

September 17<sup>th</sup>, 2006

# Keeping In Touch

*whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; Philippians 1:27*

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# Dear Readers,

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:15-16

September 17<sup>th</sup>, 2006

A warm, autumn welcome to each and every one of you! We are so blessed to bring you this edition of *Keeping In Touch* as we have some very exciting things that we are delighted to share with you! We have two inspiring and challenging words: one by Brother Cecil duCille about becoming the Body of Christ and one by Brother Femi Adedoyin on love. Melissa Trotter has spotlighted Adela Pocajova, a young lady from Slovakia who has been blessing the Mahomet fellowship with her presence. You are sure to be blessed by the testimony of Brother Wayne and Sister Kathy Wickboldt in our *Living Portrait* segment. Also included in this bulletin is information on the Nebraska and Jamaica Conferences.

Please, *Keep In Touch* with us, as we love to hear from our readers! We are always blessed to receive testimonies of what God is doing in other people's lives, or perhaps you've just finished reading a book that you are sure will encourage others! Our address is as follows:

News Bulletin PO Box 409 Mahomet, IL 61853

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## Fellowship Schedule

### Weekly:

Sundays: 10:00am

Wednesday nights: 7:30pm



## Prison Ministry

### Schedule:

Sunday: 8<sup>th</sup>, 22<sup>nd</sup>

Monday nights: weekly



## Living Word Omega Message

2272 County Road 350 E

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**All Are Welcome!**



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# How We Become the Body of Christ

*This message was shared by  
Brother Cecil J. duCille  
at the September 2005  
Czech Republic Conference.*

The Lord has put it on my heart, once again, to go into the Body of Christ, as to how we become the Body of Christ. How do we know that we are in the Body of Christ? There is only one God, one Church, one Body. Let us read it so that we might believe it. Let's look at Ephesians 4 and we will read from the first verse. *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup>With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup>Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism,*

This is very dogmatic. Anyone who tries to change this is not of God. If we do not belong to the one Body, then we are not of God. We were not of God before we were of God. Therefore, if we find out that we are not of God, we only have to repent, and be of God.

There are many bodies in the world, so what makes us so sure that we are in the right Body?

The church was captured by the Roman Catholic system, back in the second century. The Catholics took the church and they immediately created an hierarchy. That means that they had to reject the ministry that God had set up in the world. The ministry that God set up in the world we call divine order. The order that was set up by the church was called man's order. Now, let's look at the difference between divine order and

man's order. Divine order is in Ephesians 4:11. *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.* It says here *pastors*, but in my Bible, it is crossed out and it says the word *shepherds* and teachers. I understand that in the Czech translation it is "shepherds," right? Good! So, those of you that have it wrong in the King James, just put the Czech word there, *shepherds*. You know, the Word of God is correct, but the translations are not correct. So, the Spirit of God, in the people of God, will correct the translations of man. Amen. Now, we don't have the order of man in this Book [the Bible], but we can at least talk about it.

In the Roman Catholic Church there is a Pope. The Bible says that we should not have a Pope. Let us turn to Matthew 20:20. *Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. <sup>21</sup>And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. <sup>22</sup>But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. <sup>23</sup>And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. <sup>24</sup>And when the ten heard it, they were moved with indignation against the two brethren.* Here we see a rivalry begin to take place. They wanted position now. They were about to start church politics. *<sup>25</sup>But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.* What is the word for dominion in Czech? Is it like ours, to mean having a big boss? They say yes! Quite. So, that means that Jesus is saying that is a thing of the world, and in the world you have the big boss and the little ones coming right down in the hierarchy position.

*<sup>26</sup>But it shall not be so among you: but whosoever will be great among you, let him be your minister.* Does the Czech say *servant*?

Response: Yes, servant.

Is there another word for *servant* in Czech, or does it just mean *servant*? Well, the people who are reading the King James Version, if you have a pen with you, cross out the word *minister* and put *servant*. The Greek says *servant*. It says *diakonos* (Strong's Con-

cordance #G1249) and it means *servant*. Is Brother Patrick [from Germany] here? What does your Bible say?

Response: It says *servant*.

Good. So you couldn't mistake it for a man with a collar and the boss of a church? You see, in English, it says *minister*, and *minister* is a Latin word which means *servant*, but it has been changed by the church to mean the *boss* of the church. What do you call the man who is the head of a church congregation in Czech?

Response: Pastor.

You call him *pastor*. You don't have a word for minister, like how we have the minister who is the man with the collar, and the head of a church?

Response: The word *minister* is used for the members of the government, so we would not use that in the church.

So you don't use it. Okay. Yes, brother?

Response: In the Catholic environment, the one that you call a priest, you call him minister.

In Latin, *minister* means *servant*, but the church changed it to mean the man who is the head of the church. **And whosoever will be chief among you, let him be your slave** (Matthew 20:27). Is it *slave* in the Czech language?

Response: No, we have *servant*.

You have servant. Cut it out and put *slave*. Those of you whose Bible says anything else besides *slave*, Brother Cec says that it is *slave*. I am talking from the Greek. I am reading the Greek. It says *doulos* (Strong's Concordance #G1401). *Doulos* could not be anything else but slave. Is Mr. Elberfelder [the German Bible translation] saying *slave*?

Response: Yes.

Das ist gut! [Brother duCille motions with two thumbs up!] We can therefore see very clearly that God is saying you must not have an hierarchical system in the church. So, if you are going to take charge of a church, the first thing that you would have to do is to break God's divine order that He has put in the church and put in your own order. I am saying this to you, brethren, because if you are subject to any other order but God's order, you are not in the Body of Christ. God has His order established in the earth in spite of all this confusion that we have in church business. So, it is necessary, especially at this time, for the people of God to find God's order.

Jesus called some fishermen and a few learned men. He selected 12 of them and called them the "apostles of the Lamb." These 12 people were people who God chose from the foundation of the world to

become apostles for all time and eternity. Anytime anything would happen to one of these apostles, God would put in another apostle. We find out that when Judas betrayed Jesus, God called Paul and put Paul into the apostolic ministry. The brethren didn't get the message because they had a ballot, voted and put in a man named Matthias. And from the time that they put in Matthias, we never hear another word about him. But God selected Paul and put him in as an apostle to fill the place of Judas. So, that apostolic thing was closed. You cannot have an apostolic ascension that is like, when the king dies, his son takes over. So, when the church begins to appoint their own apostles, then they are going against God's divine order.

I want to make it scripturally clear. Turn your Bibles back to Matthew. Let's go to Matthew 23, and I want you to listen carefully to this. Starting in verse 7, **And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup>But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.** So when we talk about Master or Rabbi, which is really Hebrew... we don't call anybody Rabbi, but we call them Master. What about Doctor? Nowadays, all the preachers are Doctor So and So, and Doctor So and So. It means that these people are saying that they are Doctors of the Word of God. When you are sick, you go to a doctor, sure. And there is no problem about being a Doctor of Philosophy, but a Doctor of Theology is an offense before God. Therefore, you don't call anybody Master. **And call no man your father upon the earth: for one is your Father, which is in heaven** (Matthew 23:9). Now, I had a father, and you have a father, and I called him Father, but that was my natural father. It wasn't an offense before God. But if I began to call Brother Burt, "Father Burt" or "Father Asbill," then you would know that we are way out of God's order. So, one of the problems is not only of those who are called *Father*, but also for those who call them father.

Now, what about the Great Father? In other words, it is wrong to call a man Father, spiritually Father So and So. But what about calling him the Great Father? Papa? Pope? That is entirely out of God's order. So you must not call anybody Father; you must not call anybody in the church, spiritual Father or Pope. So, what about those that do call themselves Father and Pope? It means that they are not hearing from God, and it means that you cannot hear from them.

