



THE CORNERSTONE

October 2016

The SLBC Ladies Ministry

will hold a

Ladies Fellowship Reunion

for all Ladies

Regular Attendees &

Members

On

Saturday

October 8, 2019

Time: 1 pm—3 pm

A delicious meal will be served

Sign-up sheets will be in the foyer

Please plan to attend as we will be discussing coming up-events that will be of interest to Ladies.



We will be holding a baptismal Service Sunday October 9, 2016

There is one final Baptism Class on October 2, 2016.

Please contact the office ASAP to get your name on the list.

Remember, all baptism candidates are required to attend a baptism class before being baptized.

The Baptismal Service will be held at Wayne Pittman's home at 4:00 pm

Missions for the Month



DM2 (Disciple Makers Multiplied) exists to develop in every country a core group of doctrinally sound leaders who will make disciples who will then repeat the process. Organized through local churches, this Biblical model of true discipleship dynamically reproduces itself until each country is reached with the truth of God's Word. "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."

(2 Timothy 2:2)

Please pray:

Pray for preparations for upcoming trips to Liberia, Sierra Leone, Myanmar and Zambia.

Pray for the preparation of teaching materials.

Pray for churches that are teaching using the DM2 materials.



A hearty welcome to DM2, a mission group now supported by Sugar Land Bible Church

Pray for DM2 as we need strength, stamina, and direction for the future. Pray for teams on the different fields to have success as they teach people in their own contexts.

Pray for the young adults doing DM2 Bible studies at their colleges.

Workshops

SOUTHEAST ASIA – Romans 1-8 workshop, October 20-31

LIBERIA – Romans 9-16 workshop, October 20-30

ZAMBIA – Panorama of the New Testament workshop, October 20-30

SIERRA LEONE – Colossians workshop, November 7-14

BOLIVIA – Hebrews 8-13 workshop, December (TBA)

www.DM2USA.org (405) 833-4432 PO Box 7758 Beaumont, TX 77726-7758



Men's Bible Study

Tuesday evening—8:00 pm

Meeting in the Conference room

Studies in Hebrews taught by

David Sandlin



Andy Woods—Pastor

THE BIBLE AND VOTING

The general election cycle will soon be upon us this Fall. Before we are unduly swayed by intense campaign ads, now is the time to develop a biblical philosophy of governance. Now is the proper time to ask the question, "How do I know if the person I am voting for as he or she pursues public office properly represents a biblical worldview?" How do I determine who, among the various competing political candidates, better reflects biblical values?

At the onset, allow me to offer three caveats. *First*, keep in mind that a politician is not in power to promote his or her personal theology (Judaism, Catholicism, Protestantism, Mormonism, Atheism, etc...). Such a role belongs to pastors and theologians. Rather, a politician is elected to politically and economically govern our state or country or municipality. Therefore, we should select candidates not based upon their personal theology but rather upon their philosophy of government. When you compare candidates' philosophies of government, which philosophy better mirrors biblical values? This is a question that all Christians need to ask in any election. As discerning Christians, we should select those candidates whose philosophy of government, while not perfect, is closer to Scripture than the others.

Second, until Jesus Christ rules the world from David's Throne, there never will be a perfect candidate. In the mean time, we are left with the task of selecting from among flawed human beings those who will be our next political leaders. Thus, the issue becomes not which candidate has a perfectly pure Christian worldview, but rather who of the competing candidates has a worldview that is closer to the Scripture in comparison to that of their competitors.

Third, a biblical philosophy of governance has little to do with party loyalty or affiliation. Many falsely assume that a biblical understanding of politics means identifying with one party or the other. Party loyalty is not the issue here. Rather, the true issue is what a given candidate believes and how he or she acts or votes on key issues that are important to God.

Here are some general issues that I look at in order to discern the biblical orientation of the governing philosophy of any politician. Granted, each election has its own unique issues that individually and specifically impact voters at the local, state, or federal level. However, here I am only speaking in broad, generic terms. Each of these points could become an extended series in and of itself. However, because my goal here is comprehensiveness, I will cover each issue in a rather cursory and abbreviated manner. With each issue I have included some parenthetical Bible verse references in order to demonstrate to the reader that these preferences are not uniquely mine, but rather are derived from the pages of God's Word. While these issues are often irrelevant to the thinking of modern man, they are extremely important to God. For purposes of organization, these issues can be categorized under the following headings: **economic issues**, **social issues**, and **foreign affairs matters**.

