the state of the dead

Was His coronation as the Psalms said.

So therefore He’s King as well as the Son

Unique that He’s both and only One.

But continuing on about rebellion of man

(Rebelling under the delusion that mere humans can):

God is the one who has the last word

And shows how they talk and act is absurd.

The Psalm says He laughs at the futile creation

Who tries to resist all of Creator’s beration.

He’ll speak to them through the power of wrath

And says what His plans are and what is his path.

The Son will win, as God has decreed

Regardless of what things and efforts their deeds.

On a personal basis it’s about our decisions

For or against the Son in all its precision

For God has ordained that the Son that’s Begotten

Will conquer the world and all that is rotten.

In Revelation we read that it said

That the King of Kings that was raised from the dead

Will conquer the world and civilizations

Coming in glory against the creation.

We are told to kiss the Son is the best

Reconciling to Him so that we may be blest.

As they say, “pay me now or pay me much later”

Submitting to Jesus now is definitely better.

The end of the Psalm makes it clear that He wants

To bring us to Him and not the subject of taunts.

The grace and the love are shown in the verse

To keep us from suffering from the way that is worse.

His Holiness makes it a thing that’s most fearful

All mixed with the joy that’s most cheerful.

Like the thrill of a cliff and its beautiful view

Or the power of lightning and the wind as it blew.

All the same way that we have with God’s glo-

Ry, but magnified more than we know

**Sermon 251123**

We’re in John ten

As we continue in then

We talk of the things that vie for attention

They Come from all places

In voices and faces

We have to know which we retain in retention

Like listening to sound

When others resound

We can’t sometimes be aware how bad it can be

Without understanding

The things are demanding

We need Jesus the Gate and the door: it is He.

In analogy deep

Jesus uses the sheep

And its industry common to His congregation

So that they may know

The principle He sows

In their mind’s understanding of His relegation.

A contrast with thieves

Who entering deceives

By not going through doors but over the fence.

When the sheep hear

The voices are clear

That come from the shepherd who is their defense.

The thieves and the such

Trying to be much

Were the Pharisees and their political leaders

They didn’t take care

Of the sheep who were there

But would slaughter and kill and upon the flesh feeder.

They wanted good things

But only what brings

More and more power with which to control them

The leaders of the church

Of the congregation search

Are the thieves and the robbers that Jesus beholds them.

The church is responsible

For leaders reprehensible

‘Cause it is they who will call and invite them.

Another example

Of leadership sample

Are those who’re hired to take care of the sheep

It is not shown

That the sheep they don’t own

Are to care for and they run from the people they keep.

And here is the lesson

The sheep will not listen

Except to the Lord for He is the Shepherd.

In Ezekiel we see

Who the Shepherd shall be

God’s Servant David; the Lord is our Keeper.

Jesus is the Door

And the only one for

Which we can finally be worthy of saving.

For its not on our own

But in Christ alone

For He is the Door to a new way of behaving

We all have a choice

To listen to a voice

Whether from robbers or thieves or of Jesus.

Consider the Gate

Only Door that can rate

And don’t listen when our desires can seize us.

Knowing Jesus as Lord

As the only Door

There is no other way to save us from damnation

It’s not any way

Like religions might say

And following them isn’t a thing to afford.

**Sermon 181123**

There once was a group of the people

Whose persuasion was that of the steeple

They were self righteous

But they were lifeless

Whitewashed tombs rather than life in the Temple.

In our text we are reading today

It is the blindness as Jesus would say

A spiritual malaise

To the end of their days

Unless God comes and rescues them from their blind ways

The first way to be blind is the way of denial

When you reject Jesus as Gods Son filial.

They say “we have sight”

That doesn’t make right

In fact that confirms you’ve been wrong all the while.

The first thing to do is admit that you’re sick

Before you can see the Doctor or Holy Medic

It’s the best to be dealing

By God and His healing

To fix things and states that are entirely emic.

The second way that we all can be blind

Is to think we are better than others we find.

Pharisees went wild

When on the blind man reviled

And kicked him out citing his unlearned kind.

A third way to be blind that we can consider

Is like the others but it’s good to reiter.

We’re more concerned

With the people we’ve learned

Than the truth that we know that is better.

Last in the sermon we have listed as fourth.

Using the Bible to affirm inherent worth.

We can do better

By learning the letter

To challenge us and bring us new birth.

The sacrifices that God will prefer

Is contrition. The humble to Him will refer.

They may have read Moses

But in self-focus one loses

Instead of to Jesus and Spirit defer.

We must confess the blindness we’re in

To receive His forgiveness from our own sin.

The cross was His gift

For our spiritual uplift

Our past is forgiven as if nothing has been.

Worship of God is the truest reward.

When the man was kicked out, he went toward

The Lord of the Earth.

Understanding His worth

Able to worship Him as God’s holy Word.

**Sermon 101123**

“I was blind but now I can see”

It is amazing to think that such things can be.

But we find it in John chapter nine

Just one miracle of many great signs.

All who saw him, the man who was blind,

Thought him a sinner while they were all fine.

Or maybe his parents were those were at fault

So thought disciples but from Jesus were called.

We cannot look at a sick person and assume

That they’re at fault and so were they doomed

To be punished with sickness or some vast affliction

Whether sick, or disabled or other selection.

Paul the apostle wrote about things that we suffer

Bearing the pain and other things to which he refers

But it’s nothing compared to the glory we share

As sons of God. It’s with Christ that we bear.

All of creation, with Adam it fell

But in hope that in glory all shall be made well

With the glory of Christ and the sons of the Lord

According to the truth and the meaning of His Word.

The corruption and bondage to it that creation

Now is suffering along with our spiritual deflation.

But something is coming like the birth of the child,

The world groaning all its suffering piled

Sin upon sin as it looks forward in hope

And until then in suffering and endurance will cope.

Suffering, sickness, corruption and death

Will be with us regardless until our last breath.

(This is the problem with the gospel of Wealth

And those preaching about the vitality of health.

They say that the only thing your belief will see

Tied to prosperity as if that’s all Jesus could be.

It’s not the gospel of Christ’s suffering and death

And His power showed by the resurrection breath).

But to continue to talk of the story at hand

The healing by Christ of the plight of the blind man

Jesus made mud and put it onto his eyes

And the miracle happened to the shock of the guys.

In Isaiah it says that the Messiah will come

And it’s only then that the sickness succumbs

In the miracles that will happen that shows who he is

In His glory and purpose and that gospel biz.

For God is the potter and we are the clay

He does what he wants and we do what He’ll say.

It says there will be healing of those who are deaf

And healing of those of whom sight was bereft

So Jesus is making the mud like the potter

Using His spit in the place of the water

It wasn’t his sin that the man was born blind.

But for God’s plan and His glory to bring to our mind

That He has His purposes for our pain to our good

And to show us Christ’s glory, to show that he could.

The best that we see in this corrupted world

Is nothing compared to the glory unfurled.

The way God puts His light in our souls

Is through suffering so that understanding is whole.

In the psalms we hear that affliction is best

For its through suffering that we are aware that we’re blessed.

We appreciate blessings of God we’re aware

Even more when we see how He lives and He cares.

It’s through crisis upon crisis in a world full of sin

That we can grow and we know of the state that we’re in

The redemption of creation which follows our spirit

And we must be aware of His voice as we hear it.

**Sermon 281023**

The Pharisees spoke and Jesus responded

His words certainly shocked them and they were astounded

They didn’t agree

And they just couldn’t see

That the devil was with whom they were bonded.

Paul called him the prince of the power of the air

Our adversary Luther said evil could not compare

To keep us from Jesus

Anything that will please us,

Is his primary concern lest in heaven we will fare.

They were the children of Abraham according to flesh

And what we accomplish shows our father at best

Either children of God

Or paths of Satan have trod

All of us will be shown in the final test.

Whom and what we will love show the source of our joy,

Whether Jesus, or Abraham, our possessions or toys.

God pulls us out

A new family without

Is the only way according to the eternal God’s ploy.

What you want way down in the deep

Shapes what you are and your allegiance to keep.

Understanding, desire

Are opposite attires

The first cannot happen if the second’s complete.

Children of the devil must of God be born

And from the devil’s influence have to be torn

The Father draws

All His people to cause

Their redemption, salvation to new family reborn.

All the action that happens takes place deep inside

And not on the surface under which old things hide.

It’s a character action

Not joining a faction

But a life that’s abounding with God’s life far and wide.

**Reflections on the Sermon of**

You shall be free

Shall be free indeed

Free ‘cause of the acts of the Son

These are the words

If Jesus we heard

As recorded in the gospel of John

And John was writing

Certainly delighting

In showing us so that we believe

It happens here

In this chapter so dear

Written so we’d not be deceived.

What can we say?

We can turn, walk away

Or embrace the truth that He said

In Him, we decide,

In His Word we abide

Things that say that He’s life’s bread.

He says He’s the Son

God’s only One:

It’s the belief in Him only will save.

Those who will sin

It is slavery they’re in

And only the Truth will make us behave.

Truth makes us free

From sin we will be

When only in Jesus, His word we will trust.

There is a difference

‘Tween only words’ inference

And the Truth, in which believing we must.

When we look at the numbers

Of the amount of members

Of our church or our ministry effort

We are not interested

In just that minister

If he preaches other than that Jesus suffered

“We’ve not been slaves”

(Our beard’s corners don’t shave),

For they weren’t talking about slaves of the nations.

But spiritually bound

In Sins bonds were they wound

Although they denied that situation.

The sin that you love

All the things you think of

All the craving that comes to your mind

Is the problem alone

Not an act to atone

It’s an attitude thing that they couldn’t find.

Died on the cross

For the punishment, loss

But then there is more to this story

The breaking of sin

The desires you’re in

Making us pure for all if God’s Glory.

“But we’re Abraham’s sons,”

They protested as one.

“But you’re not sons of the Lord who’s my Father.”

Not like taking a pill

For good or for ill

It’s not superficial things that we bother.

It’s a thing of the mind

Of the heart you will find

And not like the Eastern cult meditations.

Jesus is the only

Way to be solely

Reconciled to God and His Situation.

So when we tell

How to avoid hell

We in our preaching must be perfectly clear

That only His death

And His living life’s breath

Provides salvation from sinning’s fear.

On the Truth we rely

When we’re tempted to try

To believe that sin’s better than God

“Sin’s lying to me”

The Truth says to me,

“And the Lord never leaves those whom He has got.”

It’s important to look

At the Word that’s God’s Book

So that in reading we’re less likely to stumble.

The best study guide

Near, far and wide,

And the only way keeping us humble.

**Reflections on the Sermon of 0141023**

There is no one who speaks the way of this Man

Nobody speaks with the Truth like this person can

He speaks as the Son

He is Gods only One

The authority who sits on the Father’s right hand.

He’s says nothing except what the Father will say

The same and not different from day unto day

His judgment is just

The Father’s trust

We can trust in His message and truth, come what may

The first isn’t pleasant or easy to hear

We will die in our sins and that much is clear

We’re of this place

But in His case

He’s from elsewhere, (that’s heaven) although He is here.

Our sins keep us from heaven but take us to hell

We chose to sin, so from God’s presence we fell.

While Happy is God

We are sure flawed

Can’t come to Him and by Him be eternally well.

We tend to focus on things that are trivial

And ignore the important things, things that are biblical

It’s about immortality

And our sinful fatality

We are stuck by our sinning in ways that are immutable

The second point is we have a way out from our sins

A way out of the horrible state that we’re in.

The way is believing

And then be receiving

In the fact that the Lord Jesus is He who is also I Am.

The Pharisees understood nothing of what Jesus said

For the “I Am” sounds odd to the ones who had led

The Jews at the time.

In the current clime

They were unable to put Jesus’ truth into their head.

We cannot pay for our sinning against infinite Glory

Unless we believe in the infinite story

Of the one dying

For all of our lying

And hate and our murder, our lust and our mores

The fact no one’s seen God the Father is Third

Except Jesus Christ who has not just seen and/or heard

But is one with the Father

Is God and no other.

He does what He’s taught from the Father’s sole Word.

There is naught from Jesus Christ’s own thoughts

But He does according to how he was taught

The Father showed

The way He should go

Even obeying to death on the cross

He said it was when He would be lifted up

That people believe according to things that He taught

That He is Lord

That was His Word

His death, resurrection were proof that He’s God.

**Reflections on the Sermon of 071023**

Jesús, is the light of the world, he claimed

The Pharisees were those denying the same

During the fest of the booths Jesus taught

The people they listened but the Pharisees fought.

The officers came back without an arrest

But had listened to Jesus, to that they attest.

The water that brings to you eternity

Is brought by the son of your fraternity

Brought not by judgement nor condemnation

But believing in Jesus to avoid conflagration.

It’s up to you to decide on the nature of Christ

Whether demon or crazy or the son only wise:

The true son of God, only way to salvation

For our life, rescued from sin for eternal elation

As we cannot live sans the sun in our biological life

Nor can we live as a spiritual one without Jesus ultimate sacrifice.

As we consider the will of the Light

We must follow commands and live by His sight.

The Pharisees claimed that Jesus was a liar

(Condemning themselves to be ripe for the Fire.

There are three things that we know we can trust.

And these things we consider we know that we must.

We can trust in His word because he knew where He’s from

Where the Word was in the beginning and from Whom He had come

He also said things about where he would go

How he would die and be risen; the whole “to and fro.”

He made all creation in all its life and reality

And so knows it in spite of the others incredulity.

The second reason by which we can trust

Is as important in its own way as was the first.

It’s His relationship to the Father that testifies

The works are the business by which we can rectify

Any question that speaks to the nature of the Fathers Son

And points to the facts that He is the only One.

The first, then the second and we come to the third

The three points we consider and so we have heard.

“I and the Father, we exist as One” said the Son.

So if you know Him, then you can know the Father

And if you don’t know Christ you might as well not bother.

For you can’t know the Father without knowing the Son

Nor one without the other: this conclusion, the only one.

So Christ’s sacrifice and resurrection can bring us to God.

The Pharisees couldn’t arrest Him at this time in the temple

For the plan that God made was omnipotent and simple.

It wasn’t His time yet to die for our sins

And the Pharisees had no idea of the state they were in.

**Sermon 120823**

It’s a matter of heart,

A concern of the Lord on His part

It’s a path we can walk,

A prayer all people can talk

Including things that He said

From asking for daily bread

To forgiveness to start

And other things that are smart.

Today on temptation we linger

Which is a problem for sinners.

So first, temptation is what,

In this thing we are caught

But it’s not such a mess

For in context, means “test.”

“Temptation” is something alluring

 to lead the poor sinner to failing

In James, God does not tempt:

This direction the writer preempts.

God often is seen to be testing

Our improvement in life we’re confessing,

Sending trials upon us to draw

So that in Him the better we know.

Think of Joseph and his evil brothers

They all meant evil, them to the other

God allowed them to implement their plan

So that far better Joseph would stand.

External temptation from evil

From Satan occurring, not people.

Peter calls Satan a lion

Seeking our faith, his design.

An example, the Job tragedy

But all of the evil was strategy.

Sometimes it’s not the stuff taken

But he might give you more to put stake in.

Internal temptation is deadlier

Against it we must all be readier.

This method insidious is about what we want

Our own desires resisting, we can’t.

For we know sinful action’s from sinful desire

A direct path that’s leading to hells ‘ternal fire

In Christ there wasn’t sin found inside,

So nothing was in him , no evil abides.