At this hour, we are putting the Body of Christ in order. Everybody must have a head, and Jesus Christ is the Head of the Body of Christ. When we come in

here and gather together, we gather together to hear Jesus. We recognize Jesus Christ as the Head whenever we gather together. We want to hear what Jesus says. Now, if someone gets up and prophesies in the name of any other name besides Jesus, it is a false prophet. Now, how do you identify a false prophet? Can you figure it out? How would you identify a false prophet? The main identification of a false prophet is that he has a false spirit. He does not speak from the Spirit of God. His spirit is not of God, it is of the devil. His duty is to deceive, to disrupt, and to destroy. What does God say about true prophecy? It is given for exhortation, edification, and comfort (I Corinthians 14:3). See? So you have to learn to recognize true prophecy - true prophet, different from false prophet.

Now, let us continue to look at the Body of Christ.

We go back around to Ephesians and it says that God has set in the church... (Ephesians 4:11). Now, if somebody else sets a ministry in the church, then it is not the Body of Christ. I mean, I am coming to it, and I hope that you are going with me. It is the ministry that makes the Body, the Body of Christ or not the Body of Christ. Let us look

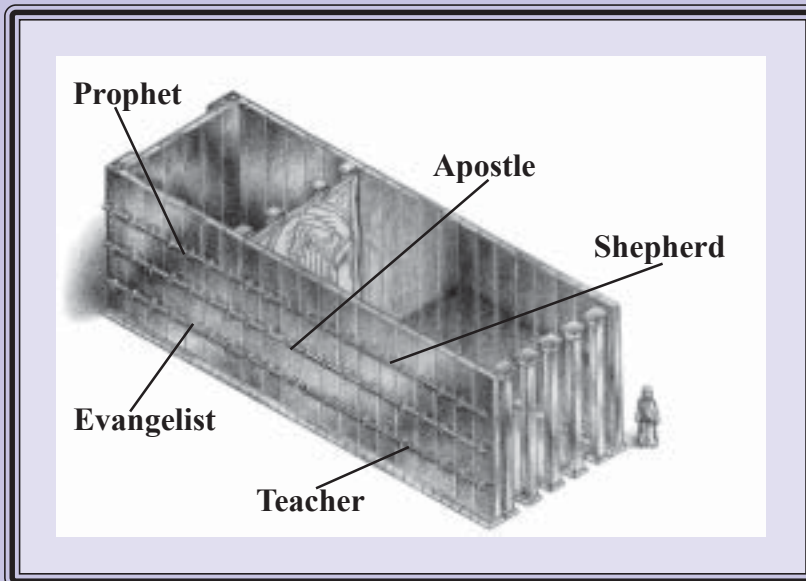
at the departure, when we began to depart from being the Body of Christ to be different denominations. We departed with the appointment of ministers that were appointed of men. The seven churches of Asia rejected Paul as a minister of God. From the time that they rejected the ministry of Paul, they began to get into false doctrine. I am going to draw on the board for you the picture that God puts in the Bible of the Body of Christ.

Do you know that the Outer Court church is not the Body of Christ? What I want to draw is the boards, twenty boards. [see illustration above] The boards on the corner of the end are double. Do you understand what I am trying to draw? Now, there is one bar going right through this. The bar is held by rings, golden rings. The boards are made of wood and gold. The gold covers the wood, so that the wood does not show

at all. Wood means humanity and gold means divinity. So you see, it is God's idea that our humanity should be covered by His divinity so that we would not have a human organization, but a divine organization. Human beings cannot organize a divine organization, so we have to be organized by God.

Now, let us read what God says about the five bars. This is one, one is like this, one is like this, one is like this, one is like this. All the bars are held by three golden rings through each board. It is the boards that hold the bars, and the bars keep the boards.

Now, these five bars represent five ministries. The long one is the apostles, and the shorter ones represent prophets, evangelists, shepherds and teachers. This word is wrong for shepherd. [Pointing to the Czech translation] Don't you have another word for shepherd?



Response: No. This is the word for shepherd. This is the word for the man who tends the sheep.

So, the man who tends the goats and cows, the herdsman, what do you call him?

Response: There is another word in Czech for the man who tends

the sheep, in Czech - *ovcak*, but it also means the dog who watches over the sheep. So, we consider the word *pastyr* the word to be used for *shepherd*.

You see, the word *pastor* is Latin. It is a Latin root. In Latin, it means that you can keep cows, you can keep hogs, you can keep goats, or you can keep sheep. But in the Greek rendition of the word, you can only keep sheep as a shepherd. So, Jesus said, "I am the good Shepherd" (John 10:11). Now, if you read that passage for me in Psalm 23, I would like to know what word is used. Do you say, "I am the good pastor"?

Response: *Pastyr*.

Well, many of these languages were not designed for spiritual language.

All right, let us look at Ephesians 4:11, **And he gave some, apostles; and some, prophets; and some,**

*evangelists; and some, shepherds and teachers; <sup>12</sup>For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* So, the word *ministry* here, what do you have in Czech?

Response: *Service.*

Does it mean preaching the gospel?

Response: It speaks about service. To serve others, being a servant to others.

*The ministry that God sends to you will make you work for God.*

It said it is for the perfection of the saints so God is saying that He has set a ministry in the world to perfect the saints. Now, if you give the saints wrong doctrines and dogmas that are made by man, instead of perfecting them, it will kill them. So, it depends upon what apostolic teaching you are following - that is what decides whether you are in the Body of Christ or not.

Let us take some of the teachings that have turned away from God. What about communion? When you bless the bread, does it become meat? When you bless the wine, does it become the Blood of Jesus Christ? The answer is NO. So, if you have a doctrine that when a person takes the bread and the wine, it makes him holy, it is a false doctrine. Therefore, the true apostles of God must teach the truth to bring people away from these lying doctrines. Let us consider the doctrine of rapture. If you teach the people that they are going to be raptured from the world and taken away to another place, it is a false teaching. The people need to know that they are going to have to overcome here on earth and don't feel that they are going to escape the tribulation while all the other people have to go through it. We saw the Chinese church destroyed because they believed they were going to fly away, and Jesus didn't come and take them away out of their tribulation. The people of God must understand that God wants us to overcome. Therefore, the church must go through the tribulation. There are many, many other doctrines that we would need to go into, but God promises us that He would bring the truth to us in the end time. The idea that only the ministry is hearing from God and that you only have to listen to what the min-

istries say, and not hear from God for yourself is indeed a wrong doctrine. Let me show it to you here. [referring back to illustration on previous page]

The boards have gold covering them and golden rings on them. Now, it is the ring that holds the bar. If the bar is the ministry, then it is the congregation that holds the ministry and not the ministry that holds that congregation. So then, the church has to bring in all kinds of psychological ploys to hold their congregation.

I remember when we started a group in Port Saint Lucie, where I live, and a lot of the people broke away from the churches to come and hear the truth. All of a sudden, our congregation was filled with ministers and spies. They came in to see what I was preaching in order to get back their people. Soon they began to tell the brethren all manner of lies about what we were preaching. They have a thing in the church order, a psychological plan called "kicking upstairs." Okay, I'll explain it. This sister came and she accepted that this Word of the Lord was true. When the pastor heard this, he immediately promoted her. He made her leader of the choir. She loved music, so she was taken up with that and we never saw her again. Psychology is strange fire that they bring into the congregation.