Economic Matters

Because of biblical prohibitions against stealing and covetousness (Exod. 20:15, 17) as well as the scriptural promotion of economic self-sufficiency through labor (Gen. 3:17-19; 2 Thess. 3:10; 1 Tim. 5:8), I typically inquire whether the candidate will use the all-encompassing power of the state to take the income from the earner and redistribute it to the non-earner? Such an approach destroys the incentive of the former and the integrity and self-worth of the latter. Moreover, since the Bible teaches that, "if anyone is not willing to work, then he is not to eat, either" (2 Thess. 3:10), then I try to determine if the candidate has the correct definition of compassion. Compassion should be defined not based upon the number of people who are receiving public assistance, but rather based upon the number of people that no longer need public assistance. A government's responsibility is to create as robust an economy as possible so that any person who truly desires employment, in order to provide for themselves and their family, can obtain one can attain it.

The Scripture also places a high premium on the ownership of private property (Exod. 20:15, 17; Num. 27; 36; Deut. 19:14). Does the candidate embrace the sacredness of private property? Does he agree with the following assessment by John Adams, the second President of the United States?

The moment the idea is admitted into society, that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. If



"Thou Shalt Not Covet," and "Thou Shalt Not Steal" were not commandments of Heaven, they must be made inviolable precepts in every society before it can be civilized or made free.

Does the candidate instead see private property as ultimately belonging to the community, which therefore can be gradually siphoned away by the state in order to accomplish a "higher collective good"? In addition, due to the fact that the Bible teaches differing God-given abilities among human beings (Matt. 25:15), will the candidate use the force of government to only guarantee *equality of opportunity* for all while leaving the matter of *economic result* to individual initiative, drive, work ethic, and talent?

Also, given man's fallen nature and innate self-centeredness (Gen. 8:21; Jer. 17:9), human beings will toil and unleash their creative abilities positively upon society when they are allowed to directly benefit from their own labor. The great economist Adam Smith referred to this reality as "the invisible hand." In other words, as individuals pursue their own self interests, society indirectly benefits through added innovation and economic expansion. This is perhaps the main reason why there is not a single example of a prosperous Marxist or Communist economy. Such economies are built upon the assumption that people will naturally work hard for the benefit of the community. Unless someone has been impacted by the Spirit of God, the desire to toil will only exist in people if they themselves will benefit from their own hard work. Because Marxist and Communist economies are not based upon a biblical understanding of human nature, they have a tendency to collapse over time. Freer economies, by contrast, have a tendency to prosper.

In such a free economic environment, some will undoubtedly grow wealthier at a more rapid pace than others. However, as quipped by John F. Kennedy and later, Ronald Reagan, "a rising tide lifts all boats." As long as we do not yield to covetousness and consequently avoid an economic policy that effectively "kills the goose that lays the golden egg," all of society will become wealthier, although some will become wealthy at a faster rate than others. Thus, a proper question for any candidate is whether their economic perspective allows people to keep more of what they make? Do they instead favor government confiscation of the fruit of hard earned labor thereby creating a disincentive for the unleashing of the entrepreneurial spirit for the betterment of society?

Moreover, because God has given the role of charity to the church (Jas. 1:27; 1 Tim. 5:3-8) rather than the state (Gen. 9:6; Rom. 13:1-7), will the candidate ignore this boundary by imposing upon the state ever increasing charitable obligations that it was never authorized to carry, thereby marginalizing the church's God-ordained role in this critical area? Does the candidate understand that when the state takes the task of charity away from the church, the government administers this role inefficiently? In fact, when the government gets involved in helping the poor, the bulk of public money involved goes toward administrative expenses of running such a public bureaucracy (1 Sam. 8:11-17) while only a fraction of this money actually trickles down to the poor person in need. For example, "In 1980, Congressman Ron Paul estimated that the poor actually receive less than 20 percent of social welfare expenditures, with the remainder absorbed by administration, fraud, and waste."