Are you willing to pray

Are you willing to say

That the good thing can go

So that you’ll better know

God better, to be holy

To grow only in the Lord solely

We must manage our wants internal

For the sake of God-things eternal

Upon the Lord and the Word we can dwell

And the desire will wain, you can tell

In of ourselves we fail and crumble;

Only in Christ can we hopefully not stumble.

**Sermon 050823**

We start with the story of the financial debtor

Whose sins of the law were condemned to the letter

The man, he walked out but he didn’t give thanks

And he grabbed another who owed from his bank.

When the king heard he reached out to the man

And threw him in prison til he paid the demands.

The priority of forgiveness is the first on the list

A practice of spiritual living which we can’t resist.

The food that we eat is a request from below

And the second two things we must ask for our souls.

The first is a need that God cares for our bodies

But not as important as praying for buddies

Their health and their wealth as such are a need

But praying for their spiritual health is a far better deed.

As for ourselves, it’s the act for our food

That takes second place to forgiveness that’s good.

What good is a man who loses his soul?

Then food, house and job are naught that makes whole.

The second is a point that will talk about power

So that we are forgiven, for us God endowers.

There wasn’t a power in sacrificed bulls

They were just pointers to salvation made full

Our cup of forgiveness (through Jesus’s death,

His blood and the Cross unto final breath).

The time on Golgotha: He forgave from the Cross

And the power to do so seems to His loss.

But He resurrected and showed all the power

To live and forgive to us from the first hour.

The practice of forgiveness is point number three

Forgiving others should be a practice for me.

Forgiven first shows that it’s not dependent

But forgiving others is what happens resultant.

It’s what we do; it’s what we pray

Showing to others more than the things that we say.

Our actions show in the nature we enact

As children of God in a consistent act.

It is a hard thing, a true cosmic struggle

Not an easy thing to blow off in a chuckle.

We hold against people a ridiculous grudge

From our point of view there is no way we budge.

The failure to forgive shows a bad view of sin

And an indication of the spiritual state we are in.

If you don’t know quite how dirty you are

You can’t appreciate the distance, how far

Is the separation from east and from west

According to the Father through Jesus’ forgiveness

**Sermon 290723**

As we look at the petitions

They’re split into submissions

The first, God’s glory, (the mission)

The second, our needs as sufficient.

When we submit and what we ask

For needs to use to complete our task

Yet in Jesus’ teaching shall we bask

As we live for Him in the world’s masque.

The verse we read will talk of bread

The staple food of Jews, ‘tis said

By our stomachs we are led

(And not just that but the Word we’re fed.)

It may sound strange or even funny

But the bread said here can mean money

Which in our times buys needed honey

In times of weather, rain or sunny.

God has given talents and gifts

By which He’s given, in spite of the rift

Between us and Him. But he will lift

Us up in all our needs although we drift.

We’re to ask Him for our bread daily

And trust His gifts despite our failing

Just like manna given midst Jews wailing

If we trust Him then it’s smooth sailing

Let’s look now at the daily manna

Sufficient for the day. And for the Sabbath

He provided for all those who cannot

Go and gather for He planned it.

We must be aware of those rich

Lest we think that our plenty of which

Is a blessing from God not ours to catch

And not of ourselves the bread to fetch.

That other word we read is “give”

For to beg of God is what we strive

Not what we do of ourselves to live.

Depend on Him alone to serve.

To beg of God is a community care

It’s not ours alone: of that beware

Our food to others we may share

As we do, the better we all fare

It’s not about just feeding our body

But sharing is best for community’s goody

The benefit’s clear according to studies

And not just required, obeying our duty.

**Sermon 220723**

“Thy kingdom come, thy will be done”

What Jesus said, today is sung.

The subject here is a very large one

About which books and sermons are won.

Gods kingdom, through faith is come

He rules his people who are one.

The kingdom has a heavenly place

But is coming to earth at a gradual pace.

It is in the process of growing

As more people are knowing

The glory and power of the Father’s face

Earthly kingdoms come through military force

And God’s kingdom comes through faith, of course.

When Pilate asked Jesus about whom was he king

The Son answers that is not of the worldly thing

His disciples would have fought

(Or so Pilate should have thought)

And through armies and politics bring into being.

One thing that brings His kingdom to play

Is helped as we express things and say

The gospel we’re teaching

The world we are reaching

As well as Christ’s injunction to pray.

The kingdom is also about following His rule

Not as a legalist’s method of things to do

When we obey

It’s not like that way

The external form like the Pharisee fools.

But as people pray and faith brings to bear

Their behavior and life to the ones they hold dear

The kingdoms will be

Here for to see

According to the way and the depth people hear.

His will is not just heavenly bound

But our hopes and desire in him are around

As we are “deified”

Our God is glorified

When like Christ we become, in Him are found.

As Christians we can look at the world

Instead of trying our own hearts to fill

There’s more we can offer

Than the world with its coffers

But in the kingdom which only can fit the bill.

There is nothing we do where we can be right

No matter how hard we put up a fight

It’s only in Jesus

With His death He frees us

To make us holy in the Father’s sight.

 There are many places that we can go

Like Joshua Project so that we may know.

How the kingdom can spread

Like yeast in the bread

Which will spread through like leaven in dough.

So we pray for the kingdom in the nations

But our holiness is a second machination.

A third is injustice

Like Micah’s adjustment

To be humble, love justice and mercy

**Sermon 150723**

When Jesus spoke for us to look

at the prayers positive side

The side of prayer He presented there

Where we are to abide.

What to say, when we pray

Are things found in His words

We look at the first in the ninth verse

Focuses on the Father

When we elect to show our respect

To Him and no other

To limit verbose we talk about those

With whom we relate

And this is vital for God has no rival

Our respect to Him to this date

In heaven God rules, though His role is dual

For He is present on earth as well.

As Father He’s one to those of His sons

And his daughters whom He saved from hell.

We call upon Abba, as those adopted

Invited to be of His home.

We pray as a people while under the steeple

Of his Church as to Him we come.

We pray at this hour and use the term “our”

To mean brothers and sisters in Christ.

We pray for those, in verse and in prose

Who are persecuted to their own demise.

We invoke His Name, “hallowed” be the same

An Old English word rendered as “holy”.

Not that we make Him holy for His sake

But acknowledge His holiness solely.

It is more about trust in him as we must

As we give Him all that we have.

We all need to know that we express that we show

On His Name that we trust in to save.

We may ask Him why He would suffer and die:

It’s to Him that He receive the glory.

Why? Is it duty? That we must study?

When God is the one with the story?

The duty is rightful, pleasure delightful

We enjoy the hallowing of His Name.

Our act of rejoicing comes from our voicing

When we worship and hallow the same.

What makes our joy is not to be coy

But enthusiastically praise and embrace.

For we live and grow (this we must know)

Only in God in all of our days.

**Reflections on the Sermon of 080723**

The subject of the day

Pertaining how to pray

When wondering what to say

Our sermon now portrays.

It’s what the prayer doth saith

Whether they manipulate

Or saying prayers in faith

We will say that which we mayeth

The OT prophets prayed to Baal

Hours of words did naught but flail

Elijah’s God would not fail

Fire’s burning made them pale.

Many words won’t pressure God

As if our praying is what’s sought

From a man who can be bought

And isn’t loving, knowing that

They’re treating Him like pagan deity.

But that’s not where our fealty

Is placed. Clergy and laity

Can come to ultimate beity.

Correcting this as a new view

Is something not aligned to few

But to all who on Him have a clue

Of Whom He is and what he’ll do.

We must have the right theology

Nor from the pagan anthropology.

We go beyond the sociology

To Truth, the Rock, (omnipotent Geology.

Our faith must support our knowledge

Beyond the things we saw in college

The opposite, when we acknowledge

Is true as shown in biblical adage.

Deceitful are our souls and hearts

And God knows us well from the start.

He knows everything, not in parts

All your needs, wants, hurts and scars.

He’s committed and He knows our need

As shown by the cross and Jesus’ deed.

We need to trust and let Him lead

And trust in His eternal creed.

If he knows it all then why pray?

We should we express in all day?

It is humble worship in what we say

Acknowledging help to go His way.

If we use faith in approach to prayer

It means more when we meet Him there

We can come more when we dare

To approach the throne where He cares.

**Reflections on the Sermon of 240623**

We approach the word

The word that we heard

As the things that are true

and will happen for you.

Jesus at the great day

Stood and had something to say

“For those who have a thirst

Come and drink from me first.”

That’s the first and we ought to

Drink from Him with the water:

Which flowing comes from the heart,

Water that lives from the start.

This water is not for the good

But the needy and sinners who would

Come to the Father’s command

As said through His Son’s demand.

The fact is the shape of our soul

Can only be filled and be made whole

By the shape of Christ Jesus

Not things that will please us.

It is Christ that himself is the solution

The only thing, that of His volition

He gives us the heavenly day

If we trust in His heavenly way.

With all the desire relieving

Our stress can be only be believing.

The only way works can be feeding

Is if on His foundation we’re leading.

It is the first thing that we must do

Before our works can be made new.

If we work through a problem by faith

Then through the Lord, what He saith,

We can make it through the problem

Whether we survive or we solve them.

Now the OT prophets felt of the Spirit

Only select ones able to hear It.

But the Spirit now fills us like water

That overflows in our spiritual matter.

He is vital for all our salvation.

The Father initiates salvation’s mission

Jesus was the avenue in His Passion

But the Spirit is the water of living

That’s living in you, of His giving.

The prophets of Old Testament oracle

Alluded to the Spiritual miracle

Through the analogy of living water

As given through Ghost, Son and Father.

God’s purpose and plan from beginning

Was to live inside of us, bringing

His Son to keep us and our souls

And our lives completely whole.

**Reflections on the Sermon of 170623**

They asked him the place he came from

It makes a difference the place he called home.

Where he’ll go

We must know

Are the questions that were not so dumb.

They wondered if he’s the Annointed

The Messiah that prophets appointed

But we know him here

That much is clear

It seems that their logic’s disjointed.

According to the extra biblical teaching

The Christ was not one to come preaching

But will conquer in war

(That’s what he’s for)

According to logic far-reaching.

His glory was not of the world

As if ‘twas a banner unfurled

He came from God

While on earth he trod

In humility, his power unhurled

The glory was hidden and meek

The people found nought whom they seek.

They saw from the world

Their thoughts in a whirl

As they tried from a view that was weak.

How to perceive such a confusing thought!

It takes a spiritual eye to see ought

That the Father reveals

In His Son, to be sealed

From those who from earth only taught.

The Pharisees were not off in their peek

When they thought He would go to the Greek

For Paul would write

To the Church in its flight

In Asia, Europe and the far lands oblique,

Jesus would need to go away

For the last things that He wanted to say

“Wait for the Spirit

So folks would hear It

So you can preach to the world every day.”

But it’s also the fact that He stands

As our Advocate as God had planned

He’s pleading for us

A needing chorus

To assuage all the spirit demands.

One other thing we need mention

Regarding the mental dimension

The questions we ask

Is a necessary task

And through that we must pay attention.

**Sermon 100623**

Who is this one they call Jesus?

Someone we expected to please us?

He said hard things we can’t understand

From the Father above to Him He grants.

First of all Jesus will travel

(His family’s plans will unravel)

To keep him from being made public

And the focus of Him as the subject.

The people themselves didn’t know

Who this Man was to whom they would go.

The people were afraid and kept quiet

Lest the Pharisees upon them would riot.

Right in front of them stood the great Teacher

But their worry of men missed the preacher.

They focused only on their thoughts of men

Who blocked from their sight with their sin.

A second concern was His preaching.

And from Him the answers beseeching.

They knew not to whom they were talking

Or whom the murderers were stalking.

What was the issue that made the Jews

Question the authority of Jesus’s views?

For one thing they took issue with healing

Of the man at the pool, power revealing.

He made the point that keeping the Law

By circumcising boys on the Sabbath, a flaw

In their logic, was keeping the duel

Regarding the sabbath, a Mosaic rule.

So why would His healing the paralyzed dude

Was breaking the Law, regardless their mood?

Their concern had more to do with their glory

Than giving the Father His, and His solely.

Jesus, by giving it all to the Father,

Shows how true He was to all His brothers

The things that He says about God

And the spiritual truths in His thought.

The fourth thing that we are to see

Is how Christ keeps Laws perfectly.

All their keeping the Law with good deeds

Ignores the flaws that only the Father can see

The last thing to worry is how we stand

Against the perfection of Jesus’s hand.

His judgment on us shows how badly we’re short

As were brought up on charges in Jesus’s court.

It’s all about ourselves and our focus on self

In all that we do, how we think how we felt.

Unless we turn to the Lord to give us protection

There’s no other way that we get perfection.

**Sermon 270523**

Needy for the spirit

Needy for the word

Bless us all who hear it

Applying what we’ve heard

Jesus isn’t selling

But came to give us life

And we must be willing

To Him our belief

We’re beginning with the tale

The story that we’re told

To tell us how we fail,

His words to us unfold.

Disciples didn’t understand

The words to them he said

Though claiming they were fans

Of miracles, signs and bread.

Our flesh is very weak

And our souls are clearly dead

Even though they seek

Amazing things, they pled.

Signs and wonders aren’t enough

To bring us to the Lord

Miracles and other stuff:

(Their souls were getting bored.)

The Spirit of the Father

Is who is giving life

He is the only other

Who helps us in our strife.

 It’s not from our genetics

That we come to the Lord

Nor convincing apologetics

Or a man’s articulate word.

Only God can bring the fire

To bring us into life

(It’s just a preaching to the choir

Without the Spirit’s drive.)

Jesus knew who would betray

And who would end up leaving

For He chose those who play

And those who were deceiving.

Of those the Father’s given

Not one of them is lost

But Jesus guarantees their living

No matter what it cost.

Without the Father giving chase,

The “Hound of Heaven” called,

We do not want to face

Or confess to Him our fault.

The last thing we want to do

Is to face Him, our Creator

And we run from Him in lieu

Of facing our Berator.

The faster we lose hope

In anything that we have faith

The faster we begin to cope

With what the Father saith.

**Sermon 200523**

The gospel that John writes

Has a passage beyond our sight

That goes against the Jewish rite

Cf. drinking blood and eating flesh

Jesus fed them with the bread

But not the food by which he led

Which is from heaven as he said

For the soul of men, no less.

The Jews of old ate bread and died

For the body’s food is soul-denied.

They’re temporal, material, on earth abide

A trivial, if necessary, earthly mess.

Of material things we must be wary:

For a short time souls do tarry

On this earth, (kind of scary)

For bodies weak and soon will perish.

This work of flesh and bloody gore

Of Jesus Christ goes not before

Ideas of sacrifice for sins galore

And fixes man and God’s just clash

This begs a question we must ask

Of eating, drinking an ordered task

The sacrifice in which our souls must bask

I and He in whom we mesh

We are told to constantly participate

To remind ourselves what they emancipate

From attempting the Law to mitigate

Lest condemnation our souls will crush.

As we feed on sacrifice

Which once for all was His demise

Yet with His life, He dwells in us

So forever we are blessed

And so we don’t just live forever

But the Father’s life is in believers

Which makes us all His receivers

With His blessings we are dressed.

**Sermon 130523**

Back in the sermons: the bread and the fish

We learned about physical things versus spiritual pitch

The food that from heaven is the spiritual dish

The bread from heaven is the best thing to wish.