Now, how do you know that you are part of this Body of Christ? You must have gold before you can hold a golden bar. In other words, you must have the Spirit of God working with you. You must be hearing God before you will be able to hear the truth from God. So, if you can't hear God, you can't be part of the Body of Christ because God says, "I will walk in them, and I will talk in them" (II Corinthians 6:16). So, if you are not able to hear the voice of God at all, you are not able to listen to the ministry of God. He says here in Ephesians 4:12, *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* That means that the ministry that God sends to you will make you work for God. In other words, what you are receiving from God is supposed to help you to begin to minister to others. But you are not perfect. It says, *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Ephesians 4:13). Now, what this is saying is that we are not all perfect. We all don't believe the same thing - 1, 2, 3, and going down, but that when we keep fellowshiping together, we will all come to the truth.

<sup>14</sup>*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doc-*

*trine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup>But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: <sup>16</sup>From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

Now, if you are walking in the Body of Christ, you will begin to grow in love. One sign that tells you that you are really in the Body of Christ is if you are growing in love. I am going to give you some time to question this, because we are not able to go into all the details.

So, let us see if we can understand what we are looking at here. God is saying that the only place you should be at this time is in the Body of Christ. The long bar does not represent a person. It represents an apostolic ministry. Do you understand? In other words, God has appointed certain people to teach His people and they are called apostles - those who are trained by God and sent. Another bar represents the prophet ministry. We have the prophet ministry in certain people that have developed in this ministry, but the ministry of the prophet is in you. That is why you have dreams and visions, and you must not interpret your own dreams or visions. But God is placing dreams and visions in the whole Body, so that the Body might be led by the Spirit of God. Now, if you understand that, I will go to the other bars.

There is the evangelist. It is a spirit that is not only in certain individuals, but it is in all of you. There is a desire in you to tell somebody else. The last time I saw you brethren from Switzerland, you were alone. Today, you have two more here with you. It means that there is something in you that is saying, "I must tell somebody else." That is the spirit of the evangelist. But suppose that spirit was in you and you were a Roman Catholic? You would be misleading people. Do you understand what I am saying? In other words, when I talk about the Catholic system, I am not just talking about the Roman Catholic Church. All the daughters of Rome have been doing worse than Rome. What God is saying to us today is, "Come out from among them" (II Corinthians 6:17). Some of us have come out of the churches, but we have the churches in us. Some of the evangelists on the television, they are preaching that the only place to go is back to Rome. Any spirit or any person that is leading people back to Rome is not of God, it is a spirit of the devil. The Bible tells me, "Come out from among them," and it says, "Flee from Babylon" (Isaiah 48:20). I tell you

something, if at this time you don't flee from that spirit of denominationalism, the plague of division is going to take you. God says that if you don't flee, you will suffer the consequences that they are going to suffer.

Let me prove to you that the anti-Christ is coming out of the church system. If you would turn around to Daniel, let us look at the 9<sup>th</sup> chapter and the 26<sup>th</sup> verse. *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.* The *prince that shall come* is referring to the anti-Christ.

Response: Our translation is very bad. It is completely different.

What does yours say? Does it say that there is a prince that shall come?

Response: Yes. It said an anti-Christ.

Okay. What about you, brother? Our Bibles agree then, that this is referring to the anti-Christ that shall come? And it says that those are the people who will destroy the sanctuary. Now, the people that destroyed the city and the sanctuary were the Roman Army under Titus. History tells us that the people who destroyed the city and the sanctuary were the Roman Army. So, it means that the anti-Christ will come out of Rome. Do we understand it? So, there is no doubt, that anyone who puts himself up in place of Christ is anti-Christ.

I don't know what you have in your Bible, but the Pope is in the place of Christ. He says he is Christ. You say, "No, he didn't say so." Well, this is what the Pope is. He says, he is Vicarius Fili dei. Vicarius Fili

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dei = Vice Son of God. If he is the Vice Christ... the languages might have a problem. When you have a president, you also have a vice president. So when the president is absent, who is president? You wouldn't have that over in Germany, would you, brother?

Response: Vice president.

Good. All right. So if a man says that he is Vice Christ, what is he? Anti-Christ! So, anti-Christ is a person who puts himself in place of Christ. The problem is, if I say, "I don't believe that. I don't believe in a pope," but then I am a Bishop. So, is the bishop any different from the pope? He also rules so many churches and he is the boss, so he is a little pope. So, all of the churches are in the same situation. Brethren, I tell you something, God has rejected the whole church system. The denominational system has not pleased God. It has gone against all that God stands for and God has rejected it. Anybody here who leaves and joins a church, an organized denominational church, has backslid from God. I wonder if anybody would have questions on that situation?

By the way, if you add this up [Vicarius Fili dei] in Roman numerals, you get 6 - 6 - 6. I asked a priest about that one day and he said, "There are many names that can come out with 6 - 6 - 6." I said, "Every one is a beast." Praise God! I'm watching the time and I'm going to ask for a few questions before we close.

Question: Brother duCille, I want to ask about those names of Doctor of Theology. We have a CD recording by Brother S.M. Davis. We got it from the U.S., some of the brethren there have listened to it and he is a doctor. One day I asked a person if he is a Doctor of Theology and I was told, "Sure he is." Now, you say that we shouldn't listen to this because anyone who calls himself a Doctor of Theology does not hear God.

Answer: I wouldn't tell you not to listen to him. You listen to it and you tell me if you hear God, because you are supposed to have the Spirit of God within you. I have listened to some of them and I have friends who have listened. Sometimes they bring forth something good - fruit - but I wouldn't follow them. That is the problem. It is a mixture. A mixture. If you notice, all of the television preachers now are all doctors. We had some men in our area who were preaching the gospel, and they all went up the road and came back down as doctors. You only have to have a certain amount of money and you can get your doctorate right now in theology.

Question: I would like to ask you, if I understood correctly, about the number 12 (apostles). Does it mean that God has been filling this number ever since? Does it mean that on the whole earth at this time there are 12 apostles?

Answer: No. There might be 12,000. The point is that those 12 were special apostles. They were called the "apostles of the Lamb." But the scriptures tell us that there were many other ones after them, like Apollos

and Silas. Paul spoke of many other apostles. So, the apostles of the Lamb were different than the other apostles that God appointed to carry on the Word.

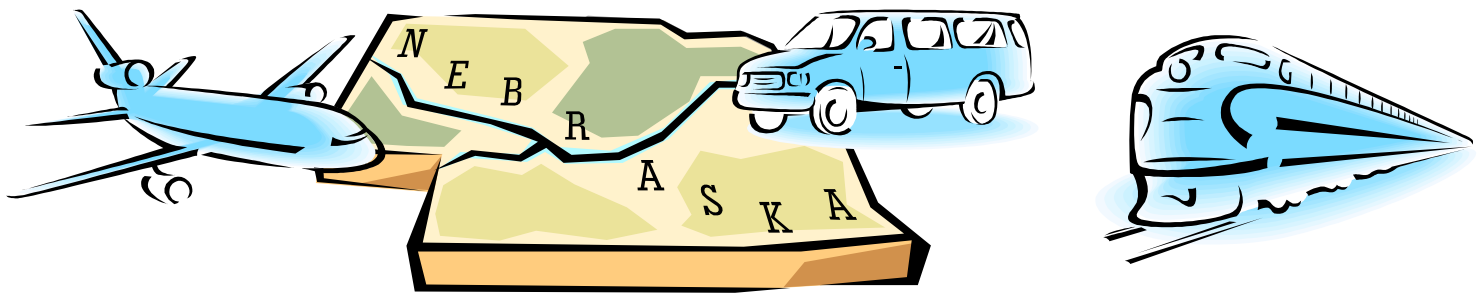
Question: We talked before about some false teachings and I would like to ask about the teaching of the Seventh Day Adventists. I would like to ask about their teaching on the Sabbath, because I used to go to their church. They teach many wrong things, but this point, up to this time, I still don't know about the seventh day, because it seems to me that it is written in the scriptures. I'm looking for an answer as to what the Lord means by this?

