

Dirt Roads

Unknown

WHAT'S mainly wrong with society today is that too many Dirt Roads have been paved. There's not a problem in America today, crime, drugs, education, divorce, delinquency, dishonesty, that wouldn't be remedied, if we just had more Dirt Roads, because Dirt Roads give character.

People that live at the end of Dirt Roads learn early on that life is a bumpy ride. That it can jar you right down to your teeth sometimes, but it's worth it, if at the end is home ... a loving spouse, happy kids and a dog.

We wouldn't have near the trouble with our educational systems if our kids got their exercise walking down a Dirt Road with other kids, from whom they learn how to get along. There was less crime in our streets before they were paved. Criminals didn't walk two dusty miles to rob or rape, if they knew they'd be welcomed by 5 barking dogs and a double barrel shotgun.

There were no drive by shootings on Dirt Roads. Our values were better when our roads were worse! People did not worship their cars more than their kids, and motorists were more courteous, they didn't tailgate because the guy in front of you would choke you out with dust and bust your windshield with rocks.

Dirt Roads taught patience. Dirt Roads were environmentally friendly. You didn't hop in your car for a quart of milk—you walked to the barn for your milk. For your mail, you walked to the mail box. What if it rained and the Dirt Road got washed out? That was the best part—then you stayed home and had some family time, roasted marshmallows and popped corn and pony rides on daddy's shoulders, as well as learning how to make the prettiest guilts than anybody.

At the end of the Dirt Road, you soon learned that bad words tasted like soap. Most paved roads led to trouble, while Dirt Roads more likely led to a fish'n creek or swimming hole. At the end of a Dirt Road, the only time we even locked our car was in August, because if we didn't some neighbor would fill it with too much zucchini.

At the end of a Dirt Road, there was always extra springtime income, from when city dudes would get stuck, and you'd have to hitch up the team and pull them out. Usually you got a dollar...always you got a new friend ... at the end of a Dirt Road.

Leading Prayer

By G.D. Boutwell

WHEN one is assigned to lead a prayer during the worship service; or asked to lead prayer at other times, it is a most serious responsibility. Your prayer is to lead the entire audience to approach the throne of grace, of our Heavenly Father through our mediator Jesus Christ.

“Jesus saith unto him, (Thomas) I am the way, the truth, and the life: no man cometh unto the Father but by Me.” (John 14:6). When leading prayer, the audience must hear the prayer in order to follow it and to become a prayer in unison by the audience. It is the congregational prayer.

- The leader must speak clearly, distinctly, and into the microphone. Or if at a location with no microphone, speak loudly.
- Advance thought should be given to the wording of the prayer, especially assigned prayers. One should always be prepared to offer on the spot prayer. If one prays often during the course of the day, public prayer comes easily. Be “instant in prayer” (Romans 12:12).
- Remember if your prayer is not heard by the audience, you have lost the purpose for leading prayer. Prayers must be addressed to God the Father through Jesus Christ. Not addressed to our Lord. God has made Jesus both Lord and Christ. “No man cometh unto the Father but by Me” (John 14:6).
- Lead your brothers and sisters in Christ to God through Christ, your prayer with the congregation; so you must be heard and understood.

Heartland Herald

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All members of the church

Schedule of Services

Sunday—9:30am
Wednesday—7:00pm

Evangelic Efforts

Dubuque Advertiser

TV Program

“The Bible Says”

Public Access
Cable Channel 16

Free Bible Studies

Steps to Salvation

- **Hear the Word**
(Romans 10:17)
- **Believe** (Hebrews 11:6)
- **Repent** (Luke 13:3)
- **Confess Christ**
(Matthew 10:32-33)
- **Baptism** (1 Peter 3:21)
- **Faithful Living**
(Revelation 2:10; 1 Corinthians 15:58)
- **Bearing fruit**
(Colossians 1:10)

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What it Means to be Lost

by Robert Taylor

ONE of the most frightening things that can happen to a child is to become lost from home and parents. Until he is reunited with concerned parents again the moments of painful separation seem like an eternity. Entire communities have been moved to vigilant action and endless searching day and night with but little sleep or rest in efforts to find a lost child.

However, that multitudes of responsible humanity are lost in sin, separated from God and headed toward an eternal Gehenna will scarcely prompt a small ripple upon the surface of a complacent society. What does it really mean to be lost in sin?

It Means Separation from God

The Messianic Seer of eighth century Judah wrote: *“Behold, Jehovah’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear”* (Isa. 59:1-2). Men are not separated from God by birth; they are separated by the sins they personally commit. Humanity is not separated by the sins of Adam and Eve in Eden; the human family is separated from God by the personal sins of each sinner. Men are not separated from God by sickness or disease; they are separated by their own personal transgressions. John tells us how we become sinners, *“every one that doeth sin doeth also lawlessness; and sin is lawlessness”* (1 Jn. 3:4). Sin is something one does not something with which he is born. The denominational concept of original sin or inherited sin is one of the most diabolical doctrines ever pawned off upon the religious world.