Whereas Jesus said that he’s the bread of heaven

And the one thing that is worth even havin’,

Still the people who are there certainly aren’t believin’

But He said the Father won’t lose anyone whom He’s been given.

He makes the point that there is no man

Who has the power to take them

From the hand of the shepherd (it’s Him)

Because the Father to Him has given.

The actions that show whom the Father will give

Are one and the same to those that will live.

The result of the giving is those who believe

It’s the same as the giving, believe and receive.

There are those to whom believers will share

And in spite of your efforts to God they won’t care.

Regardless of them, we still have to share

For others will come since in Christ they’re aware.

We can’t come to Him without the Spirit’s leading.

We come to the world with our problem in breeding

We’re sinful and separate and don’t know our needing

To get to the point where on Bread we are feeding.

We can’t come to Jesus unless the Father draws

In spite of rebellion against Scripture laws.

That rebellion is the worst of our spiritual flaws

But thank God He’s redeemed us from the thing that was.

One of the things that Jesus made clear

Was the mechanics of the thing to draw near

He who wishes that the Father appear

Must believe in the One whose our sin He will bear.

The father may draw the folks unto himself

But we must tell them in spite of ourself

For its not of our own we decide on their wealth

Nor withhold the Good News of our spiritual health.

Believing is part of the action we showed

And the

If the Father has given to Jesus the Son

Then those given will believe in the Only One

They’re part and parcel, they’re same and sins gone

It is finished and there’s naught else to be done

Be assured that He came down from the Father

And because it is given He won’t lose a brother

And there is no way that He would rather

Have the option of choosing another

 Jesus is committed to raising us up

So that perfect in body at His table will sup

At the feast of the bride and drink from His cup

For all things have passed: the sin

**Reflections on the Sermon of 290423**

Searching Jesus was the crowd

Once they came, to him they found

They said their thoughts out loud

About the place where he had bread

He said their seeking didn’t matter

Because his bread just made them fatter

So let’s discuss your idle chatter

And not the fact that they were fed.

“Don’t ask me about the fears

And things on earth that disappear

But - listen now and hear with ears -

About the things that I have said”

“It’s things eternal that are vital,

Important things of heavenly title

And don’t be lazy or be idle

In those things which to fill your head.”

But how we do important things

Is not the way that effort brings

But believe in Him, eternal King

From God the Father, who on earth had tread.

So it’s not the bread we see on earth

Nor any food that’s not of worth

But that from Jesus, or God on earth,

“Where’s this bread?”the people asked

“Where do we get this? What’s our task?

To have the bread and a wine cask

And so to get where you have led?”

“I am the bread,” Jesus replied.

The bread of life, none else aside.

It’s important for you to decide

To believe in Me, each one I pled.”

It’s not just life eternal for the soul

But more living that He’ll dole

Abundantly to make you whole

And even more than we can vet.

**Sermon 220423**

The main point of the passage

A point that’s clear in the message

That Jesus is God

Is the truth that we’ve got

And with. I thing else is assuaged

The disciples had gone on with the boat

Having faith in the vessel to float

Sailing the dark

In the sailing bark

And if the storm they were taking note

When came Jesus a walking

After the boat he was stalking

The disciples were scared

But the Lord surely cared

And calmed them down with his talking

This is evidence of Christ the Creator

Who was Before and is Present and Later

All under command

Is the air sea and land

And equates Him with The Father who’s Greater.

The Old Testament expressed God as Yahweh

As “I Am” and in no other way

Same on the sea

Jesus said “I am He”

It is clear as to what He would say.

By demonstrating suspension of physical law

He shows the commandment of logical flaw

Same as the Lord

In OT Word

And therefore in Him we’re in awe

The disciples were scared of the uncanny Man

Whose walk on the water to stand

Before the men

In the journey to end

But to show his relationship as a friend.

When God shows His power before us

We’re scared of the Man whom we trust

When He shows his power

As a strong tower

Against whom our existence is dust.

So how is it that our souls are saved

In spite of the way we behave?

Why the Lord hung

On the cross where He clung

For the punishment which God will waive.

The greatest Power is He in the cosmos

But the greatest of comforts is He, so says Lewis

In spite of our fear

He holds us as dear

Since God is for us who is against us?

**Reflections on the Sermon of 140423**

We are working on the miracles

That puts God things in the empirical.

People thought of him as a king

But didn’t know what to do with this being.

The miracle of feeding the folks

Was impossible to do and wasn’t no joke.

Jesus asked Phillip to see what he’d do

When approached. He’d asked him in lieu

Of this impossible thing that he’d asked Philip

Was to ask the Lord Jesus for help

We must ask him to see that he cares

When we petition him and ask in our prayer

A miracle like this is considered a sign

A provider is he who allowed them to dine

From a few loaves and a couple of fish

Until they were full: A delicacy dish.

God must be known as an abundant provider

A generous giver, and with us abider.

As God provided for the Israeli twelve tribes

So will He give us all things for our lives.

This was a sign where they see a new prophet

The one that’s so promised that Moses spoke of it.

The Deuteronomy passage of Moses’ revelation

Speaks of One coming for the Israeli nation

Who would speak the words of His God, the Father

And giving of bread and the spiritual fodder.

But people won’t listen about more than just bread

And ignoring the statements and things that He said.

We can believe in the Lord’s giving nature

But listen to the spiritual as a main living feature.

We read there in chapter six verse six: fifteen

That they wanted to forcibly make him their king.

Only the men being mentioned shows militant counting

To conquer and political power surmounting.

But he is not the king of political persuasion

And is more concerned about the spiritual occasion

Second, He told Pontius that his realm

Was not of the earth but in heaven his helm.

It doesn’t mean we ignore things on earth

But work in these things for the spiritual worth.

Seeking his kingdom means nothing without Christ

If only the worldly concerns are the things we do first.

He gives us all things as per His bounty

But that’s only the start of the benefit counting.

**Sermon 170323**

The sermon for the day

Is based upon the play

That we ignore what people say

And focus on the Lord

If your values come from others

And your glory from your brothers

And that would be your druthers

You have no part in the Word

What is this point we raise?

It’s the desire for praise

And the thing that they say

Rather than God we prefer.

What are the signs that we see?

It’s how to other people we treat

Self-consciousness, especially can be

A sign that to them have we heard.

A focus on God is the thing

Because of the glory He brings

That allows us to share with the King

His own glory in which we concur.

Jesus said come in the name

Of the Lord, other people, the same.

But if one comes in their own fame

They’re accepted and will not defer

To Lord Jesus whose own glory

Is not counted good for our story.

When our treasure is worthless we’re sorry

And turn to the Lord we prefer.

There is no compromise in belief

You choose one and receive

Not the other. The relief

Of the tension between awards

Only those who of this sin reject

And of this vain glory eject

Will be happy and not be deject-

Ed in glory given by God.

This issue is not one that’s minor

If we take the praise others as finer

Than approval by Him who is kinder

In spiritual life we can’t afford.

Desire that approval that God will give

Do it and in Him you’ll live

If only in Him you believe

That’s the ultimate point in this word

**Sermon 110323**

“The word that I have is greater than John”

The Father’s a witness to Whom he belongs.

Everything done regarding Jesus’ deeds

Comes from the Father to show Jesus leads.

It all is a witness for whom Jesus is

For the Father is the one who the Word says

And the Scriptures themselves which come from the Father

Testifies Jesus alone; it’s He and no other.

He’s the center of word and of Holy revelation

To the world to the Jews and the rest of the nation.

The life of the Father is wrapped up in the Son

The two are inseparable and in unity One.

Simply reading and studying and memorizing the Bible

Does not in its blessing makes us inherently liable.

The scholars who studied the writings of God

Do not believe in the Word of the Lord

And even though reading, then never believing

The blessings of God will they never receiving.

The big thing of believing the stuff

In and of itself is never enough

And if you come to the action of trust

As the primary thing, the action that must

Be the thing that with the Lord will come first.

Studying scripture is the cart before horse

Because it’s in the Son that is primary of course.

And the Scriptures are ways to bring to the Son

All those who will trust Him as Gods only one.

There are three things that are points we consider

Temptations we fall into make us think we are fitter.

Treating the Bible just as an action

We do in the morning thinking it God will sanction.

Second by quoting the words of the Lord

Like magic or mantra or spells of the word

Instead of the principles that point to the Lord.

Third is a temptation to feel we are worthy

In our own knowledge and study and earthy

Things that are valued by professors

Instead of relating to the Lord as our one confessor.

**Sermon 180223**

It is said that the sabbath is for rest

It’s made for man, for him it is best

And the reason for a break on the seventh

Is so God shows to earth as it is in heaven.

For God shows in his epic creation

How man can join in eternal elation.

He can join in that grace by believing

In the gift of rest and of it he’s receiving

From God in the place of our striving.

The day of the sabbath wasn’t a living

To be an additional work for a person’s salvation

Lest we be puffed up by our own work’s sensation.

The rabbis and the teachers made a lot of rules

Whereas being thought as wise are thought of as fools.

But God is always doing a world of good

But He can’t be working as a perfect one should.

Since God is eternal and omnipresently perfect

Then he doesn’t have to be “working,” in effect.

But Jesus said work is always done by His Father

And so should the Son be doing that work and no other.

The Jews got angry for his claim to be God

For as the Son of the Father that status was fraught

There is no other option to think as we ought

But that Jesus is God and Man and the lot.

A third point in this sermon of today

Is the power He shows in the man’s healing way.

It’s not just for the body but for spiritual health

As he confronts the man for his spiritual wealth.

There is something unique in this story of Jesus.

He didn’t avoid the Pharisees or appeases.

He purposefully picked the Sabbath for healing

To do good and show His propensity for feeling.

True, but he was setting up a trap for the Jews

knowing that they would kill him for the Good News

That he brought. As his purpose on earth

Was to die as God purposed from birth.

His life and his death and his life shows us

That we can be freed into new life He bestows us.

While we may work while we’re in the world

We look to His rest that in the church be lays unfurled

**Sermon 210123**

One day the people had come to the well

To see and to hear what the Christ had to tell

About needing water

And the belief that they ought to

And the food that they eat so they can be well

It’s started when disciples brought food

And wondered about the woman in a questioning mood

She went into town

And made a great sound

About the man who had only done good.

Meanwhile Jesus said “food do I get

Is From doing the will of God while I sit.”

The Samaritans believed

In the Christ they’d received

And that was the food that kept Jesus fit.

Jesus didn’t come for the sake of your health

And He didn’t come here for the sake of your wealth

While He really cares

About how you will fare

It’s about cleansing you of your spiritual filth.

His purpose with them and His purpose with us

Is to get to the point that in Him do we trust.

So the way that he paves

Is we may be saved

So that faith in Him is what we must.

He pointed to the people of the town

They are the harvest of the people they found.

It’s important we labor

For the love of the Savior

Up to heaven to bring people ‘round.

The Lord wants his disciples to see

That they’re reapers of harvests that be.

Some people sow

Others they know

Are the ones who will labor to reap

(The ones who come to Jesus as sinners

For forgiveness not external but inner

For all who hear it

Receiving the Spirit

So that all dressed white linen, will wear it.)

The work that God has for us now, it will feed

Our spirits and lives and our souls as He leads.

In joy you will reap

In expanse that is deep.

It comes from the sowing and reaping of seeds.

**Sermon poem**

Jesus at the well where the woman’s drawing water

She will ask and he’ll tell her what she ought to

Be doing and worshipping and the water that she drinks

Is in spirit and in truth no matter what she thinks

“Worship” is the word that the gospel is saying

This concept for all folks is the attention we be paying.

Defining what worship is, is the concept we are learning

That worship’s not a burden nor Gods favor are earning

But a new way of drinking of truth and His spirit

Enjoying and having Him belonging to all who will hear it.

We all have a thirst long for God in our soul

And pursuing apart from Him will never make whole.

Jesus is talking about her losing five spouses

And the sixth isn’t her husband but lives in her house.

Jesus brings out the longing that makes her parched

A need and a thirst in her and in context overarched

The petty things of her life like going to the well

But He won’t let her off and in spite of her does tell.

So in her question about where to worship the Lord

He replies that it’s not about what mountain to pray toward.

The mountains don’t matter because of the coming time

That tells us the place is spirit, truth you will find.

What does it mean when He talks about spirit?

It’s the Spirit of God. Not of the flesh that will fear it.

God is a Spirit and not of flesh, time or space

And by the spirit can we come to that Place.

It’s not about service or time or our routine devotion

But can be any time any place where your prayers are in motion.

So now we talk about the idea about the other good news.

And that sincerity doesn’t matter when you’re not in the truth.

His point is that your intention will not by itself save

Any more than a legalistic idea on how to behave.

So to worshiping God in a manner most worthy

As limited as we are in a world that is earthly.

We have to prayer to the Spirit for truth in our lives

Since both things are needed than for other things we strive.

The woman doesn’t seem to be taking all in

And tries to redirect to the Messiah who will be

And then Jesus answers and tells her that he is He.

# Poems

# Reflecting on Sermons And Church Meetings

## by Jack Ballard

## 2019

# 1. The Sermon on Paul at Malta

When Paul’s ship was beached on land

He and shipwreck washed up on sand.

These of the island heard the news

And healing came from Paul the Jew.

The tale extended through the years

Til all the island today will hear

The slogan on the island’s head:

“In Christ, we’re born again,” it said.

God’s power will protect

His servants those who are elect,

The sermon’s clear: it’s point, the first,

But let us look into next verse

Where its point is “God promotes

His gospel.” He will commote

And disturb the soul and bother.

He is the rock, and not another.

Crushes souls and breaks asunder

Those who fall upon its wonder.

Broken, therefore, must one be

To hear and open eyes to see,

Accepting Jesus as the Lord

And understanding, growing toward

Perfection. And thus goes one

Among whose eternal life is won.

Those who serve must ever be

Provided for as God will free

Resources to sustain the man

Whose purposes are in God’s plan

# 2. Passover

Looking at the bigger picture

One of freedom, not of stricture

Speaking to those of the future

Pictures of the coming King.

A lamb with which to celebrate;

Symbols yet to contemplate

Redemption comes in pensive state

Removing pain of death’s dark sting.

To be passed on by the father

Priest and pastor like one Other

Teaching children, sister, brother

Mother, too, will teach and bring.

The church will help and do its duty

Help the family in its study.

The foundation constituting

Long-term generation thing.

The two things I think we can blame

The church’s emphasis on fame

And entertaining people. The same

Is true also of family shame;

Must be stronger in the spirit things.

New and old are set in motion

Constant study with the notion

Examples of parents’ devotion

God’s laws and principles will cling.

# 3. The Passover (Part 2)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

# 4. The Tenth Plague

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.

5. The Tenth Plague (II)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

# 6. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

# 7. Perspective on Self

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

# 8. Incarnation

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

# 9. God’s Leading

Which way to go?

Was the answer to know

When the people left home

And the journey to roam?

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

# 10. New Year

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

# 11. Worship Music

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.

# 12. The Struggle

We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

# 13. The Nature of God

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

# 14. God and Man

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

# 15. The Law

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of the law

Of morals there can be no flaw.

The ceremony was number two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from time of Adam.

It governs our heart and behavior.

It is this that shows us our savior.

The Ten Commandments are in parts.

Directly with God, the first command starts.