Answer: Every word in the Bible is on three levels - natural, spiritual, fullness. If you keep the seventh day, you will have to keep the whole law. So, you would have to kill a kid (goat) as an offering every time that you go to service. So then, if the killing of the kid has been fulfilled by Jesus Christ, so is that law of the Sabbath. The whole law is being fulfilled in Christ. Every Word of God has three dimensions. In the natural, the natural Sabbath is the 7th day. But the spiritual Sabbath is the Holy Ghost. Natural Sabbath means rest, right? The Holy Ghost is "there remaineth a rest unto the people of God" (Hebrews 4:9). Now, if there remaineth a rest, that means to say that natural 7th day wasn't the rest. So, the fullness of the Sabbath is the seventh millennium which you are in now and we are coming into the perfect rest of God, when the whole earth will be brought to rest.

That is a short lesson, but we have the Pattern and we have the other books that you can read so you can understand it. All of the scriptures are given in them. But remember this, if God requires you to do any part of the law, you are guilty of the whole law. In other words, He has 10 commandments. Suppose you keep one and you break others. Jesus Christ had to come and deliver us from that because we couldn't keep it. So, that is why the Sabbath has been abolished and when Christ came, He gave us the Holy Ghost. The Holy Ghost is called the Comforter so that the Holy Ghost will deliver us from having to keep the Sabbath, which we couldn't keep. Then He is bringing us into the everlasting Sabbath.

Question: Concerning the commandments, it says, "Thou shalt not steal," (Exodus 20:19) so the natural level remains, or is it abolished?

Answer: No, it is abolished. Do you know why? Because if you are a Christian, then you are not going to steal. After you are a Christian, if I come to you and say, "Thou shalt not steal," then I am insulting you. May God bless you. ☺



## **The November 2006 Sonlight Ministries International Nebraska Convention**

**Friday, November 24 - Sunday, November 26  
1017 Adam Street, Schuyler, Nebraska**

**The Convention will begin with a 10:00 AM on Friday. There will be three meetings (10:00 AM, 2:00 PM and 7:00 PM) each day on Friday and Saturday, and a 10:00 AM Sunday morning meeting. Meals will be provided after the morning and the afternoon meetings on Friday and Saturday, and also following the morning meeting on Sunday.**

**As we are able, housing will again be provided in the homes of the brethren in Schuyler and in the surrounding area. We request that those desiring housing or help in getting a motel reservation that you please contact us as soon as possible. For pick-up at the airport or for further information or any other assistance contact us at the addresses below:**

**Gordon and Sandy Gerber  
515 West 8th Street  
Schuyler, NE 68661  
(402) 352-5215**

**Jim and Peggy Thiele  
217 West 12th Street  
Schuyler, NE 68661  
(402) 352-3102**

**The following are some of the motels in and around the Schuyler area:**

**In Schuyler:**

**JOHNNIE'S MOTEL (402) 352-5454  
The number of rooms available is limited,  
so make your reservations early.**

**David City, NE  
(15 miles south of Schuyler on Hwy. 15)**

**FIESTA MOTEL (402) 367-3129**

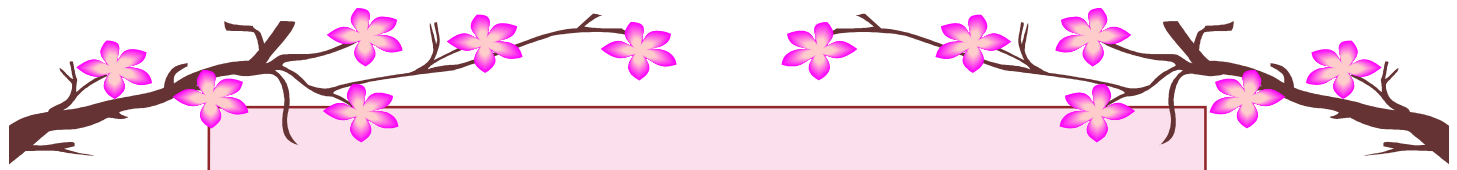
**Columbus, NE**

**(16 miles west of Schuyler on Hwy. 30)**

**HOLIDAY INN EXPRESS (402) 564-2566  
SLEEP INN (800) 753-3746 or (402) 562-5200  
DAYS INN (800) 329-7466 or (402) 564-2527  
NEW WORLD INN (800) 433-1492 or (402) 564-1492**



**We do ask that every family coming to the convention bring 5 dozen cookies or bars to help with the meals.**



I am excited to share Sister Adela's testimony with you, our readers, as she related it to me! But first, let me give you a little background on this young woman who is part of our fellowship at this time. Adela is from Bratislava, Slovakia and came here this summer for the purpose of being involved with First Fruits. Out at the "the farm," as we locals call it, is where I see Adela's smiling face most of the time and in spending time with her out there, what strikes me most about her is her peaceful, happy countenance. Without a doubt, I can say that the joy of the Lord is her strength and it is seen in her quiet, calm manner and confidence in God.

I asked Ada if she could share with me her testimony of salvation and coming to know the Lord. She said that she grew up in a Christian home where her mom is a Christian and even though her dad later turned away from God, she was raised going to church every Sunday and Wednesday, praying together and hearing about Jesus. She says, "So I always knew that there was God." Her mom spoke to her and her twin sister about Jesus and receiving Him. Then when they were about 9 years old, Adela and her sister, Linda, went to a Christian camp. There, they gave altar calls for anyone who wanted to receive Jesus as their Savior. Adela relates that her sister went up and when she came back, she was so happy - she was jumping and leaping and so joyful. Ada said, "I

# The Spotlight is on Adela Pocajova

Interview  
by  
Melissa Trotter

could see a big change in her life and I was like, 'I want it, also,' and I went to the altar." She doesn't remember being as joyful as Linda, and so was kind of doubting her experience.

Her mother, Sister Paja, and Bibi and Oliver's mother, Sister Maja, and Sister Karolina (Kaja) met together for church. She remembers enjoying getting together so that after the meeting they could go and play. She says, "So we didn't have a real relationship with the Lord, but the Lord was drawing us, whether we knew it or not." She was really struggling in her early teens about what she believed in. There seemed to be three choices - 1) what her mom believed, 2) what was in the Christian church world and then, 3) the pulling of the world outside.

At this point, I was wondering how it was so clear in Ada's mind that her mom and their fellowship was a different choice than the church world, so I asked her how the group got started. She told me that her mom had been in the Baptist Church and somehow, Brother duCille came to

this church in Slovakia. Her mom had always wanted the Lord, but struggled with sin and was depressed that she couldn't get rid of it. It was always sin, repent, sin, repent and it shouldn't be that way but the Baptists say it is okay. So when Brother duCille came, she didn't understand all of what he said, but there was something there that gave her more than what she had known before, so she believed it. During this time, there were Czech brethren who believed the same and they talked and shared together. Adela related, "Also, Sister Karolina, a



new believer, leaned toward my mom and trusted her somehow. Sister Maja was a colleague of my mom's and she somehow was drawn to my mom and so they all began to meet together."

"So, in my early teens I was very rebellious. I came to fellowship because I had to - it was in my home," she laughed. "I didn't have a clue who God really was and I didn't like what Mom was doing and I was criticizing her." But through all this, God was faithful and He was still drawing her somehow and gave her a lot of circumstances where she had to really think about life. She remembers she wasn't satisfied in her soul. She was trying to fill her soul with books and TV and trying to find friends and be in the world.

I asked her about when she got baptized and she said that her first baptism, at age 12, was not really a baptism because her twin wanted it and because Ada was always joining her, she got baptized, too, though she really wasn't deciding to follow Christ. Later on, in Jamaica 2004, she was baptized for real, because she really understood what she was doing.