It Means Spiritual Death Now

Living people can be dead. This may sound rather contradictory but the Bible teaches its truthfulness. People can be alive physically and at the same time be dead spiritually. They are as oblivious to the world of spiritual realities as a human corpse is to the living surroundings near its casket. The compassionate father in that “pearl of the parables” said of his returned son, *“bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found...But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found”* (Lk. 15:22-24, 32).

Twice in these verses the forgiving father connected the words lost and dead. While lost he was dead; while dead he was lost. When found he is referred to as being alive again. In their pre-Christian state Paul described the Ephesians in the following manner: *“And you did He make alive, when ye were dead through your trespasses and sins”* (Eph. 2:1). Paul in 1 Timothy 5:6

Remember in Prayer

Special Prayers

Hanna Prasad is ill
 Harris family
 Bonnie Dempsey and family
 Brett Boor—recovering from open heart surgery
 Lyra Grochmal (8 yrs)—spine cancer— tumors are stable
 Linda Krabacher—leg fungus
 Preston Estes family
 Wade Miller—diabetes
 Mya Kulle - a tumor that turned out to be a cyst
 Our new evangelism effort

Lilly Rucker & family
 Laurie Davis—Multiple Sclerosis
 Yolanda Ritchwood—M.S.
 Natalie Bauman—M.S.
 Susan Noel— that she studies to understand God
 Russell Bender— that he studies to understand God
 Freeman Dudley—liver cancer
 Kaiser family
 Eric Boor—blood disease
 Rockfalls church of Christ
 TV Program
 State of our Nation
 The closing of Planned Parenthood
 The church
 The erring & the Lost

Military

Jonathan Duckstein—Afghanistan
 Michael Chlamon—Ft. Drum, NY
 Daniel Heflin—Afghanistan
 Jason Cunningham—Stateside
 Jon McCain—Tech Training
 Military families who are coping while loved ones in harms way

Evangelizing the World

Garret Derouin—Webster, Wisc.
 Scott Nedland—Rice Lake, Wisc.
 Brian Sherrell—Rockfalls, IL.
 Bernie Guzman—Philippines
 Johnny Robertson— Martinsville, Vir

James Oldfield—Riedsville, NC
 Derrick Brown —Jamaica
 Gary Workman—Ukraine
 Kolakaluri Prasad—Nalgonda, Dist., India
 G. Prabhu Kumar—Chennai, India
 John O’Neal—India & Ghana
 Tom Wacaster—India & Russia
 Holger Neubauer—South Haven, Michigan
 Ernie Lawrence—Hutto, Texas

Calendar of Events

- **July 12-14**— Editing @ Mediacom 1-5pm
- **July 27—Aug. 1**—County Fair Booth
- **August/2nd week**—Power Lectures—Southaven, MS
- **Sept/3rd week**—St. Louis Lectures
- **October 18-21**—Lectureship—Dubuque, IA

classed the earthly bound and pleasure-loving widow in these plain pointed words, “*But she that giveth herself to pleasure is dead while she liveth.*” It is signally significant that inspiration classes the lost people as being dead. Their physical existence is not even deemed to be worthy of calling such real life. They never experience life in its real meaning.

It Means Torments After Death

Physical death lays no claim upon a man’s spirit or soul. Only the tabernacle of clay goes back to the dust from whence it came. According to Luke 16 there are two realms where all spirits of the deceased go to await the coming judgment. The spirit of the righteous man like Lazarus “*was carried away by the angels into Abraham’s bosom*” (Lk. 16:22). Therein comfort was extended to him (Lk. 16:25). The soul of the rich man went into another realm of Hades. The Bible states in regard to his pathetic condition, “*and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish*” (Lk. 16:22-25).

The man on earth who had feasted daily at a banquet table filled with earthly bounties beyond death could not even obtain one drop of water to comfort his tormented tongue. He who formerly was clothed in purple was now wrapped in flames. He who once disdained Lazarus now desired his aid. Luke 16:19-31 is one of inspiration’s sharpest warnings relative to what it means to be lost.

It Means the Second Death throughout Eternity

John the apostle frequently speaks of the second death in the book of Revelation. Suffering saints at Smyrna were told, “*He that overcometh shall not be hurt of the second death*” (Rev.

2:11). “*And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire*” (Rev. 20:14-15). “*But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death*” (Rev. 21:8).