Second deals with our fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and all the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems we oversubscribe

To idols of the cave, money and tribe.

We even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type that’s best left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A old predicament that we are in.

# 16. The Second Commandment

We see that at the beginning

We've fallen and still keep sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God now beckons

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there are good reasons to prohibit amendment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Word’s tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

#  17. The Name

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them there’s no apathy

But the following is how we might be sinning

Some phrases, our culture won’t like

Still others are thought profane alike.

A third might be flippant

And simple are rampant

As such we seriously need to take dislike.

A third way that we take in vain

And perjury would be best considered its name.

By using in oath,

Breaks in on our troth

As well as sinning: they're the same.

Fourth, hypocrisy, when we use it

Our life then is false. We abuse it.

Speaking, then, one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

# 18. Honoring Parents

Honor your parents that your days may prolong

And you life may have purpose and your life may be long.

A word to the children, and words to the parents belong

“This law is to both and may its words then be strong.”

A promise is bound up in this one command

“That your life may be long and fruitful in the land.”

Bu the idea is also the promise countermands

As disobedience, a punishment the old law demands.

As a parent, is vital to see that at first we must teach

Second, to model and act as examples to as to reach

Our children, so that finally discipline least to beseech.

Attention under ‘god’s authority can emphasize each.

For children: we look at honoring our own folks

To do so is important and goes way beond jokes

Cause attitude and obedience are substance, not cloaked.

Under façade of obedience, lest our conscience awoke.

Its also important that we are the parent, not pal

So that honered, obedience, respect and et al

Become part of your life and build up your mettle

And details of the command, your life and church settle.

The honor your father and mother do not end with age.

This is very clear in the command on the page

As written by God through the hand of the sage.

So that honor and prosper continue on your life’s stage.

Finally, the church is responsible to create

An atmosphere that encourages parents to make

A model for kids. And a place where we indicate

How our children can honor and our parents obey.

# 19. Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

# 20. Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

#  21. The Sabbath

The fourth law’s concerning our rest

Things that are done on the other days’ best.

But on the Sabbath these things are best missed

To honor God, these are best missed for this day.

Let us begin now by examining this command

And get better knowing of Bible’s demands.

Whether and how the New Testament countermands

And how keeping the Sabbath can come into play.

There were differences in works when on Sunday

From the many things we did on the Monday

Even when thinking of Testament Old

We see them as breakers into slavery sold.

(We saw them off, Nebuchadnezzar sent

Them from Judah, and off they went).

We are reminded of Gods creation

And His redemption of the nations.

Third, it was to be to us a day of rest

Showing God’s concern for the human bod’s best.

Then also the seventh was setting apart

A day that was holy and shows worship’s start.

Then at the last, the day would sure show

The promise of rest, God’s providence knows.

But the Sabbath of now, it ;means to us, what?

We are subject to the testament’s Law: not!

In Jesus’s time, the day was corrupt

His lecture on the Sabbath was rather abrupt.

For Pharisee’s law had become most conspicuous

And their adherences to it show practice ridiculous.

Option One is to be sure we observe

On Saturday only, cause of which it deserves,

While Option Two is done on the Sundays

Without all the rules they had done back in old days.

Option Three is to not honor at all

Number Four with the new rules, the old ones will pall.

When the disciples picked, then ate their corn,

The Pharisees called them for working the morn.

But Jesus said the Sabbath was toward

The good of mankind, and of that, He was Lord.

Who on the Sabbath, also healed the man

(With a minimum of work, not much labor) and

He merely spoke, or at most touched the one

Who needed the healing, and healing was done.

So when Jesus had spoken that he was the King

He was fulfillment of it and of everything.

So today we’re not under the law

We are not susceptible to legalist flaws.

For us, Paul talked about the way men will choose:

We must then the others who disagree abuse.

We must make sure that we obey our master

Let bad relationships bring on disaster.

So as we will look on through Luke and through Acts,

We see a big emphasis on the First Lord’s Day facts.

All through the first days of the blossoming church,

The idea of worship on first day, doesn't besmirch.

There seem no such strictures for doing the work

It's not specific, but that isn't a quirk

For the emphasis mentioned is on the Lord’s Day

And so should be think on the things of the Lord’s Way.

For Paul and the others had taught meeting together

For corporate worship and this sure is better

Than doing church service on any other days

Instead of on Sunday (New Testament ways).

# 22. Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

And though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

# 23. Murder

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

# 24. Adultery

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

And His involvement is what prevents things from being amiss.

The covenant then is between the woman and the man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this is fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

# 25. Theft

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

# 26. Untruth

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

# 27. Sunday Night

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

# 28. Coveting

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

# 29. The Church

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen in passing.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

# 30. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 31. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# art II – Miscellaneous Reflections

# Akropolis

The appearance on the stage, I read

Five players of the woodwind creed.

Recent of composers made

In years past. Of current shade

And smoothly did the pieces flow.

Soft and loud, or fast and slow

Pointed, smoothly pieces varied

Through the concert, main theme tarried:

“Unraveled” was composers ‘prompt,

But “raveled,” rather tunes bekommt.

In method, mellifluous and modal

The songs themselves weren’t sum, but total.

A single factor jointly bound

In many guises yet were found.

Some were honest, some were bleak

Others vague, the gist to seek.

One played an alto and soprano sax

Two clarinets, (one a bass) were in the acts.

Double reeds, (oboe, bassoon)

Combined to press their parts, each tune.

No piece was left: each one was vital

And gave itself to the recital.

A “New York’s Autumn” stole the show,

Other pieces did they blow.

Music of the circus, code,

Entropy, and warp and weft enfold

The concert in its playing grow

To a vibrant piece that really showed

How skills of every player flowed

Through listening ears in every mode.

# 2. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# 3. Time for Three

Three in black came out on stage

And bowed to the crowd. The number

Was a soaring voice from upon the page

Sonority and open played three members.

The song itself recalled the hymns

Lamenting something from the hills.

It changed to something somewhat brighter

A running brook with bubbles and rills.

Ideas that flowed from hollers, or lighter.

In any case, a running fine American theme

The roots in the Irish sounded the second

And finished to clapping. ‘Twas then the team

Spoke ‘til the next song beckoned.

Very nice, the tune a rendition

A popular song brought one to tears.

The third played in the same condition

Another ballad that heals and sears.

As it flowed to a song by Bach

And recent tunes, combined Baroque

The elements in that and rock.

Intense and rhythmic, senses evoked

Something a bit more fun and less intense

The next went slow to fast, and fast to slow

Left the crowed with a comedic sense.

The second half began with bass.

A solo played in *pizz*. It rang the halls

While partners stood ‘til a funky pace

Brought on the blues, with plaintive call.

The bass played the rhythm, persistence grooved

Underscored the sliding in the fiddles

The Philly piece had ended; the program moved

To a modern song, rocky in the middle

But quiet at the end, with room for thought

A poignancy would permeate the playing.

It stopped from being cloying; a climax sought

As the end drew near, and cadence staying.

Was it new or old? Hard to tell

‘Cause it went from one to the other

Smoothly. Bop in bass, Baroque as well,

Brahms and bluegrass, a special in Blossoms

Orange, and a hint of classic rock

If one listened closely one caught some

Themes of long ago. A blackbird flock

Closed the scene and closed the show

Quaint, serene and ever calm

A quiet thought, continued flow,

The weaving parts, the spirit’s balm.

# 5. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 6. Aesthetics

When singers sing like birds

The expression is in hyperbolic words

But when the song is sung up high

The word to these might just apply.

The tunes of Claude Debussy haunts

The halls of song. The spirit wants

A rising of the sun from the twilit

Rooms of nightly longing. ‘Twas if

The soul that wanders in the tunes,

Lush and flowing, piano wounds

And soaring upward in the night

Ever seeks celestial light

The voices climb higher ever up

And ever down. It fills the cup

Of yearning: its aesthetic want

Grows passion in the cant.

It cannot reach the ever light

All by itself. Flitting in the flight

Like a moth, it knows and desires

Without the seeing, destroyed by fires.

Hope is gone for trackless soul

The hand of God grasps out, takes hold

The creature flutters; the hand that folds

Unmakes not, but makes it grow

Beyond the flutter, beyond the wings

Beyond the zoologic life that brings

The spirit into being, yet it stays

Anew in the life of hand of Grace.

# 7. Magnificat

Beyond the scene writ by da Falla

Moments lofty, even dire

Passions flaming in desire

Burying Lovers in the fire

Burning hearts, the souls inquire

The Lady living for the Sire

The Sire giving as the dier

Above the law of any friar,

Nor any scheme of convent prior.

The love and grace exist much higher

Than the flames; No funeral pyre

Losing life upon the byre.

But crown of thorns, a circlet briar

To save the Girl from Father’s ire.

This passion named, emotion’s crier

Glory flows in blood and mired,

Gone, the stain: its death required.

But life of God doth then transpire. (Angels singing in the choir.)

# 1. The Sermon on Paul at Malta

When Paul’s ship was beached on land

He and shipwreck washed up on sand.

These of the island heard the news

And healing came from Paul the Jew.

The tale extended through the years

Til all the island today will hear

The slogan on the island’s head:

“In Christ, we’re born again,” it said.

God’s power will protect

His servants those who are elect,

The sermon’s clear: it’s point, the first,

But let us look into next verse

Where its point is “God promotes

His gospel.” He will commote

And disturb the soul and bother.

He is the rock, and not another.

Crushes souls and breaks asunder

Those who fall upon its wonder.

Broken, therefore, must one be

To hear and open eyes to see,

Accepting Jesus as the Lord

And understanding, growing toward

Perfection. And thus goes one

Among whose eternal life is won.

Those who serve must ever be

Provided for as God will free

Resources to sustain the man

Whose purposes are in God’s plan

# 2. Passover

Looking at the bigger picture

One of freedom, not of stricture

Speaking to those of the future

Pictures of the coming King.

A lamb with which to celebrate;

Symbols yet to contemplate

Redemption comes in pensive state

Removing pain of death’s dark sting.

To be passed on by the father

Priest and pastor like one Other

Teaching children, sister, brother

Mother, too, will teach and bring.

The church will help and do its duty

Help the family in its study.

The foundation constituting

Long-term generation thing.

The two things I think we can blame

The church’s emphasis on fame

And entertaining people. The same

Is true also of family shame;

Must be stronger in the spirit things.

New and old are set in motion

Constant study with the notion

Examples of parents’ devotion

God’s laws and principles will cling.

# 3. The Passover (Part 2)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

# 4. The Tenth Plague

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.5. The Tenth Plague (II)

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

# Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

# He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

# Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam?

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

# Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.

# Sermon 012415

We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are God’s children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

# Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

# Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

# Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of the law

Of morals there can be no flaw.

The ceremony was number two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from time of Adam.

It governs our heart and behavior.

It is this that shows us our savior.

The Ten Commandments are in parts.

Directly with God, the first command starts.

Second deals with our fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and all the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems we oversubscribe

To idols of the cave, money and tribe.

We even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type that’s best left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A old predicament that we are in.

# Sermon 032315

We see that at the beginning

We've fallen and still keep sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God now beckons

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there are good reasons to prohibit amendment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Word’s tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

#  Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them there’s no apathy

But the following is how we might be sinning

Some phrases, our culture won’t like

Still others are thought profane alike.

A third might be flippant

And simple are rampant

As such we seriously need to take dislike.

A third way that we take in vain

And perjury would be best considered its name.

By using in oath,

Breaks in on our troth

As well as sinning: they're the same.

Fourth, hypocrisy, when we use it

Our life then is false. We abuse it.

Speaking, then, one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

# Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

# Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

#

# Sermon 041215

The fourth law’s concerning our rest

Things that are done on the other days’ best.

But on the Sabbath these things are best missed

To honor God, these are best missed for this day.

Let us begin now by examining this command

And get better knowing of Bible’s demands.

Whether and how the New Testament countermands

And how keeping the Sabbath can come into play.

# Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

And though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

# Sermon 041915

There were differences in works when on Sunday

From the many things we did on the Monday

Even when thinking of Testament Old

We see them as breakers into slavery sold.

(We saw them off, Nebuchadnezzar sent

Them from Judah, and off they went).

We are reminded of Gods creation

And His redemption of the nations.

Third, it was to be to us a day of rest

Showing God’s concern for the human bod’s best.

Then also the seventh was setting apart

A day that was holy and shows worship’s start.

Then at the last, the day would sure show

The promise of rest, God’s providence knows.

But the Sabbath of now, it ;means to us, what?

We are subject to the testament’s Law: not!

In Jesus’s time, the day was corrupt

His lecture on the Sabbath was rather abrupt.

For Pharisee’s law had become most conspicuous

And their adherences to it show practice ridiculous.

Option One is to be sure we observe

On Saturday only, cause of which it deserves,

While Option Two is done on the Sundays

Without all the rules they had done back in old days.

Option Three is to not honor at all

Number Four with the new rules, the old ones will pall.

When the disciples picked, then ate their corn,

The Pharisees called them for working the morn.

But Jesus said the Sabbath was toward

The good of mankind, and of that, He was Lord.

Who on the Sabbath, also healed the man

(With a minimum of work, not much labor) and

He merely spoke, or at most touched the one

Who needed the healing, and healing was done.

So when Jesus had spoken that he was the King

He was fulfillment of it and of everything.

So today we’re not under the law

We are not susceptible to legalist flaws.

For us, Paul talked about the way men will choose:

We must then the others who disagree abuse.

We must make sure that we obey our master

Let bad relationships bring on disaster.

So as we will look on through Luke and through Acts,

We see a big emphasis on the First Lord’s Day facts.

All through the first days of the blossoming church,

The idea of worship on first day, doesn't besmirch.

There seem no such strictures for doing the work

It's not specific, but that isn't a quirk

For the emphasis mentioned is on the Lord’s Day

And so should be think on the things of the Lord’s Way.

For Paul and the others had taught meeting together

For corporate worship and this sure is better

Than doing church service on any other days

Instead of on Sunday (New Testament ways).

Sermon 050315

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

Sermon 051715

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

He is what prevents things from being amiss.

The covenant then is between woman and man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this, fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

Sermon 052415

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

Sermon 053115

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

Sunday night 053115

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

Sermon 060715

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen in passing.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

# Akropolis

The appearance on the stage, I read

Five players of the woodwind creed.

Recent of composers made

In years past. Of current shade

And smoothly did the pieces flow.

Soft and loud, or fast and slow

Pointed, smoothly pieces varied

Through the concert, main theme tarried:

“Unraveled” was composers ‘prompt,

But “raveled,” rather tunes bekommt.

In method, mellifluous and modal

The songs themselves weren’t sum, but total.

A single factor jointly bound

In many guises yet were found.

Some were honest, some were bleak

Others vague, the gist to seek.

One played an alto and soprano sax

Two clarinets, (one a bass) were in the acts.

Double reeds, (oboe, bassoon)

Combined to press their parts, each tune.

No piece was left: each one was vital

And gave itself to the recital.

A “New York’s Autumn” stole the show,

Other pieces did they blow.

Music of the circus, code,

Entropy, and warp and weft enfold

The concert in its playing grow

To a vibrant piece that really showed

How skills of every player flowed

Through listening ears in every mode.

# 2. Missions

See them sitting ‘round a table

Talking ‘bout the recent fable

Songs and tales from abroad

Spread beyond the local sod

Work is done, behalf of God

Worthy chores in foreign clod.

Money sent for foreign aid.