Also, during this time, she said she would be for God at conventions, but for the world at home. At the 2001 summer convention in Czech Republic, Brother duCille was speaking about the Holy Ghost and Ada desired to have it. He gave an altar call for anyone who wanted to be prayed for, that they would lay hands on them to receive the Holy Ghost. Ada laughed when she said she ran to the front! She believed she really did receive the Holy Ghost. After this experience, she was absolutely sure of her salvation.

One turning point came when the Jantzis came to Bratislava. He spoke about the coming of the Lord, the tribulation that was coming and Adela said, "I was very touched by it - just scared! - that I would be in the place where it would hit me." Brother Jantzi was speaking about dwelling in the secret place of the Most High, in a room where you could hide and she knew she didn't have that, so she was scared.

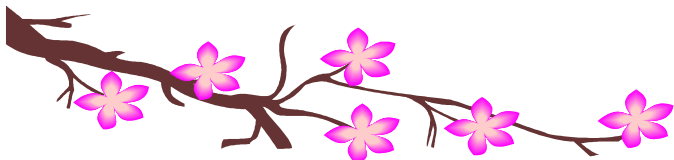
That next summer of 2002, Sister Pavlina organized a camp for all of the young people from Bratislava. There, Ada was confronted with the reality of God; it was not the first time, but so real that she couldn't do anything! She says, "I was seeing all those brethren, how they lived with the Lord daily and were so near to God. I began to envy them and I decided I wanted the Lord 100%! From that camp, my relationship with the Lord began to improve. The Czech brethren visited very often and being a new

Christian, it really helped that they were so often with us." From that time on, she was walking with the Lord and He was teaching her a lot. "The Prague camp was the turning point. I was falling and rising but I desired the Lord so much. I know that in Him is everything I need."

It was so wonderful to hear about all this from Adela, but I still had one more question on mind. So I asked, "How did it happen that you came here this summer?" She replied that she was praying a lot about what to do after school and thought it would be so nice to come to the Farm because she had had that desire for a long time. She had read the testimonies in *Keeping In Touch* from last year. She says, "It spoke to me that I needed to come here and just help and learn a lot. I always wanted to do something and I was unsatisfied with what I was doing at home. I was saying to myself, 'God, You have blessed me so much and I want to bless You.'" She asked the Lord, "Can't I do something more?" She was praying about coming here and somehow God opened the door, but not in the way she expected. She was expecting a, "Thus saith the Lord, 'Thou shalt go there!'" but it was not that way. "The way it came was that everybody was telling me I should come," she said, "but I thought I had to hear straight from the Lord. Brother Burt told me to look out of the box - God speaks through the Body! So I received that it was from the Lord and I prayed that He would open the door to buy the ticket and everything. It was a great experience of His faithfulness."

Her desire in coming here is to be changed and to help here where ever the need is. Adela also shared something else exciting. When she came, the Lord began to speak to her about staying here longer, but she thought about her responsibilities at home and that she must go back. She had never before thought of staying longer, but God opened the door so she thinks she is going to stay! Adela laughed as she said this last part and then added, "God is showing Himself so marvelously, so differently, in different realms, such an almighty, loving God and I couldn't experience it that way at home." She said this was her first time on her own, even though she feels at home with a spiritual Mom and Dad here. She added a tidbit of revelation at the end of the interview, "Somehow I don't miss home, but it is different and when I have a problem, the first person I go to is God."

Well, we are all blessed to have Adela in our midst. I thank her very much for her willingness to talk to me and share with all of you about her life. I trust you are encouraged reading this! 🌸





# Does He Delight In Me?

by Mavis M. duCille

Woodstock, Georgia Conference - December 30<sup>th</sup>, 2005

There is a scripture that has come to me for a few days now that I would like to read. The thought came to me while the song service was going on. I will just read the scripture briefly and leave it there.

Psalm 1, <sup>1</sup>*Blessed is the man that walketh* (to continue to walk; not have walked, but to continue to walk)... *walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.* <sup>2</sup>*But his delight is in the law of the LORD; and in his law doth he meditate day and night.* <sup>3</sup>*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

I saw a vision before this passage came to me. In the vision, many people were sitting together and there was ministry going on. There were some who were catching the Word and were making life of the Word. The Lord had His eyes upon the whole crowd, or congregation, and He was seeing that there is a difference between those that meditate on the Word of the Lord, on the law of the Lord day and night - which meant that there was no space for anything else but keeping the law of the Lord within your heart, when you are meditating on it day and night.

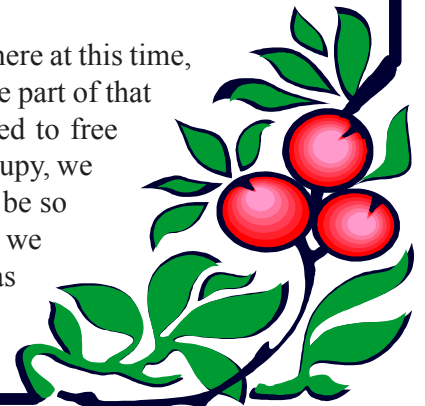
Then He said, <sup>4</sup>*The ungodly are not so.* So it was bringing a difference between the godly and the ungodly, and the man who sitteth in the seat of the scornful and the ones who delight in the law of the Lord. At one time the Lord said to me, "I love everybody, but I delight in some." "I love everybody, but I delight in some." So, we want the Lord to delight in us, not just to love us. *But his delight is in the law of the LORD, and in His law doth he meditate day and night.* Then in the end of the psalm, it tells about those who are on the opposite side. It tells what happens to those who do not delight in the law of the Lord, and on what side we will stand with God. We are referred to as "ungodly." So, there is that place in the Lord that we can stand, that we can walk, that we can abide, that we can bring forth glory to God and blessing in our lives.

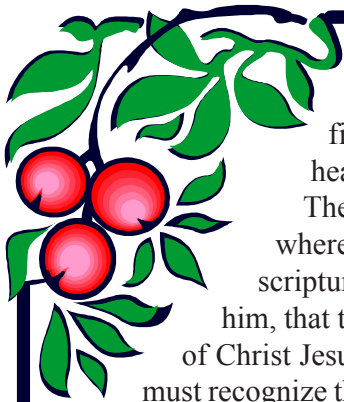
While the song service was going on, somebody was talking about some situation in which she found herself, and she wanted to be out of that situation. She didn't feel happy about the situation. It just came to me that there are many people who find themselves in similar circumstances. Many times we find ourselves in a situation that we are not happy about. We would like it to be different, but probably it is right in that situation that God is molding and making and causing us to understand right where we are. And we have the privilege of God telling us where we ought to be.

I was reading a little about Paul the other day, when he says he finds himself betwixt going away and remaining; but he came to the conclusion that remaining would help the church (Philippians 1:23). He knew that the church needed him. I believe that God told him that his work was not finished. But because of where the church was, he felt that he had done all that there was to be done. But we can see that after that, he had more to do, and we are still gleaning from Paul and his writings. We thank God that he was faithful to God, to accomplish what the Lord told him to do. So, we should never take our life into our hands, or take the authority as to what we should do, or where we ought to be, because God knows where we are in our walk. We do not know the end of the matter.

Then there is a Word that may not have been mentioned in all the preaching here at this time, but I can see that the whole creation is groaning. We must remember that we are part of that creation, and also that we are part of the sons of God who must be manifested to free creation. We have a responsibility, because the little part of creation that we occupy, we are also occupying that part that brings the groaning and the travailing. It will be so until we are out of that state and become manifested Sons of God, which means we are delivered from our bondage, delivered from the world and its ways, that as Christ comes forth in us, we are to set creation free.