Also, the Bible views the family unit as the essential building block of a stable society (Exod. 20:12, 14; Eph. 5:22-6:4). It has been said that "As the *family goes, so goes the nation* and so goes the whole world in which we live." Since today's families are under tremendous financial stress, will the candidate increase this pressure through the added burden of further family income taxation? Will he advocate excessive government regulation upon business, which has the net effect of spiking consumer prices? Will he place employers under greater taxation and burdensome regulations leading to inevitable downsizing, layoffs, and the re-location of factories and other means of production beyond America's borders? All of these economic repercussions increase financial stress upon the very important family unit.

Moreover, because the Scripture advocates leaving one's wealth to one's descendants (Prov. 13:22; 1 Tim. 5:8), I am always curious about whether the candidate will hamper generational wealth transfer through onerous inheritance taxes, which force the deceased's relatives to visit the undertaker and the IRS agent on the same day. Given the fact that family wealth has typically already been taxed as personal income, the inheritance tax gives covetous government a second bite of the apple.

Also, does the candidate understand that the earth experiences cyclical heating and cooling (Gen. 8:22)? As part of the post-flood Noachic Covenant, which is still binding upon humanity today, God decreed, "While the earth remains, seed-time and harvest, and *cold and heat*, and summer and winter, and day and night shall not cease" (Gen. 8:22; italics added). Thus, as long as this covenant is in effect, the earth will perpetually go through natural cycles and rhythms of heating and cooling. Interestingly, global warming transpired during the time of the Vikings, long before the advent of SUVs and modern industry. Some scientists even attribute global warming to sunspots, which are obviously far beyond human control. Does the candidate instead erroneously attribute such cycles exclusively to human activity, which is the perspective behind man-made, or anthropogenic, global warming? If the latter, then he will likely favor increased gov-



ernment control over economic behavior, which can cripple an economy and yet simultaneously have a negligible impact upon climate change.

In addition, does the candidate through rejection of true worship of God instead embrace earth worship (Rom. 1:22-23, 25), otherwise known as the Gaia Hypothesis? In other words, has common-sense environmental stewardship given way to pantheism and environmental extremism? If so, he will likely impede environmentally safe domestic fossil fuel and oil production. Such domestic drilling has the benefit of reducing America's dependence upon foreign sources of oil that are often controlled by governments that do not have our nation's best interests at heart and are overtly hostile to America's national existence and unique way of life. The worship of nature in lieu of worshipping the true God also leads to other lopsided priorities, such as laying off an entire industry of loggers in order to preserve the spotted owl. This type of imbalance places plant and animal life above and beyond human beings in significance and importance. A basic study of the Scripture reveals that God's priorities are the exact opposite (Gen. 1:26-28; Ps. 8:4-8; Matt. 6:26; 12:11-12).

Furthermore, because the Bible warns against the bondage associated with excessive debt (Prov. 22:7) and also categorizes unpaid debts as theft (Ps. 37:21), will the candidate continue to add to our already runaway national deficits and debt? Increasing our national debt not only steals from future generations through institutionalized theft, but it also compromises America's economic well-being through the devaluation of the dollar and runaway inflation (Amos 8:5).

In a similar vein, because respect for America's founding documents are the best insulation against runaway government spending and concentration of power into too few hands, will the candidate favor appointing individuals to the judicial branch of government who actually care about the original intent of our Constitution? If not, he may allow jurists onto our courts that see our Constitution as merely a "living and breathing" amorphous document. Virtually anything can be read into such a meaningless document in order to push our nation in a big-government socialistic direction. As the big-government socialistic juggernaut grows, the political and economic rights of the individual citizen bearing God's image (Gen. 1:26-27; 5:1; 9:6; Jas. 3:9) will typically shrink. Legal protections safeguarding the rights of the individual citizen (Deut. 17:6; 19:16-19) will dissipate in such an environment.

Thus, a logical inquiry of any candidate pursuing elected office is whether they embrace the limited-government concept as expressed in the U.S. Constitution, or do they instead favor seeing the power of the state grow beyond the government's limited, enumerated powers? Many of our nation's office holders either do not understand or respect the concept of limited government. California Congressman Peter Stark admitted as much. When queried by a constituent at a July 24th, 2010 town hall meeting concerning the federal government's constitutional authority to pass universal health care, Stark retorted, "The Federal Government can do most anything in this country." Yet, the Scripture teaches no such idea. In fact, it teaches that there are certain boundaries that government should not transcend. For example, in the Old Testament, because kings only came for the tribe of Judah (Gen. 49:10) and priests only came from the tribe of Levi, the roles of king and priest were kept separate. Those kings that chose to violate this limitation suffered tremendous consequences (1 Sam. 13; 2 Chron. 26). Thus, the Scripture contains examples of those who legitimately disobeyed their own governments when these governments began to intrude upon the duties that the private citizens owed to God. While government in general is to be respected and submitted to as a God-ordained institution, the Bible nowhere teaches the notion of unlimited submission to a Godless, corrupt, and power hungry state (Exod. 1-2; Josh. 2; Dan. 3:6; Acts 5:29).