People gone, the journey paid

By themselves, to help the poor

And needy ones to find the door

To heav’n’s peace, by God’s good grace.

Wealth above, on earth no place

For money, lucre, gold or power

Which are worthless in this hour

Til God comes and finally calls

His chosen people to His halls.

# 3. Time for Three

Three in black came out on stage

And bowed to the crowd. The number

Was a soaring voice from on the page

Sonority and open played three members.

The song itself recalled the hymns

Lamenting something from the hills.

It changed to something somewhat brighter

A running brook with bubbles, rills.

Ideas that flowed from canyons lighter.

In any case, a running Yankee theme

The roots in the Irish sounded the second

And finished to clapping. ‘Twas then the team

Spoke ‘til the next song beckoned.

Very nice, the tune a rendition

A popular song brought one to tears.

The third played in the same condition

Another ballad that heals and sears.

As it flowed to a song by Bach

And recent tunes, combined Baroque

The elements in that and rock.

Intense and rhythmic, senses evoked

Something a bit more fun and less intense

The next went slow to fast, and fast to slow

Left the crowed with a comedic sense.

The second half began with bass.

A solo played in *pizz*. It rang the halls

While partners stood ‘til a funky pace

Brought on the blues, with plaintive call.

The bass played rhythm, persistence grooved

Underscored the sliding in the fiddles

The Philly piece had ended; the program moved

To a modern song, rocky in the middle

But quiet at the end, with room for thought

A poignancy would permeate the playing.

It stopped from being cloying; a climax sought

As the end drew near, and cadence staying.

Was it new or old? Hard to tell

‘Cause it went from one to the other

Smoothly. Bop in bass, Baroque as well,

Brahms and bluegrass, a special in

 Blossoms

Orange, and a hint of classic rock

If one listened closely one caught some

Themes of long ago. A blackbird flock

Closed the scene and closed the show

Quaint, serene and ever calm

A quiet thought, continued flow,

The weaving parts, the spirit’s balm.

# 5. Congregational Meeting

It started with a lovers’ fight

Before the work on Sunday night.

To others forced a chilly greeting

(Had to cool before the meeting)

Quiet words forestalled the noise

Conscious effort was the choice.

Seemed to settle, lovers’ spat

And things seemed ready when they sat.

The time began by reading minutes.

Business old and new were in it.

People read as groups reported.

First, the older folks purported,

Then the ladies did expound

And Youth was clearly read aloud.

The music leader then did chime

And missionary women got their time.

Sixth, was the group for fellowship

And at the front the leader quipped

To Christian Ed who said the staff

Was short and asked on their behalf.

Missions reported jobs abroad

Then Young Married got the nod.

The grounds and church and physical plant

Were reported in the trustee cant.

Deacons met throughout the season

Prayed and studied with the reason:

“Spread the good news, teach the crowd

Of the saints.” New ground was plowed.

Report of Pastor: (that was short)

Then with some scripture did exhort.

The people with polite expression

Lauded Pastor, closed that session.

Finance put things back on track.

Reading numbers from the stack

Of income, outgo and the money.

Treasurer said that life was sunny.

Business old: the sound was proofed

Basement dry, and carpet moved.

Business new: the room was still

‘Nought was said (they’d had their fill).

Mood was up, and ended fair.

Now the comments and some prayers.

(And the ones in lover’s spat?

Time will tell them where they’re at!)

# 6. Aesthetics

When singers sing and soar like birds

The expression is in hyperbolic words

But when the song is sung up high

The word to these might just apply.

The tunes of Claude Debussy haunts

The halls of song. The spirit wants

A rising of the sun from the twilit

Rooms of nightly longing. ‘Twas if

The soul that wanders in the tunes,

Lush and flowing, piano wounds

And soaring upward in the night

Ever seeks celestial light

The voices climb higher ever up

And ever down. It fills the cup

Of yearning: its aesthetic want

Grows passion in the cant.

It cannot reach the ever light

All by itself. Flitting in the flight

Like a moth, it knows and desires

Without the seeing, destroyed by fires.

Hope is gone for trackless soul

The hand of God grasps out, takes hold

The creature flutters; the hand that folds

Unmakes not, but makes it grow

Beyond the flutter, beyond the wings

Beyond the zoologic life that brings

The spirit into being, yet it stays

Anew, the life had come from Grace.

# 7. Magnificat

Beyond the scene writ by da Falla

Moments lofty, even dire

Passions flaming in desire

Burying Lovers in the fire

Burning hearts, the souls inquire

The Lady living for the Sire

The Sire giving as the dier

Above the law of any friar,

Nor any scheme of convent prior.

The love and grace exist much higher

Than the flames; No funeral pyre

Losing life upon the byre.

But crown of thorns, a circlet briar

To save the Girl from Father’s ire.

This passion named, emotion’s crier

Glory flows in blood and mired,

Gone, the stain: its death required.

But life of God doth then transpire.

(Angels singing in the choir.)

Sermon 050315

From Gen 3 to murdering bro is a leap

It is difficult for us to imagine the murder

And we must examine this matter much further

No matter the learning curve and how it is steep.

As we look at the rule, we look at the three

Aspects. The first is the authority that is set

By the Lord Himself, “not to murder,” yet

The second concern are the extensions that be.

It talks about purpose of malicious intent.

The third is the reason for the command

We are the image of God, who remands

Us from sin, and reach which Him détente.

To murder with malice, it takes it from God

Because man is special. It usurps authority

And yet there are exceptions and so, in morality

Who has the authority to step beyond law?

God is the one whose authority explains

And so Jesus expanded, especially beyond Moses

The intent of the law. And so the hater then loses

And murders in spite of the letter, is plain.

It's possible to be guilty of God and not law

You can murder before heaven and not in the courts.

Euthanasia is one example committing “del morte.”

Society must be careful for there is a flaw.

A second is suicide, it is thought of as murder.

Cuz you're still taking a life and taking things further,

You're taking a life that is made as Gods child.

Third here is abortion (not in government statistics,

Cuz they don't think it's a child, just cystic.)

But the Bible is clear that the pregnant have childs.

What of the opposite, that of exclusion?

“Unintentional death,” there, God makes a decision

In the Book of the Numbers, there is a provision

In cities of refuge, where there's no extrusion.

A second exception is the punishment capital.

Another directive invested by Providence

By killing a murderer based on the evidence

Which had some provisions to make this one practical.

The third is a thing on the war of the just

A just war must be authoritatively declared

A last option than others: this must be clear

And simple, defensive in nature, a must.

Finally, it must be committed humane,

With compassion. Consideration includes collateral

Targeting enemies and ignoring the lateral.

Being determined and thoughtful and murder disdained.

Sermon 051715

Today we will look at the commandment seven

Something firm enough to come from heaven.

To dally not

The rule is fraught

And to break is evil and irreverent.

It's clear that attitudes today

Are different even in the world’s array

Over the last years

The view is in arrears

So much more permissible in its ways.

The marriage covenant is the bottom of all this

From the time of Adam and Eve’s first kiss.

God is a part

Not just of human heart

And His involvement is what prevents things from being amiss.

The covenant then is between the woman and the man.

Regardless of the world’s view or where it stands.

The covenant seal

Is the physical deal

Which is why the covenant can't with outsiders demand.

Marriage and love are of mutual agreement

Emotional support, and close enough to cement

Community property

Social propriety

The physical intimacy, too, without its bereavement.

Now, back to the command that God gave

Is based on the covenant, us to behave

The seal with one spouse

To create a solid house,

Even simple physicality is considered deprived.

There's also a mental capacity

That's no less a sin in its audacity.

Jesus said sin

Is inherent in

Just thinking about a woman in perversity.

The command has an emotional component.

An outside friend makes your spouse an opponent.

To listen to others

(If you had your druthers),

Prevents your spouse from being a proponent.

So physical, emotional, and even the mental

Are still adultery, (this is fundamental).

The holiness of God

Is trampled, roughshod

As well as the marriage. It's instrumental.

“My sin, not in part, but the whole,”

Says the hymn, though, and heals the soul.

Go thou, and sin

Not and within

Be healed by the grace that God gives us to hold.

Sermon 052415

Half of all crime in the U.S. is theft

Much of it is not overt but under

Intent on separating owner asunder

From their goods, leaving the victims bereft.

All sin at first is committed against God

Including the one against stealing.

This one has five thoughts of feeling

To think about, from overt to fraud.

Each person has private property rights.

This is the first that the commandment affirms.

Later principles in Torah confirms

That our wealth is personal, Moses doth write.

This speaks against the communism ideal

Where the state takes from one for another.

We also have too much stuff to bother

But must also think how God feels.

Our role as an owner is to steward

The things that He gave us to own.

It really belongs to God. It's on loan

And to His furthest end must go forward.

The second refers to the thievery

And the forms that it takes in its practice.

Some are the blatant that we think the act is,

When we think of theft in its delivery.

Then there are those thought more subtle.

We see in Amos, where cheating is found in the market,

So ethical business is no better than pickpocket.

Employee stealing is an obvious rebuttal,

To the justification of wasting our time.

Not paying the money we borrowed

And bait-and-switch is done to our sorrow,

And shady marketing practice is also a crime.

Tax, and identity and government fraud

Charity fraud, statism and stealing the same.

But even worse is the reputation of your name

Can be worse than just stealing of laud.

Stealing from God is the absolute worst

By not giving to Him in our offerings and tithes

Not just money, but our time, besides

So, thus it says in the Malachi verse.

When we exalt ourselves we rob of His glory.

It's important to know that we are His hand

So that others when thinking can understand

As we attribute to Him as the author of the story.

Zaccheus was known as a short man in a tree

Who collected taxes for the government in Rome.

But when he invited Jesus to his home

Salvation had come when his own sins he’d see.

Thieves must be ‘ware God’s redemption and grace

We are all thieves in heart, soul and mind.

And the only difference between us to find

Is that we have been saved and have looked on God’s Face.

Sermon 053115

The ninth commandment is stated

That the witness shouldn't be false.

It is a proverb most highly rated

And this rule to us God calls.

Nearly everyone condemns lying

Nearly everyone also will do it.

We lie ‘cause brutal truth applying

Is our excuse so we will subdue it.

Isaiah says that truth had stumbled

And justice was lacking in the streets.

Even the prophets were reduced to mumbles

And honesty found incomplete.

In the legal system of the Jews,

A conflict of interest was a problem

Only the witness could give news

So not to swing wrong the pendulum.

Therefore the truth was imperative

The witness as executor is the first

So the account of it must be a narrative

True. The punishment so be dispersed.

Thus do so many laws of the Torah

Refer to the importance of truth

And the state of the nation, on morals

Will rest, and purge it of all that's uncouth.

The true thoughts of God we can read

In the Proverbs, the scripts of the wise.

In American culture, the lie is a deed

That's accepted and is on the rise.

This problem comes right down from the top.

Whether the government or Church.

Then there are other ways we can't drop.

Gossip and slander and libel besmirch.

Slander is stating things wrongly

Whether others of you or vice verse.

Gossip may be true, but said strongly

To those who need not know as the first.

Flattery can be the type of a lie

Especially for ulterior motives or gain.

Many times we often try

To exaggerate. This, also, disdain.

If we can think it's just Old

Testament and we can ignore,

Look at James and his talk to the fold.

The tongue is dangerous, says the lore.

It defiles the body and is a fire

Untamed and full of the poison.

A tiny spark that will conspire

To burn up those of the Chosen..

There must be a way to state fact,

But be gentle by giving in love.

We can present it with tact

But be truthful, and others think of.

Above all, the Truth of the Word of the Lord

Must be unvarnished and honest.

There is no question it must be above board

And all its truth be told by the witness.

Sunday night 053115

As we review in the psalms at the last,

We listen to the stories as they come from the past

History as parable

Tales comparable

And the dark things forgotten to hold fast.

We have to communicate the history’s lessons

Whether the good or the bad need confession.

We all have a story

Told for Gods glory

His grace, love and forgiveness and blessing.

Sermon 060715

In the education biz, a ten question quiz

Can pass with a seventy percent

But the commandments ten, break one, it's a sin

And all of the ten, breaking presents.

The tenth rule of law, has a visible flaw

In that the intent of the sinning is meant.

It applies to the moral, whose actions are formal

And the internal thoughts than the actions dement.

The market of the world its actions unfurled

Appeals to those who desire what they have not.

We understand covet, though should be above it,

As something that we want but obtain we cannot.

The source of the fire is rooted desire

Of things such as cannot be bought.

Sometimes the things such as coveting brings,

Are okay, but the wrong reasons are sought.

The source, or the root, of the thing we commute

To the action of coveting things,

Is based on contentment (the lack of is here meant)

And humans discontentment it brings.

And when we have much then it's not enough

But must have more and more of the fling.

This lies in consumerism and the materialism

Comes into play and to the Church it can cling.

We see the tales in the Bible, (it's truth and not libel)

Where People of God want what they desired.

let us look at the mystery by which we can gain us the mastery

Lest we obsess with the things that we want to acquire.

The first thing: Gods sovereignty, by which we see certainty

And resting in Him is the method for this to transpire.

By trusting Him daily, He's faithful unfailing

And learning contentment with Him as supplier.

Training our minds, leaving others behind,

Rest on Lord Jesus as our Lord and our Savior.

So then, this morning, let us look at the warnings

As given by the way of behavior.

As the Gospel did say, as read earlier on this day

In heaven we lay up our treasure.

Contentment in Christ, is what will suffice

And coveting will be smaller and less than familiar.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen by the pastor.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, (a diamond that is rough.)

To continue growing, a balance must be there

Based upon the Word. Our church must then take care.

Uncompromising, solid in its teaching,

The Word be presented, in practice and preaching.

Whether gospel, Word, or expression of the Truth

The foundation is under it, the church be astute.

For others will come teaching things that are wrong

Preaching in churches heretical siren song.

So as we look at this, we note a church and pastor

Who must please the Lord, lest things end in disaster.

So Paul preached to the Thessaloniki people

To be solid in their Truth when under their steeple.

Knowing the Truth as preached by their leader,

They would not be ignorant, but know the creed, or

Otherwise be fortified against the wiles of others

And leaning on the doctrine of the Word, not in another.

“Not uninformed,” in the letter Paul had written

For he was concerned that some others had smitten

The church or would do so in the near future.

One of the things Paul said was the culture

Of self-indulgence and selfish obsession

With focus on things, on time and possession,

Should not have a part of the church's demeanor

(The other side of the fence may seem greener

But this has no place in a culture of love)

But one focuses on thing from above.

For one another our concern should be

Our eyes turning from ourselves they should see

The church's children and brothers and sisters

Mothers and fathers, and misses and misters.

This becomes important as persecution waxes

And government and world upon the church impacts us.

Finally, Paul sees important the word of prayer.

And as their pastor, his presence not there,

Such prayer as was needed, he valued its power

As he prayed for them every day, every hour.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

Sermon on October 5

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.Sermon on Exodus

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam.

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of e law

Of morals there can be no flaw.

The ceremony was umber two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from the time of Adam.

It governs our heart and our behavior.

It is this that shows a savior.

The Ten Commandments are in parts.

The first in vertical relationship it starts.

Second deals with fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of the Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and and the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems that we oversubscribe

To idols of the cave, money and tribe.

We Even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type of thing left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A new predicament that we are in.