So, in all our trials, in all of the things that beset us, the things in which we





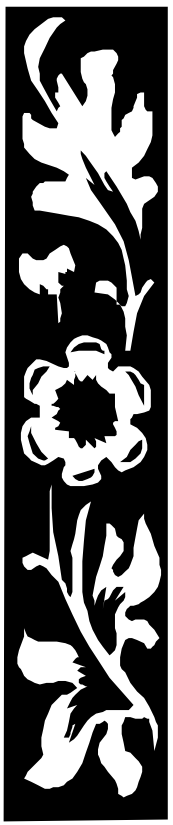
are still entangled from our forefathers maybe, their weaknesses and their sins against which we are fighting for the deliverance of ourselves and the whole creation. We are fighting until we are set free from this bondage, praise God!, and Christ reigns in our hearts.

The scripture that I was trying to remember is where Paul said that he was in a situation where he wanted to be free from the things that beset him. Do you remember that scripture? It is in Romans, I think. He wanted to be set free from the things that beset him, that there was a law working in his members (Romans 7:23). We want the law of Christ Jesus to work in our members, to crucify the law of sin and death. So, we must recognize the difference between the things that are working in us, that we need to be set free from the one that is not glorifying God, from the law of sin and death, so that the law of life in Christ Jesus can make us free, set us free. Therefore, that is for what these people were meditating on the law of the Lord. That is the law that Psalm 1 is speaking about - that set of people meditating on that law night and day. It can set us free from the law of sin and death. Amen. ☞



# Visitors' Corner

To all  
our visitors:  
**WELCOME!** Mark  
and Rita Jantzi joined us  
for fellowship on August 27<sup>th</sup>,  
bringing encouragement and blessing to  
all of us. We also welcome Nate Sheen and his  
son, Payton. It was also very good to have Wanda  
Martin with us again after her long recovery time.  
September 3<sup>rd</sup> brought us some more visitors! David  
and Kristi Wickboldt and their son, Joshua, were  
here, as well as Katie and Susie Sigwarth. On  
September 10<sup>th</sup>, Jerry Gadwa and his  
daughter, Adrian, joined us for  
fellowship. God bless all  
of you and keep on  
coming! ☞



# Prayer of Faith For Our Families

by Brother Cecil duGille  
Schuyler, Nebraska November 2005

In Jesus' last prayer for the brethren, He said, "Father, all that You have given Me I have saved, except the son of perdition" (John 17:12).

*We say tonight, that all that God has given us must be saved: our children, our families, those that have strayed from God, those that are like dead coins out there, those that are like lost sheep out there, and those that are like lost sons out there. In the name of Jesus Christ, WE DECLARE A DELIVERANCE!*

"The hour of jubilee has come. The time of deliverance," saith the Lord God, "and I will break their yoke and I will save your children!"

Thank you, Jesus! AMEN! AMEN! AMEN!

There was one time in my life when Jesus came into my room, and He was very human. He said, "Whatever you want, ask Me and I will give you." I feel the same Spirit tonight, that

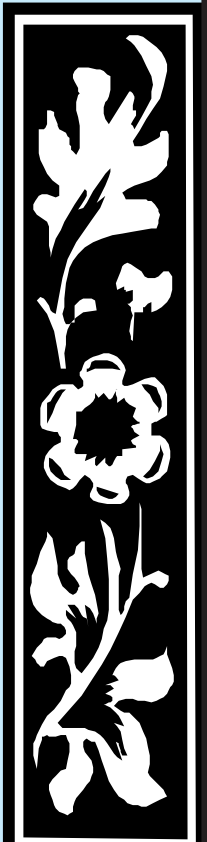
God is saying, "Don't leave unless you have asked God for what you really want." Amen! Somebody wants a husband. Somebody wants a wife. I am not talking about lust, because some people are lusting after a husband or a wife. I am saying that God made you a natural person, and He said that the only person that must not marry is a eunuch. Amen. So if you want one, if you can trust God, if you can put this desire into the hand of God, and say, "I am not businesssed with it any more. I am not going to do anything," God will make you be at the right place at the right time, and say the right words at the right time, and it will be done. Brethren, whatever we want tonight, let us ask for it, in the name of Jesus Christ.

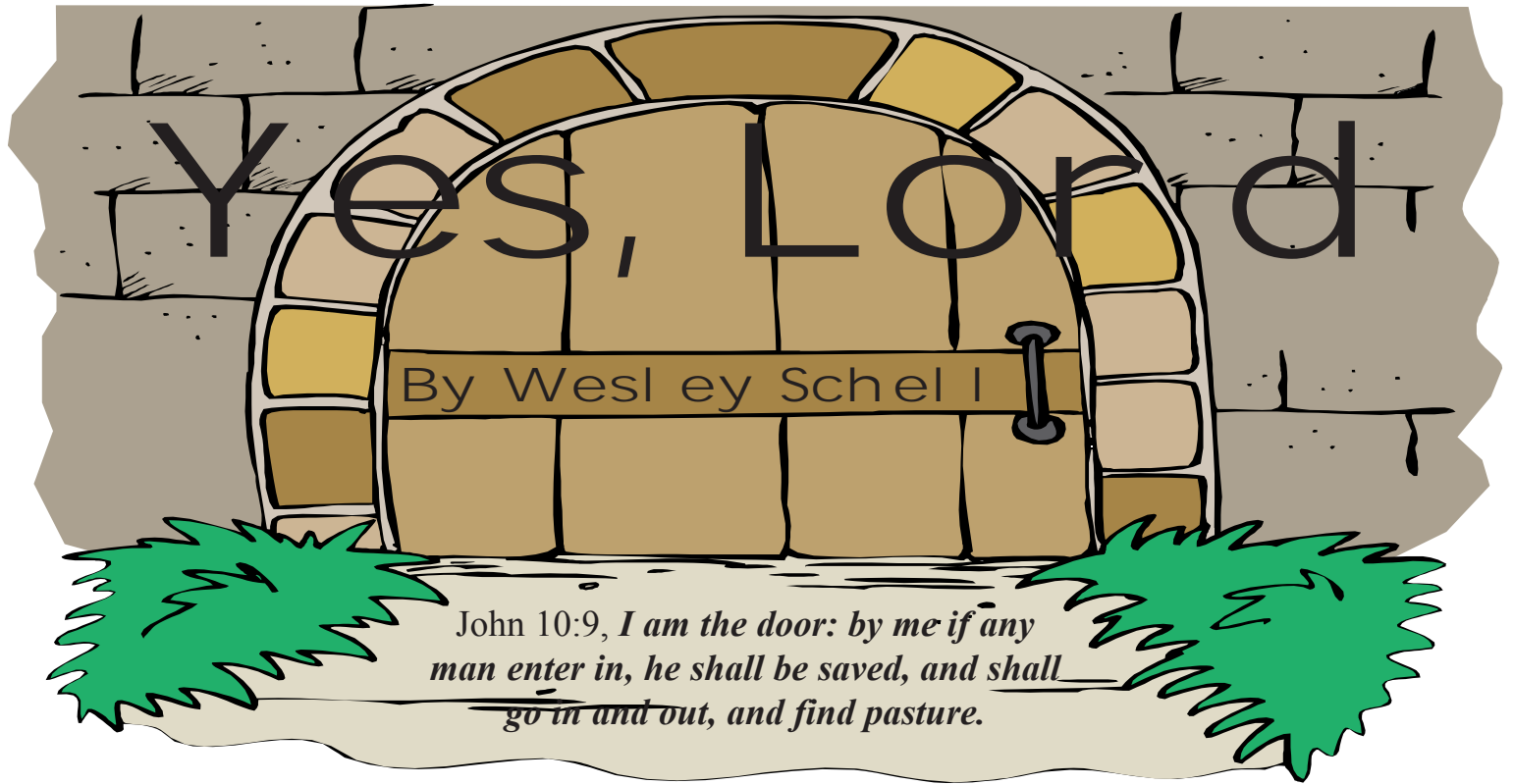
*Father, give good gifts to Your children tonight. All that have tarried with us, all that have labored, all that have a yearning in their heart. Somewhere there is a wayward child. Somewhere there is a problem out there with the children. My God, I think of the young people...*

Now, we are not talking about all young people. Many of the young people have gone out there and shackd up together, and when I look into the thing, they are discouraged about marriage. The government and the laws have made it so terrible, that we know one brother who got married and his wife sent him to prison, because she said he raped her. In other words, if he didn't do what she wanted him to do, she could send him to prison. This is the condition under which the world is laboring. Let us pray for them. We are sorry for them. Many good people have gone and disobeyed God because they are afraid. We are going to reach out our hearts and minds to them tonight. For all our children, God Almighty said, "I will save your children" (Isaiah 49:25). Those words were delivered to me. I know it is true.