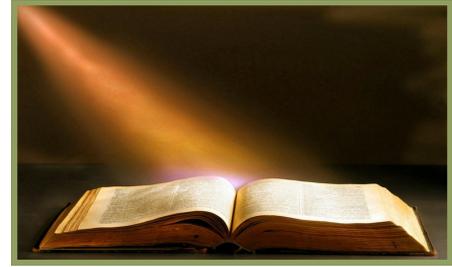
Unlimited government in turn inevitably leads to the perpetual stifling of political and economic freedom through ongoing wealth confiscation and even cradle to grave surveillance and data collection upon law abiding citizens. Scripturally, those embracing the concept of a maximum, omnipotent, omnipresent government, as opposed to limited government, are reminiscent of the future Antichrist (Rev. 13:16-18) and his typological prefigurements (Gen. 11:1-9). Thus, a candidate's thoughts and understanding of limited government is a key sign revealing his biblical orientation, or lack thereof.

Social Matters

Now that we have completed our discussion of economic matters, we now move into a consideration of social issues. Since Scripture makes no distinction between the born and the unborn (Gen. 25:23; Ps. 127:3; 139:13; Jer. 1:5; Luke 1:41; 19:44), does the candidate favor legal protection for the unborn? Will he, on the other hand, escalate the war on the unborn through government financed abortion on demand.

A related question involves euthanasia. Pagan nations are characterized by a lack of respect for the most vulnerable in society, who are both the young and the old (Deut. 28:49-50). God's priorities are the opposite in that He values both children (Matt. 19:14) as well as the elderly (Lev. 19:32). Will the candidate violate these priorities by declaring war on innocent children within their mother's wombs through abortion on demand, and will the candidate declare war on the elderly through euthanasia? Are mandatory early exit strategies, death panels, and end of

Ladies Bible Study



Betty Cooke
 will be teaching
 the **Book of Galatians**
 January 10, 2017

for both morning 9am—11am
 and evening classes. 7pm—8 pm

*Child Care will be provided for the Morning Class only!



Scripture for the Month: Colossians 3:15-17



And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.



The Work Continues

Greetings!

Has it been a whirlwind of a year for you?

We're feeling the same way!

We're grateful for your support, as we connect with our neighbors in need and they encounter moments of clarity and hope.

I wanted to share our current need for financial contributions. **We are currently in need of \$26,000 to stay on track with our budget.** This helps us serve the 40-50 families a day who come through our doors.

With your help, here's what's happened for your neighbors in need from January through July:

- 29,000 people received nutritious food through our onsite food pantry, neighborhood food fairs and mobile food pantry. (This breaks down as 2,800 unduplicated households with 11,000 household members.)
- 40% are children, 50% are adults 18-64, and 10% are seniors age 65 and up.
- 600 flood survivors families received food, toiletries, cleaning supplies, hotel stays, and more.
- 150 neighbors made a profession of faith.
- 178 medical and dental visits happened.

Neighbors are learning about job training, financial education and English as a Second Language opportunities.

Neighbors are setting goals and taking next steps in their lives. Your donation will help them move forward!

With gratitude

Sarah White
Executive Director

People helping People



If your study of God's word
does not change the way you
live, either you are already
perfect or not studying
correctly.

(Daily Walk, page 14, 8/9/2016)

The Cornerstone Newsletter deadline for News articles is the 19th of each month. You can e-mail Patricia Chandler at:

earlbudc@att.net or send information to Carol Henry at Carol@SLBC.org

life counseling part of the candidate's thinking? In other words, his policies on both abortion and euthanasia help the voter ascertain if the candidate's values will contradict the sixth commandment's prohibition of murder (Exod. 20:13).