Sermon 032315

We see that at the beginning

We've fallen and still keep on sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God does now beckon

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there good reasons to prohibit their mend-ment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how such worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Words tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

 Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them we can't have apathy

But the following is how we might be sinning

Some words, ur culture doesn't like

Still others are thought profane alike.

A third might be called flippant

And simple then, are rampant

As such we seriously need to take a dislike.

A third way that we can take in vain

And perjury would be best considered it's name.

By using it in oath,

Breaks in upon our troth

As well as sinning: they're the same.

A fourth, hypocrisy, is when we use it

When our life is false. We abuse it.

Speaking, then, the one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a far worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from our sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

 though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

Such extended beration

Where God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

Sunday night 060715 –Psalm 78

Gods work on Israels behalf

Leading his people by His staff.

In spite of this they still did sin

Even though they in Gods grace were in.

They didn't keep the law of God

A people whose character was flawed.

They blasphemed, cursed and forgot his deeds

So God was angry though His heart would bleed.

He opened heaven and sent them bread

He rained down upon them meat, 'twas said,

Until in need he disciplined those souls

They still turned from Him in His role.

Though angry, the Lord, He understood

That they were chaff and though they should

Respond to Him in grateful thanks

Rebelled against in childish angst.

His love endures forever, a day

In spite of our sins, whatever we say.

So faithful will He be throughout eternity

And we can accept it if only we will see.

August 9, 2015

In life we often can be measured

Whether we are wanting, whether treasured.

One great standard is the Thessaloniki church

In this sermon, considered of the first.

Four things we consider, four things we can note

Things to look at, understand and connote.

First is openness to the word of God.

The growth of the church from the old into the mod

Is the second, something seen by the pastor.

These things happen though persecution was lasting

Culture and government were hostile to the Word

A principle that Paul valued: this is the third.

The fourth refers to the church's local influence

Understanding the spread outside the church's confluence.

One thing is for sure is that these weren't enough

But must excel on this foundation, a diamond that is rough.

.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

020418

After Gideon there was an hour

Where governance, it had no power

‘‘Twas Gideon’s son, his time to flower

And so he killed all but one.

But God is patient, God is kind

And to his people, he is not blind

But to their discipline he sets His mind

To turn them into holy ones.

When we turn to loving self

To other things we dare to delve

Then holy things are on the shelf

And we don’t act like His sons.

They didn’t just forget God’s works

But also ignored the judges’ quirks

And good things both. But jerks

They were, and anyone’s

Perspective on the situation

Is dire for God’s holy nation.

So Shechem in its great frustration

Challenged Abimelech at once.

He wouldn’t stand for being dissed

And went to war and even this

Resulted in his life dismissed

And finally God’s will was done.

Abimelech was an awful leader

Razing towns and salting seeded

Fields and lands, though crops were needed.

No one could say that he had won.

So Abimelech died and going forth

Came other judges, of minor sort.

Don’t know much of their cohort

But can glean a lot, in fact, a ton!

These two judged ‘round twenty years,

More or less, but then who cares,

When the point is that we see the fares

Of Israel in their pagan fun.

In all these things and in these scenes

God rescues, recovers and redeems

His people, in spite of how it seems

Or how remaining story runs.

No matter how we run away

From God, whose night is day

Exposes us, no matter what we say

For His grace will never be outdone.

021118

Today’s sermon is on Judges chapter ten

A chapter most difficult, both now and then.

We’ll interpret it best as we can

How distress came upon the Israel land.

Up to this point, the periodic bosses

Used of the Lord after Israel’s losses.

But God grew impatient with related sin

And told them to consider the state they were in.

If they really wanted to rely on the idols

Let them go their own way. He’d stay idle.

God said for them to rely on the gods

And the pagans not matter how weird and how odd.

But after awhile His compassion and love

Win out, when it came down to push and to shove.

But this happened because of repentance

Even in light of avoiding their sentence.

The awkward thing for the Israel land

Is their repentance came from the punishment at hand.

Not from repugnance of the sin on its own

Like in David’s lament in Psalm 51 as it’s shown.

Repentance has much more to do

With Accepting the consequence in lieu

Of losing out on the relationship with God;

Come what may, or what road we may trod.

But what sort of character of repentance may we

Be setting in: our sorrow or His grace that be?

For our sorrow is not a cause, though condition

It’s upon the Lord’s grace and our sins remission.

So it’s from His love that He could bear it no longer

His nations misery and oppression and hunger

021818

This passage in judges yields consternation

(How to interpret this part of God’s Word.)

From our studies in ten regarding the nation

And their obedience regarding the laws that they’d heard.

It seems upon reading that there is no mystery

Whether Jephthah was of the Lord or of others.

He showed how he demonstrated the knowledge of history

As experienced by Israel and all of its brothers.

The situation presented is the result of consequence

Once again, of Israel’s dalliance with all the gods pagan.

God worked through Jephthah, in this one incidence,

A man of the Lord who by Him was work laden.

He believed in the Lord as such to the extent

That he used the Lords name on a personal basis

And from Him received an endorsement of His intent

Regarding the leading of Israel against the enemy cases.

But just as we do in today’s pagan cultures

Jephthah decided that he had to appease

The Lord as if he were a pagan god fertile

And similarly by our own efforts must please.

The Lord was with Japhthah; his vow was not needed

In fact, human sacrifice was expressly forbidden.

In the annals of Moses, the Holy Word pleaded

But Japhthah was infected by pagan culture hidden.

It seems that he also was not doing it conditionally

But wanted to demonstrate his serious commitment

To God’s purpose (as if anything God does provisionally).

God’s purpose had nothing to do with his fitment.

Upon his return and the advent of his daughter

From his house, shaking timbral and dancing

Impacted his soul and dampened his laughter

But she also understood that his vow chancing

Had much more to do in terms of his word

Than some sort of flippancy, uttered in rash

Words of the moment. They both understood

What a vow to the Lord meant though brash

And the depth of their commitment

022518

Twelve is the chapter were after

The truth, not made by a crafter,

A tale, Not rumor

With something of humor

As well as something too serious for laughter.

The people from Ephraim will come

After the battle was o’er and done

With an opinion strong

Against right or wrong,

Not glad missing out on all of the fun.

Rather than having some gratitude

They showed up with something of attitude.

So what was the fussing

And griping and cussing

Missing and feeling mostly devalued.

You can see this in Proverbs six

There is plenty to look at, to fix.

There are several, it says

To avoid them, it pays.

Sowing discord the one we will pick.

The People of Ephraim had pride

In which they thought vital to bide.

“We’ll burn your house down,”

Once J’s army they’d found

And he tried to get them on his side.

We see this whole story in church

When in our pride others besmirch

We look at our anger

Not knowing our danger

When we focus on only our urge.

It’s when we must focus on “rights”

It’s now we have to have insights

For none is so perfect

That we justify conflict

For only by God are we justified.

God’s serious about the Body and unity.

One with perspective on infinity

Is only the Lord

Whose thought of accord

Goes beyond the idea of affinity.

So they all went to battle against

Them, and fought them in spirit incensed

But J’s army succeeded

And Ephraim defeated

And slaughtered them for their offense.

How do we treat those in our group?

How low does our pride make us stoop?

Rather than ambition

Is selfless contrition

So that vengeance there’s no need to recoup.

032518

With the story of Samson comes a lesson in prayer

It may be an extra, but still it is there.

We practice this skill set, important we care,

To pray without ceasing can only be fair.

Poems starting 011418

011418

The pastors a fan of the story about man,

As depicted in the tale writ by Dickens

It goes beyond Scrooge for the tale is huge

When the moral and plot start to thicken.

We’re talking of giving as a part of our living

And a way to show others our lives.

In Christ it is shown of the seeds that are sown

And how all things together can jive.

Matt told the tale of the man who for sale

Took from the people in taxes.

When caught in a tree Zaccheus could see

How that his behavior in acts is

Related unto all his spiritual view

For his sin and his obsessions were money.

So a repentance in place was a turnabout face

And his giving of wealth? No short of stunning.

The principles in efficiency acknowledges sufficiency

As is returned by our Lord in His bounty.

Paul will speak further in the letter to brothers

In the profound language of the Corinthian word.

Imparted is grace in this particular case

That is unlimited, bountiful, expansive incurred.

We can also be showing to heathen not knowing

How God’s Love and His giving applied. .

By giving to God, we hope others are awed

As they see what we do without pride.

The righteousness thing is a gift of the King

(Not from us, lest we should boast)

But it demonstrates ways so that others can say

That the glory is seen by those of the lost.

Because the church gave to others’ ways paved

Means that they’re encouraged by the fact of helping.

This shows affectation and Paul’s appreciation

As he can see that love was shown in their actions

So the giving, receiving, and loving, believing

Goes both directions, as one, with no factions.

To take one good sample, was the Lord’s example

As he denied all that he had as divine.

Giving up everything not grasping at anything

Until nothing he had could be thought of as “mine.”

The call to rise, and by severing all ties

To the material things things that we own.

For truly they’re Christ’s and they go beyond priced

As the possessions of His as we approach the throne..

012118

We left off studying in Judges eight

Something returned to before it’s too late

Chapters where we left,

Showed Israel was bereft

As they disobeyed God when in conquering states.

That was the big one, as mistakes can go

An entropy in their morals resulted in low

States of their purity

Righteous was rarity

Until their stories were tragic and of woe.

From outside came people from nations

That took advantage of Israel’s station

They attacked and pillaged

Each solitary village

Til people cried out for vacation.

God sent to them people, of women and men

Willing to rescue them, time and again

Some leaders were holy

And followed God wholly

 While others were human and fell into sin.

The bad news is God has His wrath

For our sin took us down the wrong path.

But He also has love

For His character is of

Such substance that only God hath.

It is in these great stories of yore

That we find what that nature is for

In light of our sin

Only then then we begin

To know Him through His biblical lore.

Gideon may be thought as an example

(Although others are out there and ample),

Of how human they are

And with them we are par

And our spiritual lives are in shambles.

(Back to the Judge they called Gideon)

Whose actions marked him as an idiot.)

When he made an ephod

As an insidious method

To set himself up as the king considerate.

It might be noted that Jesus’s contrast

To Gideon is noted, stark and hard fast

With self sacrifice

Versus humanness vice

And a quality through eternity lasts.

Among other things Gideon had done

Was the begetting of a concubine’s son

Showing the heathen

Was the primary reason

Of influence from other than the Holy One.

He made clear he was king of the Israeli clan

Through his naming, his actions and stand.

Not king in name

Is king still the same

When you act the way in his demands.

Vespers at Copland Oaks

We taught in the evening at the retirement center

Working with the passage from John, chapter three.

As we went through the sermon we got to know better

The context, the letter, the word from J T.

Nick was a scholar, a rabbi, a man of some note

Who came to see Jesus (Not by day, but by night).

It seems that he came not to learn but to show

Whom he was expressing his confidence right.

But Jesus? He spoke. Stopped him in his tracks

By making a statement that blew up his mind

And saying, the way to the Lord was not in his acts

But being anew in a spiritual birth is the line.

It is a an act that by God is it done

Not by your acts or diploma or pedigree made

Which are worthless. The only way one

Can see heaven, saved while our works will fade.

To Jesus was looking at Nicodemus’ heart

He knew how he thought and the words he would say,

His past and his future and works on his part

And even the time and the place of his death one day.

So he gave him the answer that Nick didn’t ask

But expressed very loudly and he answered him best

By stating the answer and took him to task

By telling the only possible way to find rest.

So then when we will consider the facts

Of a self righteous man thinking of only his own

And the way to find God and have nothing to lack

Is through Jesus, His Spirit, the things that were done

For only then can with God we are one.

012918

Here we go to Judges nine

Whose closest study now is fine.

Seeing Christ against the kind

Of judge and saviors of the line

Whose human failings of like mind

Fall short. From Gideon’s design

And misadventures, so are mine

And what I do. Alike, I find,

That we with God are not aligned.

With Abimelech, we see a coup

At least attempted that has to do

With status as a son in lieu

Of kids conceived by wives accrued

By Jerubbabel. He killed the crew

Of bros except Jotham, who

Had escaped alone of all the brood.

Jotham stood above these few,

The men of Shechem standing, too.

He spoke a tale of analog trees

Trying to get the men to see

That trying to get abimelech to be

Their king, no matter what has he

The skill and leading ideas they see.

He told them if by truth they agree

‘Pon this sorry excuse of a marquis,

God bless them. But if beastly,

May fire come from man to thee.

(At that, then Jotham had to flee.)

After three years of perceived bliss

Of such a rule (okay, not this)

An evil spirit came from the Abyss

And stirred up things to go amiss

‘Tween men of Shechem against the wish

Of Abimelech, so as to squish

His rule, because he vanquished

The 70 sons of Gideon’s list.

020418

After Gideon there was an hour

Where governance, it had no power

‘‘Twas Gideon’s son, his time to flower

And so he killed all but one.

But God is patient, God is kind

And to his people, he is not blind

But to their discipline he sets His mind

To turn them into holy ones.

When we turn to loving self

To other things we dare to delve

Then holy things are on the shelf

And we don’t act like His sons.

They didn’t just forget God’s works

But also ignored the judges’ quirks

And good things both. But jerks

They were, and anyone’s

Perspective on the situation

Is dire for God’s holy nation.

So Shechem in its great frustration

Challenged Abimelech at once.

He wouldn’t stand for being dissed

And went to war and even this

Resulted in his life dismissed

And finally God’s will was done.

Abimelech was an awful leader

Razing towns and salting seeded

Fields and lands, though crops were needed.

No one could say that he had won.

So Abimelech died and going forth

Came other judges, of minor sort.

Don’t know much of their cohort

But can glean a lot, in fact, a ton!

These two judged ‘round twenty years,

More or less, but then who cares,

When the point is that we see the fares

Of Israel in their pagan fun.

In all these things and in these scenes

God rescues, recovers and redeems

His people, in spite of how it seems

Or how remaining story runs.

No matter how we run away

From God, whose night is day

Exposes us, no matter what we say

For His grace will never be outdone.

021118

Today’s sermon is on Judges chapter ten

A chapter most difficult, both now and then.

We’ll interpret it best as we can

How distress came upon the Israel land.

Up to this point, the periodic bosses

Used of the Lord after Israel’s losses.

But God grew impatient with related sin

And told them to consider the state they were in.

If they really wanted to rely on the idols

Let them go their own way. He’d stay idle.

God said for them to rely on the gods

And the pagans not matter how weird and how odd.

But after awhile His compassion and love

Win out, when it came down to push and to shove.

But this happened because of repentance

Even in light of avoiding their sentence.

The awkward thing for the Israel land

Is their repentance came from the punishment at hand.

Not from repugnance of the sin on its own

Like in David’s lament in Psalm 51 as it’s shown.

Repentance has much more to do

With Accepting the consequence in lieu

Of losing out on the relationship with God;

Come what may, or what road we may trod.

But what sort of character of repentance may we

Be setting in: our sorrow or His grace that be?

For our sorrow is not a cause, though condition

It’s upon the Lord’s grace and our sins remission.

So it’s from His love that He could bear it no longer

His nations misery and oppression and hunger

021818

This passage in judges yields consternation

(How to interpret this part of God’s Word.)

From our studies in ten regarding the nation

And their obedience regarding the laws that they’d heard.

It seems upon reading that there is no mystery

Whether Jephthah was of the Lord or of others.

He showed how he demonstrated the knowledge of history

As experienced by Israel and all of its brothers.