*In the name of Jesus Christ, by the Blood of Jesus Christ, by the authority of the Holy Ghost, by the power of God, we command the deliverance. We command the deliverance! We command the light to shine upon our families, upon our children, upon those that you have given us, upon our neighbors. Let us break through, Lord God, and save them, for Your mercies' sake.*

God bless you all, in the name of Jesus. ☩





Psalm 9:1, *I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.* This past Sunday we had a tremendous children's word that really blessed me. It was about praise and the different levels on which one can praise. The teaching really forced me to think about how I approach praising the Lord. Here is another verse that brings out the same thought. Psalm 86:12, *I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.* So, if there is a praising God with my whole heart then it would only make sense that there is a half-hearted and a no hearted attempt to praising God. It is my choice as to which of the three that I am going to do. Or maybe I could say 0, 30, 60, 90, or 100. I believe that the Lord is only able to move in my soul during praise to the degree that I open up my heart to Him. That is why the Bible says, "Swing wide, ye everlasting doors, and let the King of glory come in." The door is your heart. Swing that door open wide and He will come in like a mighty King to conquer the problems that are in there.

During the month previous month to this children's word, God had really been meeting me during the praise service. It all started off during a meeting one day about a month ago. We were gathered together on Sunday morning praising the Lord and worshipping Him. The anointing was very strong that day and God was ever so present in the room. One of the brothers made an altar call and everyone was doing business with God. Then the Lord gave me a vision. It was very short and sweet. I was bowed before the throne of God. I never saw anything because my face was down in awe of His presence. I had never had anything like that happen before, because I haven't had


many visions. The thing that blessed me the most was when I sat back and thought about what it could mean. It spoke to me that I was submitting to God. That blessed me.

The following Sunday I had a similar occurrence happen. Once again, during praise, the anointing was so precious. We started to sing the song, "In This World Ye Shall Have Tribulation." The song was anointed, but it didn't seem like it because what it did was remind everyone about their own tribulations and trials that they are going through. One line in the song that stood out was, "but I have overcome this world." Jesus was saying that He overcame this world and made a path that we can follow His example and overcome also. He has done the hard part by laying down His life and giving us the same life through the Blood that we may follow Him. John 16:33, *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* That encouraged me because it reassured me that becoming a son of God is possible and I can achieve it. The next song was where I really turned to God. He had me in the right place thinking about my tribulation and then He gave the solution: give all my problems to Him and receive His rest. We started to sing "Come Unto Me You All," and that is when God touched me. It could have been literally, I don't know, but it was the most intense presence of the living God inside of me reconstructing the make-up of my soul. It lasted for about 5 minutes and the whole time I could only say two words, "YES, LORD," over and over for five minutes. I don't really know everything that I was saying "yes" to, other than I was saying yes to God. That was one intense time with the

Lord. I thought in the past that God had come to me mightily and changed me but nothing ever to this degree. It was almost like God had entered inside of me during this time, but when it ended and I felt so bad, like I grieved Him or something because He was gone. The anointing was still present in the room, but the Lord had left me at that time. I just kept on singing "Come Unto Me You All," and was marveling about what had just happened. I was simply praising God and thanking Him for saving my soul and putting my feet on the path that I am walking. Then about ten minutes later God spoke to me, "I AM the door." I was a little puzzled at what it meant, because God didn't give me any definition. I started to think about the different doors in the Bible and limited it to three possibilities: the door to the Holy Place, the door to the sheepfold in John 10, and the door to the wedding chamber. After three weeks of asking God about it, I received an answer from the Lord as to what it meant to me.

In the tabernacle there are three entrances into each of the three realms of it. There is the gate to the Outer Court, the door to the Holy Place, and the veil to the Holy of Holies. Christ is the door to the Holy Place, which means the only way to enter is to go through Jesus. John 10:9, *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* Let me look at what the Pattern has to say about the door. On page 81 it says, "Only dead men can enter through the door: Men and women who have died to self in the Outer Court and now are being resurrected in Christ." These people have allowed the work of the Brazen Altar and Laver to be fulfilled in their soul and have entrance through Christ into the Holy Place. Well, what does all this mean to me then? Having head knowledge of this isn't going to do for me what I want. Head knowledge alone would puff up a person, but having an understanding of the knowledge through a proper relationship with God would humble a person. I want to hear God's voice and understand what He is saying to me, so that I can apply it to my life. If I never apply what God speaks to me, of what value was my hearing the voice of God other than judgment against me because I can no longer plead ignorant?

The main point that I received was where I am with respect to going through the tabernacle experience. Since God spoke to me about Him being the door, it would seem appropriate that I am in the Outer Court experience still. That doesn't come as any surprise, though. What excites me is that I have been telling God that I want to take another step closer to Him, and He spoke to me. Praise the Lord. I have the itinerary that I must follow: to become a dead man, because only dead men can enter into the Holy Place, men that have given up their right to themselves. They haven't completely given up everything because that happens at the fifth stage: the Golden Altar of Incense, but they separated themselves unto the Lord and will allow God to direct their path instead of themselves. My desire is to follow on to know the Lord and be transformed to become in His likeness. I really don't know what this experience will unveil to me, but I know that God has spoken to me. My only answer to this commission is, "Yes, Lord." 🙏



***Julie (Petty) is overjoyed to announce her marriage to Chad Sakaluk!***

***The happy couple was joined in Holy Matrimony on July 22, 2006 in Edmonton, Alberta, Canada.***


***The Sakaluks live at  
14823 - 138A Street  
Edmonton, Alberta  
T6V 1S1  
CANADA***

***Julie writes, "We are very happy and very blessed and God has done so many good things even since we were married."***



***He hath made every thing beautiful in his time...  
Ecclesiastes 3:11***





# The Power of Love

## Brother Femi Adedoyin

Mahomet, Illinois

July 9, 2006

I was thinking of how much God really loves us. In the past, I had a lot of troubles, and it's amazing that I am still alive today. People look back at some of the things that have happened to them in the past. There is no way I should be alive today. It is just the sheer power of God for me to be alive today. I've been shot at three times from close range and none of the bullets hit me. I just found myself hearing the bullets fly, and the only thing that came out of it was jumping through a third floor window and I was supposed to be paralyzed according to the doctor's report. The doctor said that it was a miracle, because I was supposed to be paralyzed, but I was not paralyzed and I didn't even need any surgery. He told me to just lie down for some days, and I would be healed. The worst part of it is, I couldn't even lay down there. I had to run for my life in that condition and I made it! I was thinking about how great our God is, how powerful and awesome, and longsuffering and patient. The same day that I jumped through a third floor window, my brother was getting killed in a car accident in Nigeria. He didn't make it. Come to find out that it was the same day that I jumped through a window, but the devil was a loser as far as I'm concerned. So I just pray to God that I can serve Him for the rest of my life and use that as a remembrance of what God has wrought in my life.