Also, God has established heterosexual monogamy (Gen. 1:26-28; 2:18-25; Matt. 19:3-6) rather than homosexuality (Gen. 19:1-19; Lev. 18:22; 20:13; 1 Cor. 6:9-11; Rom. 1:26-27; Jude 7) as the pattern for marriage. Thus, will the candidate promote this divine standard as the societal norm, or will he instead reduce this time-honored standard to simply one among many lifestyle-choice alternatives? Will he or she favor legislation that persecutes churches and private business, such as bakers and florists, which do not want to cooperate in condoning or participating in same-sex wedding ceremonies?

Moreover, God has given to the state the power to execute criminals in instances of murder (Gen. 9:6; Rom. 13:4). This too is part of the Noachic Covenant. Thus, the regular imposition of the death penalty upon convicted murderers not only creates a climate of justice but it also deters the threat of future crime by placing fear of punishment into the heart of any would-be murderer (Deut. 13:11-12; Eccl. 8:11). Therefore, will the candidate seek to abolish or promote capital punishment? Does the candidate understand that being pro-life on the abortion issue does not contradict a pro-capital punishment position since the aborted child is an innocent victim while the executed murderer has been found guilty by a jury of their peers?

In addition, because the Scripture routinely warns of the dangers of abusing alcohol (Lev. 10:9; Prov. 31:4-5; 1 Tim. 3:3), pornography (Matt. 5:27-28), and gambling (Prov. 13:11), will the candidate support the legal right of communities to restrict such deleterious influences and establishments from their neighborhoods, schools, children, homes, and churches?

Furthermore, because God has entrusted the task of rearing and teaching children to parents as opposed to humanistic government bureaucrats (Deut. 6:6-7; Josh. 4:20-23; Prov. 22:6; Eph. 6:4), does the educational philosophy of the candidate empower the parents or the government "educracy" and teachers' unions? Parents can be empowered through the implementation of educational choice, vouchers for either public or private or parochial schools, tax credits for private or parochial school education, opt out alternatives from public school courses and presentations deemed offensive and immoral and harmful by parents to their children, as well as through the legal right to home school one's own children independent of government interference and harassment.

Most importantly, in view of the fact that the Scripture commands believers to preach the Gospel to every creature (Matt. 28:18-20; Mark 16:15), will the candidate use the force of government to restrict public expressions of Christianity in public places and schools as well as over the airwaves, on the internet, and on social media? What is his view on America following the pattern of our Canadian northern neighbors and banning certain Judeo-Christian and biblical concepts or ideas from public discourse on the grounds that it is now deemed "hate speech"? In other words, will the candidate resist the ambition of secular fundamentalism to purge all Judeo-Christian truth from the public square in an effort to replace it with the humanistic worldview?

Interestingly, in Luke 22:36, as Christ was sending out His disciples into the hostile world from the Upper Room, He said, "and whoever has no sword is to sell his coat and buy one." In so doing, Christ provided not only for the self defense of His disciples but also their right to defend themselves from aggression (see also Esther 8-9). Therefore, a good question for any candidate is whether he believes that individual and private citizens have a right to keep and bear arms in order to protect themselves from both private and governmental hostile aggression? In other words, does he believe that the Second Amendment to the Constitution guarantees an individual right to bear arms or does he instead believe that the Second Amendment is some sort of nebulous collective right that has nothing to do with personal freedom to retain a firearm? Does the candidate instead support endless regulations, background checks, and licensing requirements upon law abiding gun owners thus paving the way toward the ultimate goal of total governmental gun confiscation?

Also, because the Bible teaches that all people have equal dignity and worth (Gen. 1:26-27; Acts 17:26; Gal. 3:28), will the candidate enforce all of our laws equally and fairly among all people regardless of gender, ethnicity, and socio-economic status (Exod. 23:1-8; Deut 25:15; Prov. 20:23)? Discrimination against racial minorities should no more be tolerated than reverse discrimination against whites through quotas, timeta-

bles, and set asides. White aggression against racial minorities should be punished to the full extent of the law as should Black Panther voter intimidation against Caucasians.

Foreign affairs Matters

Having completed our discussion of economic and social matters, we now examine foreign affairs matters. Because the concept of the individual nation state originated with God in the wake of the first globalist power grab at the Tower of Babel (Gen. 10:32; 11:1-9; Deut. 32:8; Isa. 2:4; Acts 17:26; Rev. 22:2), will the candidate favor submitting the political freedom and sovereignty of national governments to electorally unaccountable trans-national or international political entities all in the name of global governance?

