



BELIEVER'S BROADCASTING CORPORATION

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KJIR 91.7 "The Cross" Radio 217-221-9410

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A NEEDED REFORMATION

A great deal can be learned about people by observing whom and what they imitate. The weak, for instance, imitate the strong; never the reverse. The poor imitate the rich. The self-assured are imitated by the timid and uncertain, the genuine is imitated by the counterfeit, and people all tend to imitate what they admire.

By this definition power today lies with the world, not with the church, for it is the world that initiates and the church that imitates what she has initiated. By this definition the church admires the world. The church is uncertain and looks to the world for assurance. A weak church is aping a strong world to the amusement of intelligent sinners and to her own everlasting shame.

Should any reader be inclined to dispute these conclusions, I ask him to take a look around. Look into almost any evangelical publication, browse through our bookstores, and attend our youth

gatherings, drop in on one of our summer conferences or glance at the church page of any of our big city newspapers. The page that looks most like the theatrical page is the one devoted to the churches, usually appearing on Saturday. And the similarity is not accidental, but organic.

This servile imitation of the world is for the most part practiced by those churches that claim for themselves a superior degree of spirituality and boldly declare their adherence to the letter of the Word. In fact, neither the old-line ritualistic churches nor those that are openly modernistic have been as guilty of such flagrant world-worship as the gospel churches have.

The arguments brought forward in defense of this gross sellout are so thin as to need no refutation. They are but a lame effort to excuse a procedure that has been adopted from weakness and uncertainty, never from vision or spiritual enlightenment.

Once the prophet, the apostle, the reformer, saw a vision or heard a voice, or in later times had an encounter with God through the holy Scriptures and went out firm and sure to declare the Word of the Lord. Now we watch the world to get our next cue and when we have been tipped off as to what our latest "burden of the word of the LORD" (Zechariah 12:1) shall be, we rush out and breathlessly declare the expected message as if we had been with Moses on Mount Sinai. It takes a war, an election, race tensions or an outbreak of juvenile crime to afford subject matter for our modern prophets. Not the Word of the Lord, but *Life* and *TIME* and the roving radio commentator set the pace and determine our preaching. The world always moves first and the church comes meekly after, trying pitifully to look and sound like her model and at the

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same time maintain a weak religious testimony by inserting a dutiful commercial now and then to the effect that everybody ought to accept Jesus and be born again.

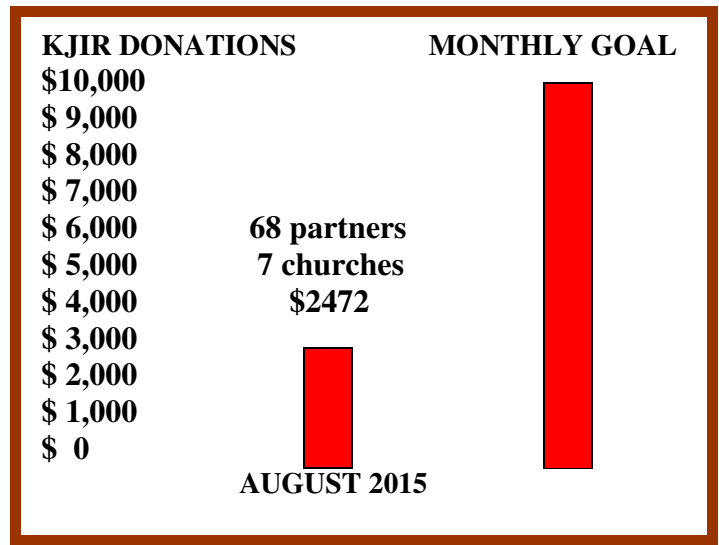
Secularized fundamentalism is a horrible thing, a very horrible thing, much worse in my opinion than honest modernism or outright atheism. It is all a kind of heart heterodoxy existing along with creedal orthodoxy. Its true master may be discovered by noting whom it admires and imitates. The test is, Whom do these Christians want to be like? *Who excites them and makes their eyes shine with pleasure? Whom do they forth to see? Whose techniques do they borrow?* Never the meek soul, never the godly saint, never the self-effacing, cross-carrying follower of Jesus. Always the big wheel, the celebrity, the star, the VIP – provided of course that these persons have given a “testimony” in favor of Christ somewhere in the midst of the fleshly, vain world of artificial lights and synthetic sounds which they inhabit.

The sad thing about all this is its effect upon a new generation of Christians. Whole companies of young people are growing up who have known nothing else but the degenerate brand of Christianity now passing for the religion of Christ. They are the innocent victims of a condition which they did not help to create. Not they but a spiritually emasculated leadership must answer for their plight.

What is the remedy? It is simple. A radical return to New Testament Christianity both in message and in method. A bold repudiation of the world and taking up of the cross. Such a return on any wide scale will mean a reformation of vast proportion. Some that are now high will be brought low and many of the humble will be exalted. It will mean a moral revolution. How many are willing to pay the price?

A.W. Tozer

KJIR Radio Is A Listener Supported Christian Radio Station



GOD’S GREAT MERCY

We see in Jonah a man who wants to die when he is least prepared to die. It can only be attributed to God’s great mercy that he did not take Jonah at his word and kill him when he cried with childish petulance, “Now, O Lord, take away my life, for it is better for me to die than to live” (Jonah 4:3).

Jonah asked that he might die and from the moment he disappears from the page of history and passes into an oblivion that has no ray of hope or light of recompense. The best way to be prepared to die is to living for some high and noble purpose. The men who are ready to die are those who are needed most to live for God and their fellow men.

A.B. Simpson

THE TRUE SECRET OF DYING

We learn one more lesson from Jonah’s life: the true secret of how to die and then live for God and our own highest interest and blessing. Thank God, Jonah’s life lifts our thoughts to another and nobler life – the Lord Jesus Christ. He has died for us and taught us not only how to live with Him, but also how to die with Him. He has taught us how to live the life that has been crucified with Christ and is alive forevermore.

Not unwillingly but with His whole heart did Christ lay down His life for us, so that in His dying we might be saved from death eternal. Not for His own glory did He live and die but for us and for His Father. Only through His dying can we truly die. We can never crucify ourselves but we can be crucified with Christ and say: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith of the Son of God, who loved me and gave himself for me” (Galatians 2:20).

Let us learn to die, and thus let us live. Someday we shall know all the meaning of these mighty words:

He died for me that I might die,
He lives for me that I might live,
Oh, death so deep! Oh, life so high!
Help me to die, help me to live.

A.B. Simpson