This is the realm Jesus called Gehenna in the original Greek, eleven of the twelve times it appears in the New Testament Scriptures. It is the furnace of fire of Matthew 13:42. It is the place of outer darkness of Matthew 25:30. It is the place where the fire is never quenched and the worm dieth not of Mark 9: 44, 46, 48. It is the place of no rest (Rev. 14:11). It is the realm of everlasting punishment (Matt. 25:46). It is the place where the souls of the wicked will be eternally banished (2 Thess. 1:7-9).

Conclusion

This is the description of the lost in four dimensions. Two of these are faced in life now as one is separated from God and is spiritually dead which really amount to the same thing. The other two are temporary torments in Hades, and eternal anguish in the regions of fiery Gehenna. L-O-S-T is the most tragic word in our vocabulary!

Repentance & Restitution

By Lester Camp

REPENTANCE means a change of mind. It is a change of mind that results in a change of behavior. Repentance is the **result** of godly sorrow (2 Cor. 7:10). Godly sorrow is the quality being so grieved

by the wrongs committed in the past that there is a **determination** to turn away from those kinds of actions combined with a **determination** to do only that which is right in the eyes of God. This sorrow (godly sorrow) is not the sorrow of being caught, but sorrow that is characterized by a broken, contrite heart. Jude tells us that such a one hates even the garment spotted by the flesh (Jude 23). Repentance was described by Jonah when it was said that the Ninevites “*turned from their evil way*” (Jonah 3:10). When Jesus spoke of the same situation, He stated that they “*repented at the preaching of Jonah*” (Matthew 12:39-41).

All sin is against God and must be forgiven by God. King David recognized that though his sins involved others those sins were against God. He exclaimed, “*Against Thee, Thee only, have I sinned*” (Ps. 51:4). God is not obligated to forgive. Forgiveness is the result of God’s mercy and grace. Forgiveness is through the blood of Christ (Eph. 1:7). Paul in that passage also referred to the “riches” of God’s grace. God’s grace is sufficient to forgive all of the sins of all of mankind.

There is no inadequacy in the blood of Christ. No matter how awful our sin is, no matter how numerous our sins are, we can be forgiven by God. If we are alien sinners (not Christians), we must do those things that God requires in order to receive the remission [forgiveness] of our sins. We must obey the Gospel to be saved from our sins. That Gospel stipulates that we must believe in Jesus as the Son of God and Savior of mankind (Jn. 8:24), repent of our sins (Lk. 13:3), confess our faith in Christ before men (Matt. 10:32), and be baptized by the authority of Christ for the forgiveness of our sins (Acts 2:38, Mk. 16:16). If we are already members of the church, we must follow God’s second plan of pardon to be forgiven. We must repent of our sins (Acts 8:22) and confess those sins to God in prayer (1 Jn. 2:9; Acts 8:22). The blood of Jesus can thus cleanse us from all unrighteousness.

In either case (alien sinner, fallen child of God), the common act required for forgiveness is repentance. It is, therefore, imperative that we understand what is meant by repentance and all that is involved in this act.

Repentance involves restitution. Restitution is restoring

to another that which we have unjustly taken in our sins. If we have deprived others of some material thing, then we **must restore** to that person the thing taken or the value of that thing. If that cannot be done then reasonable satisfaction must be given. If what is taken is intangible, then every effort must be made to **remove the effects** of the wrong. In simple terms this means that if we have stolen an automobile we must return it if we have repented. We cannot keep riding around in the car if we have genuinely repented. I believe we all have the ability to understand this. This illustration has been used effectively many times. It clearly illustrates the idea of restitution involved in repentance.

If emotions were not so heavily involved in other similar situations, I believe we could see the parallel and apply this idea of restitution consistently with success. But, when “marriage” is the sin, many do not see as clearly as they would otherwise. If a person is in an unscriptural marriage (a “marriage” not authorized by God), then many want to suggest that a person can repent without giving up that which is not rightfully his or hers. Repentance requires restitution where possible. Baptism, in the case of the alien sinner becoming a Christian, does not sanctify an unscriptural relationship. The sin of adultery can be forgiven, but only when repentance occurs which means turning away from the practice of adultery. A person cannot continue in the sinful practice and have God’s approval or forgiveness. A person must stop the practice of whatever sin in order to be forgiven.

Perhaps this additional illustration will help. Suppose a practicing homosexual learned the truth and wanted forgiveness. It is impossible to have that forgiveness and have a right relationship with God while continuing to practice homosexuality. That sinful practice must stop if forgiveness is to be obtained! Baptism will not sanctify such a relationship that is sinful no more than baptism will sanctify an adulterous relationship. If forgiveness is to be obtained, then the sinful practice must stop. That is part of what repentance requires!