A related issue involves national borders. Since God has established national entities and their existing borders (Gen. 10:32; 11:1-9; Deut. 32:8; Acts 17:26), will the candidate enforce our borders or will he instead leave America vulnerable to domestic terrorist attacks through a porous border policy? Does the candidate favor a pathway to citizenship for those who have entered the country illegally? Although legal immigration is part of the rich American tradition, amnesty, on the other hand, grants citizenship to those who have never sworn allegiance to our American Constitution. Illegals have never vowed to protect and defend America against all enemies, both foreign and domestic. Because of the avoidance of mandatory national training required of all legal immigrants, such illegal immigrants often know very little of America's unique and exceptional heritage and culture. Moreover, if someone enters the county illegally, what confidence can we really have that they will abide by, as well as obey, all of America's other laws?

In addition, God has promised to bless the world through national Israel (Gen. 12:3b; Isa. 42:6; 49:6). Consequently, He promises to bless those who bless Israel and conversely vows to curse those who curse her (Gen. 12:3a; Joel 3:2b). Therefore, another important foreign policy question entails whether the candidate favors reducing Israel's existing and defensible borders toward indefensibility in exchange for the illusory promise of peace from Israel's sworn enemies? Such a "peace process" and "two state solution" makes Israel more vulnerable to aggression and attack by her surrounding hostile neighbors whose very charters in many instances call for Israel's eradication and annihilation. After all, it is Satan's ambition to eradicate the Jewish people and state (Rev. 12:1, 13-17, cf. Gen. 37:9-10). Thus, a candidate's view on Israel largely tells me whether he is cooperating with God's agenda or the devil's.

Moreover, due to man's fallen nature (Gen. 8:21; Jer. 17:9), many evil rulers and terrorists abroad will only be deterred from violent behavior through the counter threat of force. Thus, will the candidate pursue a foreign policy of peace through military strength? Does he understand the time and tested maxim "speak softly and carry a big stick"? Furthermore, does the candidate understand the nature of evil as well as the world conquest ideology that resides within both Marxism and Islam? Does he understand that the ambition of fundamentalist Islam and the Muslim Brotherhood is to establish a worldwide Caliphate? Because it is based on an unyielding commitment to the Koran and the Hadith, does the candidate understand that this Caliphate agenda is something that the devout Muslim can never relinquish or be dialogued out of despite the best of western intentions? Does he understand that these Marxist and Islamic forces relentlessly wage both an external as well as a subversive internal attack to compromise the security of America, and any other nation for that matter, that dares to pose an obstacle to this goal of worldwide domination? Without this perspective, the danger is that the candidate will naively and ineffectively seek to deter evil in the world through American military reduction and unpreparedness. Such a policy of appeasement will in turn lead to endless dialogue, treaty and peace agreements (similar to the pattern espoused by Neville Chamberlain), apology tours, and financial subsidies given to America's sworn enemies. Such an approach endangers our own national security and decreases the respect of America around the world. Such national disrespect in the eyes of potential aggressors and terrorists does nothing more than whet their appetite and embolden their resolve.

Conclusion

For me, the whole issue in selecting a political leader relates to his philosophy of government as opposed to his personal theology or party affiliation. As the old adage goes, "I would rather be governed by a competent Turk than an incompetent Christian." Jimmy Carter serves as a perfect example. While professing faith in Christ, he had a non-biblical philosophy of government. Consequently, he has gone down in history as one of our worst presidents. When it comes to governing philosophy, which is what really counts in an elected representative, this issue becomes paramount as believers contemplate who their next political leaders will be. Let us develop a biblical philosophy of government so that we can properly discern and choose wisely.

John Adams, *A Defence of the Constitutions of Government of the United States of America*, 3 vols., American Constitutional and Legal History, ed. Leonard W. Levy (London: Dilly, 1787; reprint, NY: Da Capo, 1971), 3:217.

Herbert Schlossberg, *Idols for Destruction: Christian Faith and Its Confrontation with American Society* (Nashville, TN: Nelson, 1983), 110.

www.youtube.com/watch?v=W1-eBz8hyoE.