The situation presented is the result of consequence

Once again, of Israel’s dalliance with all the gods pagan.

God worked through Jephthah, in this one incidence,

A man of the Lord who by Him was work laden.

He believed in the Lord as such to the extent

That he used the Lords name on a personal basis

And from Him received an endorsement of His intent

Regarding the leading of Israel against the enemy cases.

But just as we do in today’s pagan cultures

Jephthah decided that he had to appease

The Lord as if he were a pagan god fertile

And similarly by our own efforts must please.

The Lord was with Japhthah; his vow was not needed

In fact, human sacrifice was expressly forbidden.

In the annals of Moses, the Holy Word pleaded

But Japhthah was infected by pagan culture hidden.

It seems that he also was not doing it conditionally

But wanted to demonstrate his serious commitment

To God’s purpose (as if anything God does provisionally).

God’s purpose had nothing to do with his fitment.

Upon his return and the advent of his daughter

From his house, shaking timbral and dancing

Impacted his soul and dampened his laughter

But she also understood that his vow chancing

Had much more to do in terms of his word

Than some sort of flippancy, uttered in rash

Words of the moment. They both understood

What a vow to the Lord meant though brash

And the depth of their commitment

022518

Twelve is the chapter we’re after

The truth, not made by a crafter,

A tale, Not rumor

With something of humor

As well as something too serious for laughter.

The people from Ephraim will come

After the battle was o’er and done

With an opinion strong

Against right or wrong,

Not glad missing out on all of the fun.

Rather than having some gratitude

They showed up with something of attitude.

So what was the fussing

And griping and cussing

Missing and feeling mostly devalued.

You can see this in Proverbs six

There is plenty to look at, to fix.

There are several, it says

To avoid them, it pays.

Sowing discord the one we will pick.

The People of Ephraim had pride

In which they thought vital to bide.

“We’ll burn your house down,”

Once J’s army they’d found

And he tried to get them on his side.

We see this whole story in church

When in our pride others besmirch

We look at our anger

Not knowing our danger

When we focus on only our urge.

It’s when we must focus on “rights”

It’s now we have to have insights

For none is so perfect

That we justify conflict

For only by God are we justified.

God’s serious about the Body and unity.

One with perspective on infinity

Is only the Lord

Whose thought of accord

Goes beyond the idea of affinity.

So they all went to battle against

Them, and fought them in spirit incensed

But J’s army succeeded

And Ephraim defeated

And slaughtered them for their offense.

How do we treat those in our group?

How low does our pride make us stoop?

Rather than ambition

Is selfless contrition

So that vengeance there’s no need to recoup.

032518

With the story of Samson comes a lesson in prayer

It may be an extra, but still it is there.

We practice this skill set, important we care,

To pray without ceasing can only be fair.

Sermon on October 5

Darkening skies o'er Egypt crept

Conscience in its culture crept

Upon a sleeping people stepped

The footprints of a vengeful Lord.

The person of a prophet bold

Was found in Moses. Tales told

Of Joseph's plight when he was sold

In Egypt, but brought his father toward.

Four hundred years the people languish,

Served as slaves in labor's anguish

Sustained by God, could not extinguish

Promises of God's reward.

A foundling from the Nile's rushes

Trained in skills and knowledge precious

But God revealed in burning bushes

Plans for which he would go forward.

Timid man, as he expressed,

"My eloquence is much repressed,"

And countenance was sore distressed.

But to the man, now spoke the Lord.Sermon on Exodus

It started with a reference to Dickens

Talking about the leanest of pickin's

''Twas also the best

In spite of the rest,

When in Egypt the eldest would sicken

Pharaoh would chase the Jews out

In spite of the ones who would doubt

They would leave completely

And most indiscreetly

For Moses and Jews had much clout

They'd ask them for pieces of gold

And Egyptians would as they're told

They want them to leave

Themselves would bereave

In response to abuses of old.

In verse four they would leave in the spring

Tenth day of Nissin would bring

At midnight would go

At the end of the woe

Of the sins of the Egyptian king.

The judgment of Egypt (verse five)

Was upon the eldest alive

The worship of one

Not God, but first son

Where the only true worship is Christ

There's a distinction that's put in its place

'Tween the heathen and Israelite race

Saving redeemed

Not the other team

But extended to those saved by grace

The great God who saves by His power

Will save the redeemed in this hour

He saved the Jews then

Now saves us from sin

And the Law under whose statutes we cower

All the Lord's judgments are just

To condemn the sin found in us

But judgment and Grace

Are found in their place

And mercy dispensed with our trust.

The Ballard Blessing Ballad

The Ballards, a family of four,

They went to Kenya to tour

There was plenty of work,

(Which they did not shirk)

And visited neighbors of yore.

Some of these friends came to stay

In Alliance, which was on the way

One, Robyn Moore

Irwins made four

And April and all, made our day.

They sold the Robinwood ground

But soon a new house was found

As was the rule

A new district's school

To Marlington, girls would be bound.

Erienne was running the race

In cross country, she started to chase

As she got better

A varsity letter

Awarded her picking up pace

Heather enjoys the swim meet

And music and finds time to read.

She's starting to run

(She thinks, "Might be fun?")

And new friends at Washington greets.

(The next is hard writing in verse)

Lori is learning a practitioner nurse

At Walsh, a professor

Does well under pressure

Plus surgical nurse is diverse

Jack's doing work at Malone.

Spends time as the chair, on the phone.

He still writes his music

(Which can get confusing)

Plus things that need done at the home

We traveled local and far

Traveled by plane and by car

Climbed Seneca Rock

And saw Texan stock

And locally raised up the bar.

But those of you whom we have missed

Please do not think you've been dissed

We love you as kin

And relatives, friend,

And not just as folks on a list!

Loris Secret Santa

I think I will tell you a story

For which you will never be sorry.

About secret Santa

Who lived on the savannah

Whose name sounds like the African ...truck

Sermon. Perception Is reality

Much of the Bible depends on perception

Which in turn colors one's personal reception.

But so it seems

That there is one theme:

The rescue of man from his own deception.

The whole theme involves a great Savior

To rescue man from his behavior

Where is the Lamb

To rescue the damned

And bring on the Year of God's favor.

There was only one way which to celebrate.

And things God wanted to contemplate.

The judgment of gods

The exception of blood

Were two of the things we will state

This sermon in the month of December

Also talked of things they had to remember.

Things of the bitter

Things to reiter

The concepts of things we can render.

These allusions in the writings of Paul

Hailed back to the clarion call

The lamb then was actual

The new Lamb was factual

As a savior who was born in a stall.

The old lamb was perfect in form

And appearance and made without scorn

What we saw in the past

Repeated at last

In the form of the Christ who was born.

Why is this significant now?

Part was to show to us how

God's plan in His Word

In the times that we heard

Will impact us each time that we bow.

We need to remember all this

Because of the things that Christ is

That Lamb who was slain

Of His people's disdain

As a sacrifice to make us His

Sermon 120614

The third thing that God demands

A process that saves the sons

An animal would be the one remand

A life required for the eldest ones.

Remember that the powerful hand

Of the Lord, His effective love

To bring them out of Egypt's land.

Don't forget the facts we know of:

Firstborn belonged to God, not man,

The slaves of Egypt, sons to God.

But both to be saved of God and

Only by the blood not flawed,

The life of the unblemished lamb.

Because the Lord thus saved us

We belong to Him who bought

The nations at a price

And therefore we who sought

Salvation of the Christ,

Are subject to the one who fought

Against temptation, sweating blood

Enduring pain, and death he caught.

Sermon notes 121514

It seems to me a perspective on self

Is a healthy instructive not left on the shelf.

It is important to understand to whom we belong

As our deportment denotes on the Strong.

Back then, the Israelites belonged to the Lord

And the Lord in His might was strong in His Word

And is the God of the nation whom He creates.

But though in creation were His in this state

Wished to live separate, alone with no lord.

They were wayward, approbate, and leaning toward

Rebellion and lawless, they still were redeemed.

Since we're made flawless, and by Him esteemed,

He is our master and therefore possessed.

Others? Disaster, when they are assessed,

Free they may think them, beholden to none

But are distinctive when separate from One.

How does my practice reflect God's authority?

Or do my actions detract it from His morality.

Are all my talents respecting His ownership

And any merits reflecting our stewardship?

We have a master whose wisdom and love

Are rulers that are chaster than this world's stuff

A guideline who's gentle and whose yoke is light

He does have the ownership and He has the right.Sermon notes, 122114

What did Mary know

When the angel came and showed.

That a child in her would grow

But by the Lord was placed.

She merely knew that she was blessed

In spite of sin by her was stressed

But in Gods message she was dressed,

In linen white, redeemed by grace.

The song she sang gave voice

As she exalted and rejoiced

In God. She'd know the choice

He'd made in space

To save the world with such a care

Included she whose son would bear

Her sin, our sin and all us here.

From the angel, she'd walk in faith

And trusting God whose name she praised

On occasion, pondered angel's phrase

In spite of initial announcement daze

Trusting God through her amaze.

Sermon notes 122814

Which way to go?

Was the answer to know

When the people left home

And the journey to roam.

There were three ways

Found in the lay

In the Exodus book

Should you take a look.

God is the leader

O gentle reader

And the message was "trust"

From Him who comes first.

God chose the path

Least likely of wrath

Of the people residing

There. Not prone to fighting

Were the Israelite slaves

Who knew not to behave

In items of war

(With no skill theretofore).

Nor did they go

'Long the arduous road

But the path best between

Neither would lean

To the left nor the right

Too far west, nor in sight

Of the east. They were led

By a column of cloud

A protecting shroud

Was present at night.

And by day within sight

A column of fire.

A spiritual Crier

Saying "All is well!

Your rest in the knell

Of my power

My blessings to shower

Forever and now.

To my people, show how

My power can lead.

On my bounty, you'll feed

As long as you trust."

But the hard way is just

The best journey for us.

Not shorter nor easy

Now, as in BC,

God knows that it's best

And better than rest,

Though not easy nor short

And we cannot report

'Cause we cannot see

What the future can be,

Nor the wisdom of God

Whose great Eyes have caught

All the great and the good

To His people that should

Trust in their Lord

As we travel toward

That great glory

At the end of the story.

.

Sermon for 010415

We take a moment to look at the past

We look at the blessing and at the other.

We see the new year and take up compass

To how it will be positive or be a bother.

Today we consider things in terms general

To see what the context of Exodus means.

The Egyptians were masters not the least liberal

For the Jews the treatment was certainly keen.

They escaped from the land through a series of wonders

And God led them on a path so they could fool

The Egyptians, Phoenicians and other enemies' blunders.

What would they learn there, as guidance or rule?

There are to be for them the opportunities three

Unique to the nation after years of their bondage.

Now they could look to a new faith and be

True to the True God. They see in the montage

Of miracles, wonders that directed to gods

Of the Egyptians were given by the hand of the Lord.

The Jews could not worship unless given the nod

By Egyptians and this won't go for'ard

'Cause the Egyptians would call it an abomination

And stone the Jews who'd worship the way that they would.

Now they could worship God as a new nation

Outside the rules of the Pharaoh, they could.

The second chance we see that the nation could have

Is that of the family becoming a unit.

All of the issues they had as a slave

Would tear apart families as there was no limit

To what and how masters could to them behave.

So on the journey, they started to bond

Without the distraction from their masters' rule.

But it would take time as the people were fond

Though unused to joining a familial pool.

The third was the concept of personal spirit

And God having impact on developing faith.

As the word came on down, though the people would hear it,

What would each person do in a personal way?

These three ideas of opportunities that

Can have an impact on our present life.

They're also three weaknesses that are evident what

The church needs to see that in its people are rife.

We have to admit that it's not the norm

And it flies in the face of God's holy Reading.

We've given up habit to meet in the morn.

We have devalued and minimized meetings

The formalization of worshipping practice

And our laws and faith and the life of the Spirit

Are vital to living the life and the way we should act it.

This attenuate habit is not good and we fear it.

It's something insidious and eating away

At the spiritual knowledge that given to us.

The Israelites, they continued to sway

From the high to the low as the ages pass thus

And it took God to revive them as they went on down.

Far be it from us to emulate people

When we as the heirs have rights to the crown.

More called upon us, as those under the steeple.

Sermon 011715

Music is a part of our faith

There's no doubt that it has its place

As far back as Moses

This art is choses

As one way of worship to trace

Even in times of the old

They sang in the teams thus enrolled

Six years were the training

'Fore music-explaining

Was part of the scene in the fold.

Jesus, he sang 'fore the park

Before his own passion embarked.

A hymn did they sing

All praises to bring

To the Father, before it got dark

And in the testament new

The church certainly sang in the pew

All praises to God

Did they sing the ballade

And all of them sang, not the few.

In Exodus, we see Miriam and Aaron

Expressed with their way of sharing

A dance and a song

With timbral and gong

To show the Lord that they were caring.

So what we sing on our own time

Is different from worship on His dime.

The doctrine that's solid

In songs must be valid

Anything else should be mimed!

Excellence must be the goal

As well as be sung from the soul

To give the Lord less

Wouldn't be blessed

And takes away good from the whole.We have a had a hard week

Hard for you as well

I'm speaking on something not meant for the meek

There's no need to think me hard-sell.

While surveys have said that most go to heaven,

I'd like you to look at Matthew, chapter seven.

The first is in twenty one, two and through three,

About those who say "Lord" but don't show mercy.

This is the passage that I think's most scary.

God and His mercy are vast and don't vary.

But while there's a heaven, there's also a hell,

Eternally dying with all those who fell.

One thing in error: salvation by works.

These unbelievers will relationship shirk.

Second, there are those who are called agnostic.

They just don't care and their end is prognostic.

Third, there are those who will rail against Jesus,

Stubborn, ignoring all things that He preaches.

The ones we will talk about are of the first.

(This is the principle in Matthew's verse.)

We talk about people who say they are good.

What that will mean goes beyond what they would.

They do the religious, they do them all right

But their hearts are not pure in the view of Gods sight.

They believe in God (His existence), in Jesus, divine.

Might have the altar call confession as sign.

Believers should test themselves, ask the hard questions

To be sure of salvation and not man's deception.

Let's look at John's notes, the first his epistle

Doing God's will, the commands in His missal.

Colossians, third chapter, the twenty-third verse:

"Do all you do not for men, but God first."

The second point made has to do with our sin.

In Romans the seventh, it's the state we're all in.

Here, all believers, a true state of man:

We live in this world, do the best that we can.

In Hebrews, we see that salvation, obedience

Are inseparable in the kingdom found hence.

Those born of God cannot practice sin

And those of the devil, they practice it in.

Now on the third point, concerns Holy Spirit.

We know when He speaks, that the chosen ones hear it.

What really drives us, if we are Gid's children:

Who is the source of the work that you build on?

Vital, it is, we examine our hearts

To show us that we can improve on our parts.

If we believe in amazing Grace,

Then at the end we will look on His face.

Sermon 022215

Scripture is Gods voice to Man

It's expresses His commands

His principles are just

The history a must

And the praises, and tenets demand.

We are working the Exodus chapter

Nineteenth and all the verses after

The Lord on The mount

But to no amount

Could the people be near such disaster

The first word we have is *transcendence*.

It means beyond natural experience.

God is beyond us

And yet He responds thus

Even though we treat him with insignificance

The miracles were in the first lesson

That God did impart to the procession.

His nature is distant

And always existent

That awareness is part of confession.

Although the Israelites understood this

(A principle many today would miss)

They feared and they trembled

And to Moses they mumbled,

“Please protect us from the Lord God’s fist.”

God’s message here was very pointed.

His power, and authority were anointed.

To show His commands

Were what He demands

And seriously taken as He has appointed.

Because of His separate nature

According to Moses’ literature

We must avoid temptation

To anthropomorphization

And minimizing His Holy stature.

Sermon 030115

Continuing with the above topic

We expand lest we are myopic.

Because God’s authority

Shows our priority

And that of those in the sub-tropics.

This side is different, although

It does not minimize this topic’s flow.

God has His imminence

As well as His dominance

So to us His love He will show.

God invited them and was proactive

His servants obeyed His directive.

Because He is holy,

He knew they would surely

Die ‘cause of their sin’s directive.

Before Adam’s original sin

Mankind could have both of them:

They had both imminence

As well as transcendence.

But sin put us away from Him.

It is only through Jesus the Christ

That the two of them for us are spliced.

First chapter of John

Shows that we belong

But only because His blood sufficed.

For us, then, the both are the same

We have the closeness of Name

As His sons and daughters

Not slaves or another

For His death let us shed all our blame.

Remember that it was on Sinai

The God showed His nature on high.

 We have not the right

To behold God in our sight

Except we, through Jesus, come nigh.

Sermon 031515

Now we turn to chapter twenty

Of the law there is aplenty

There are things it cannot do

It cannot save, not was meant to.

Its purpose has a value strong

In showing rights and showing wrong.

There are three sections of e law

Of morals there can be no flaw.

The ceremony was number two

The third was civil, what society should do.

The moral law was in the heart of man

 From the beginning, from the time of Adam.

It governs our heart and our behavior.

It is this that shows a savior.

The Ten Commandments are in parts.

The first in vertical relationship it starts.

Second deals with fellow man

And goes beyond what we can stand.

Six through ten these last we see

A hard time obeying these can be

For the world, because it does not believe

The first four are valid and can't receive

The concept of the Creator Lord.

Today we look at our first four.

The first one deals with Gods sovereignty

Make no mistake, a call in certainty

To a monotheistic religious cause

At a time where many didn't pause

In worshipping the many gods.

(This was also in the Roman façade

Not just in the olden times)

Even today the world won't chime

With the idea of a single kind.

This one is specific, not a general find.

The Creator God, the one who lives

There is no other one who gives

By sacrifice, and law and blessing

Omnipotent and loving, nothing lessen

Than the single one, that rules out

Krishna, Allah and and the rout

Of others in the world without.

But this law is also practical

As we work through actions actical.

Do we act so in every day

That there is one God that way?

Cause it seems that we oversubscribe

To idols of the cave, money and tribe.

We Even worship entertainers

And our bodies, as our sustainers.

But even worse is love of self

The type of thing left on the shelf.

We go back to the greatest line

Which is not the first one of the time

But takes this rule way beyond

To what it says and we respond

By loving God both heart and soul

Plus mind and strength to make us whole.

Anything less is just a sin

A new predicament that we are in.

Sermon 032315

We see that at the beginning

We've fallen and still keep on sinning

God, in his love intervening

Will keep us from straying from Him.

We now go the the law that is second

To whose obedience God does now beckon

And judgment will make it to reckon

Not to make images that crawl, fly or swim.

Why is this the second commandment?

It would help them to God their acknowledgment.

But there good reasons to prohibit their mend-ment

The image misrepresents their conception of Him.

If an idol they make then is physical,

It ignores that of God’s nature most mystical.

And tends to supplant God inimitable.

So therefore don't make it or sing to it hymns.

This has more to the line of Gods praise.

And making things tend them to raise

So Deuteronomy later, it says,

Exactly how such worship is not of your whim.

Our worship of God should be sincere.

And simple, with respect and fear.

As audience, the Lord is always there

Our worship should be to him not to men.

The second point is to participate

For us not to do it would not be straight.

And the word of the Lord central to state.

Spirit and truth are the focus, then.

If the focus is not then on God

The worship becomes consumerism fraught

 Self-centeredness is the thing taught.

Even beyond that, our mistake of men.

This is imagining God on our own

(Even though the truth is as stone)

And nothing we do will change the Words tone.

And it all boils down to we worship Him when

We worship Him as He has told

In His Word! If I may be bold

We cannot be left to our own hold

But always return to commands given by Him.

 Sermon 032915

Today we look at lesson third.

In Exodus we look at the Lord’s Word.

The Lord has a Name

He ever is the same

And holy is the way it's ever heard.

The Names by which we know are many

The meanings that they aren't any.

Each one we see is pithy

To them we can't have apathy

But the following is how we might be sinning

Some words, ur culture doesn't like

Still others are thought profane alike.

A third might be called flippant

And simple then, are rampant

As such we seriously need to take a dislike.

A third way that we can take in vain

And perjury would be best considered it's name.

By using it in oath,

Breaks in upon our troth

As well as sinning: they're the same.

A fourth, hypocrisy, is when we use it

When our life is false. We abuse it.

Speaking, then, the one thing

Certainly is something

When we use it and don't live it or induce it.

But blasphemy is a far worse way of sinning.

Reducing God in His holiness, whose underpinning

Sustains the world we are in

Redeems us from our sin

Besides the trivializing of His power

Is speaking for Him before whom we cower

One more comes with furthering our agenda

A selfish way of spewing propaganda

The politicians do it

Even athletes go to it,

Something we should write a memoranda.

We see it when we examine our past history

The meanings there a certainly no mystery

Crusades, they did it

The German church, amid it

To disobey God in the Name of God is contradictory

# Good Friday service

The beginning of the book’s a forward

The point of writing, moving forward

Reading this gave inspiration

Minimizing perspiration.

We'll be reading Luther’s theses

Only two, for time’s a reason.

The concern in these two statements

Concerned the idea of the cross’ abatement.

The Church of the day, it was forgetting

That the Cross was the thing, all life begetting.

The whole point is our mans redemption

All other things, it's place preemption.

How many of the things we hear

Or see or attend to with our ears

Have the theme about the Cross

All other things do be but dross.

Foolishness, then, the Cross’s teaching

To our culture’s vainglorious preaching.

Much of it comes from the churches

Ignoring heathens desperate searches.

One good example was the apostle Paul,

Who went the opposing direction after his fall

Where Christ appeared on the Damascus Road

And finally gave to Jesus, his heavy load.

Another load was the Simon Cyrene

Who carried the Cross to Golgotha’s scene.

So Ike this Simon, Christ does ask

Us to carry His Cross: a saving task.

A challenge, it is, so we die with Him

And out to death our rebellion and sin.

# Sermon for Easter Sunday

There's something about a miracle

That goes beyond that empirical.

Its statement is rhetorical

And makes a significant point.

These miracles authenticate

All doubts they will eradicate

Because of this they validate

The resurrection fact to anoint.

Four of these evident in their starkness

The first is that of the darkness,

Noted by others without remarkness

Nor with the crucifixion disjoint.

This phenomenon was not local

Although upon Israel was focal.

The outcry against it was vocal

For effect, it did not disappoint.

The second was tearing the veil

Torn, although not material fail

For the curtain was thicker than sail

And must skeptics so disappoint.

The third is the shaking of earth

In response to the death of sins curse.

It lends itself to the tales worth

And its place among these appoints.

Finally, fourth are the graves

That opened and presented those saved

Who had died, and now wouldn't behave

But appeared in the town joint.

These events are evident here

Because other witnesses they didn’t hear.

These miracle witnesses are clear

And their value not measured in coin.

These witnesses point to the victory

Over sin, and new life introductory

And such miracles are satisfactory

For God is making a point.

# Sunday night study

Psalm Sixty-three was sung in the wild

When David was running away from his child

Absalom, his son,

Dave’s kingdom he won

And chased David out, got him riled.

In the song David did write

Had little to do with the fight

 though written in morning

At the sun’s dawning

He wanted the Lord at his side.

His yearning to be near his Father

To him was the desert sans water.

In this separation

And his son’s beration

Proves God is the one thing to matter.

Because of this place of depression

Makes one most aware of repression

And willing to say

Once we can or may

Take advantage of our new expression.

The more that we know Him, then more

Is the way we can have more in store.

Like we know our wife

Is this intimate life

That comes back as we see what's in store.

When we wake in the watches of night

We reflect on the Lord with new sight

His loving support

And intend to purport

On remembering His deeds in the light.

Poems and Lyrics

**THE PROPHET**

I understand sensations

Of giving to temptation

Of yielding to despair,

resisting the invasion

I stand upon the ledge

With my cloak wrapped 'round my head

I see among the swirling clouds

below me, chaos bred.

Lightning on the mountain high,

There's thunder in the sky

The wind has torn the rocks apart;

He whispers in the sigh.

On the darkened stone

I stood burning and alone

On the barren mountainside,

there's a fire in my bones

There's a fire in my bones (burning brighter, burning hotter)

Than the ice within my soul (heart is burning, heart is yearning)

for the love that can atone,

please leave my heart alone,

take all that I can own,

A fire on my bones

In the agony I bear

Make it stop, make it sear

In the presence coming near

Nothing known and I fear

can't stand it keep going.

Can't bear that it should not

Can't stop within the knowing

can't go because I'm caught and there's a

Songs

**Almost**

We almost did it

Almost became one

I almost kissed you

I almost missed you

*You had your doubts*

*And looked to me to be*

*The one to help you out*

*The one to make you see*

*That living for your self*

*Can be living for another*

*And that denying of your soul*

*Can be seen, can have been, a case of almost.*

It was nice to meet you again

Nice to leave you again

If I knew you cared

I might be in trouble

In trouble before I knew it

But I can’t feel the way I do

If leaving meant the same to you

Seeing you again meant something new

But I don’t see how you can make do

When there’s nothing from the start.

## PTSD

Post Traumatic Stress Drama

Are you dead or alive

The loss I feel is if you had died

Is if I had lost

And the tears that were cried

To know that I feel I will never see you again

The lost is the lost

And the dead bury dead

The one that I loved

The one that had said

That my pain didn’t count

For a penny much less

A pound or a life.

The person I knew was alive and was well

Who’d died in the story I’m beginning to tell

But didn’t really die

But became another

With the same voice

With the same hair

With the same eyes

With the same features.

But the spirit I knew

Fled away fast

And another took place and forgot her own past

It was a great talk

And years of catching up

Got caught up

Just like we did

In each other.

Overtalking each other

Without interruption

About kids about jobs

About friends about

Dancing around who we are and who we were in those days

 i regret what I told you

I regret what I didn’t

And as we got closer

I had to hang up on you

I got lost in my integrity

Got lost in my self righteousness

Lost in the sense of honor to the one who’d won your hand

Did you love me

Just a little bit

Once upon a time.

**There are more things in heaven and on earth**

There’s more to heaven and earth

And more tween chorus and verse

More between the end and the first

# In for a Penny

When I saw you, had to look again,

Something glowed in the way you looked

The more I looked, the more I liked

And it grew on me, as time went by

The more I thought the more I said

I can’t just let it settle on you

Fact is I don’t do anything halfway

I have to get that one no matter what I do.

In for a penny, in for a pound

Hang for a sheep as hang for one found

Jailed for the lot as jailed for the little

Making a choice and not in the middle

# Living on the edge

He said what he said

He was what he was

Demon or liar, a brand from the fire

How do you react, to the fact,

all you risk to inquire

The avenue to the desire

Racing down to the wire

Preaching to the choir

# Thirty

Thirty years in the making

And now you want to tear it apart

Brick by brick and stone by stone

We built it, now you killed it,

Now you’ve stilled the beating of its heart

Almost forty since I met you

Meant for me and me for you

Twenty years of silent parting

Nothing else a man can do

# Vague Impressions

All those times all those years

Dreams in of reality

Gulf between us

Light years apart tho I can touch you

My heart is a crucible

Right thing, wrong time

Finding keeping

Drove you away

# Spring Snow

Deep under the waiting frozen

Months numbering from a dozen

Sleeping from its autumn cousin

Lie below the April snow

Dripping water from the glacier

Falling into brooklets azure

Feeding vibrant flowers’ pleasure

Future forms of April snow

Creating vision passing wonder

Images of light and life

Giving both while living water

Spreads itself through dead of night

# A Castle

A castle twining

in ivy leaves divining

The stories of the stones decrying the lives gone far away

The turrets overshadow

The silence in the waters

The pine trees are still sighing for lovers gone astray.

Why she loved and where he went

No one knows the fated gent

The love she feels and hope advent

Before she goes to where she’s sent.

See the chapel floor

Waiting without its door

Inviting ghosts in from before, as grass grows in the day

Fluttering, the phantom banner

With dancing leaves about the manor

And spirits in the wind won’t matter, entangling along the way.

When he loved and where she went

It can be said without dissent

The love he felt on her he spent

Was fated for a fast descent

And the heather of the moor can blossom

And the years can pass away

Til mem’ries old makes love grow cold

Bound in tombs along the way

To be resurrected come Judgment Day

# True Love

She likes me, she likes me not

She loved me then, We tied the knot

She loves me now or so she says

I wish she’d show in other ways

She doesn’t like the way I breathe

Not to mention other needs

I’m not enough, not to her standard

I’m working hard to be her fan, and

Guessing right or guessing wrong

Writing poetry or singing songs

Cleaning house or be romantic

Seems pointless as I do my antics

Plan ahead or stay behind

Be exciting, adventures find

I say black and she says white

Is the least of all in retro-sight.

# LOVE OVERFLOWS

The warm summer eves

Jasmine in the zephyr breeze

Guitars playing, music playing sultry pleasantries

The moon is full and rises in the seas

Nighthawks flying, lovers sighing by the fire in the trees

Fires glow in a Spanish park

Signed regrets for a New Years start

Dancing dames and leaping flames in candescent arc

Rising light in the embers’ spark

Lovers playing, blazes fading in the glowing dark

*Love overflows*

*Just being in her presence*

*Love overflows*

*My heart too small to hold it*

*Love overflows*

*I cannot form the sentence*

*Love overflows*

*It only knows it*

*it only shows love overflows.*

The music joins as others start

Seeking union in our Hearts

Though the day when we depart

Birth the years when we’re apart

# THE IMPOSSIBLE

If you had encouraged me but once

If you had even looked my way

If you had given me an

 admiring glance

There is nothing more you had to say

The greyness of the stone

The shadow of the ruin

The result of being alone

And the

I could have done the impossible

I could have gone forth

To conquer new world

Defeated the wicked

Have done what I’m called to do

Slain the demons, saved the world

And knowing that the gift to me was you

Nothing here but the shell of a man

Doing all, but What I can

Loving short from hand to Hand

Land

# CRYING IN MY DREAMS

A flirt a kiss

A chance like this

Had faded like an autumn mist

Leaving memories

Outside I'm fine

Through years of trying

I'm tired of my sighing

And I'm crying in my dreams

Outside I'm smiling

I know I'm lying

Inside I'm dying

But I'm crying in my dreams

# MEANT TO BE

As I look back the time I spend

Seems filled with blessing and regret

The blessings came in retrospect

Regrets for only might-have-beens

Could I have done better

Was I the one to blame

Can I cast dispersion on the one

To whom I wished to give my name?

I know that I’m not perfect

It took a lot to make me see

That was part of bad reflection

The good is knowing it was meant to be