The last day of the convention, Brother duCille was sharing on the laying on of hands, and he said many things concerning laying on of hands. There is one thing I just want to touch on concerning the laying on of hands. We cannot be doing it as a religious action, but we must understand what we are doing. The burden of the person that you lay hands on now becomes yours. Not only that, but if you are not strong spiritually, whatever is attacking the person can jump on you. I find that very interesting, because I believe that's what Christianity is all about. It's about people.

The people organize to form a church.

I work in a restaurant, and one night there was a young lady that was very angry. She's a waitress. When I'm working, I always encourage them, because most of them have been working all day. Some of them begin at 9 AM, and they work until about midnight. They probably have a one-hour break in between. So they are very tired and frustrated for what, a hundred dollars, at the most, two hundred dollars? Those are long hours to be on your feet. So they are very tired, and I try to encourage them to stay strong, and tell them that Jesus loves them, and to be of good cheer. This young lady said, "Femi, I know what you're going to say. 'Be of good cheer. Laugh.' Don't tell me that tonight. I am not in the mood. I am not laughing. I hate people!" So I said, "Sister, you are in the wrong business. You hate people in the restaurant? You're in the wrong business because people are going to flood in here every day. They're not going to give you a break!" And, as a church, it's almost like that. We love everything else. We love our ideas, we love our doctrines, we love our church, we love our positions, and when it comes to people, we don't love the people! We struggle with that.

Some writer said, "If you are a Christian and you're having a problem loving people, stay out of the ministry." Just like I told the lady, "Stay out of the restaurant business." Stay out of the ministry, because if you cannot love **those that Jesus died for**, it will do more destruction to the people of God than help. You will do more destruction. Each one of us has a responsibility to love. There is no option, no excuse. We try to excuse it, we try to cover it with some other religious garment or some human, carnal excuse. It is very spiritual to love. You cannot love people except you are a spiritual person. I used to be a person of the world, so I know! Except the Spirit of God is in you, you cannot love. We don't even use the word *love* out

there, we say *like*, because we don't know what it is to love.

When I first got saved, I thought everything was going to be easy; I thought everybody was going to love, that people would love me and I would love everybody. Well, it does not always work like that, I found out. Sometimes I would rather want to scold people. Teach them. Change them! But love them? Please! "I want him changed! I can't stand his attitude. I want to teach her. Sometimes I want to hurt him! I'm going to act like I don't even see him; I'm just going to walk away and hurt his feelings." Isn't that how we treat each other sometimes? It's wrong for a Christian. I tell myself, "Femi, if you cannot love people, stay out of the ministry." We find it easy to love our family sometimes. It is easy to love those that like our ideas or that think like us. Even people that preach like us, I love those people. But if it's different, I have a problem with that. We're talking about overcoming here.

We've got to overcome that. The bottom line is love. We can have everything, we can have all the gifts, we can move mountains, we can even become whatever we dream to become, but without love we are just like a clanging cymbal. You know what a clanging cymbal is? The priest used to go into the holy of holies and he had the pomegranates and bells hanging from his garment - why is that? So when the thing clanged it sounded really beautiful. Without those fruits in between the bells, it would sound, "BONG - BONG!" It sounded really terrible! That's why, without love, all our striving is meaningless.

I had this dream that a man was leading us to a certain place. Many people decided to go this way and that way and he finally led me to this place; it was a very peaceful place beyond description and he said, "Those that make it here are full of mercy and compassion." In the dream I heard him say that those that go here and there are also coming to that place. I meditated on that. In the tabernacle, in the holiest of all, the Holy of Holies, there is a Mercy Seat. I am thinking about that: how can I make it to that place if I have no mercy? I cannot make it to the place that contains

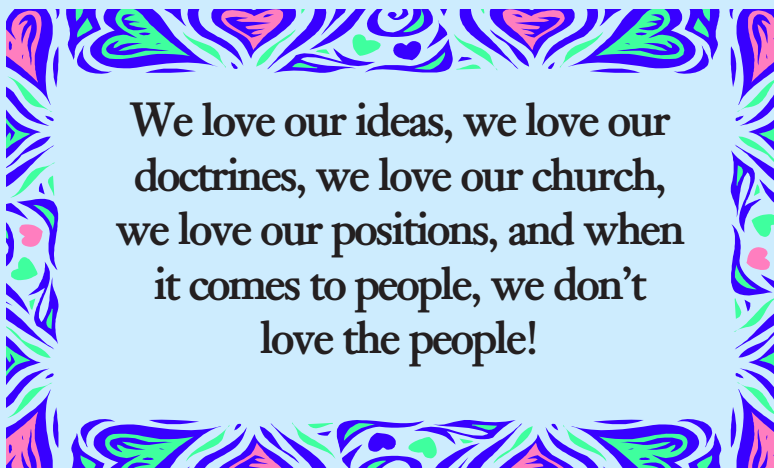
the Mercy Seat if I don't have any mercy and compassion. It's just a thought.

Paul was a man that went through a lot. Paul formed a church, and the church hated him. They talked badly of him. You read most of his letters. He was a man that suffered greatly from those that he really loved. They returned to him nothing but unnecessary criticism. Paul suffered from those people that he raised. But I read one of his letters, and I said, "How in the world did Paul do it? How can we make it as Paul did?" Despite all this hatred and criticism, and beating and stoning, he continued to love these people. As I was reading, I came across this scripture in I Thessalonians 2. I tell you, Paul's letter is one that

really changed me, and is still changing me. I read some of his letters and I have no choice but to give my life to the Lord because I know that if somebody is lying, and you beat him up, he begins to tell you the truth. I used to be there. I would lie to my mom, and when my mom beat the hell-

ish nature out of me, I'd tell her the truth. I'd say, "Yeah, Mom, I did it!" So when I read Paul, that they beat him up to get him to tell them the truth, and he began to tell them the truth, I said, "This is it. This man really meant what he preached." I have to be born again.

I Thessalonians 2:1, *For yourselves, brethren, know our entrance in unto you, that it was not in vain: <sup>2</sup>But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. <sup>3</sup>For our exhortation was not of deceit, nor of uncleanness, nor in guile:* This is what they accused him of, that Paul is unclean, he's deceitful, and he's not telling us the truth! But he's defending himself, *For our exhortation was not of deceit, nor of uncleanness, nor in guile: <sup>4</sup>But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. <sup>5</sup>For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: <sup>6</sup>Nor of men sought we glory, neither of you, nor yet of oth-*



We love our ideas, we love our doctrines, we love our church, we love our positions, and when it comes to people, we don't love the people!

ers, when we might have been burdensome, as the apostles of Christ. Look at verse 7, **But we were gentle among you, even as a nurse cherisheth her children:** Some translations say, “Even as a nursing mother cherishes her children.” I began to pick up on these metaphors: mothers, fathers, servants, farmers, builders, and so on. Brother Jansen did a wonderful teaching here on being a builder. But you see throughout the scripture, they use a lot of metaphors, just as the Lord spoke in parables and also in metaphors. Paul followed their example. He used the words *servant* and *steward*. And then he used the words *mother*, *father*, and so on and so forth. This is meant to provoke us to think! This was how Paul was able to deal with the situation at hand. We read on, <sup>8</sup>**So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.** <sup>9</sup>**For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.** <sup>10</sup>**Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: <sup>11</sup>As ye know how we exhorted and comforted and charged every one of you, as a father doth his children...**

We see two metaphors here, the mother and the father. In America, it's difficult to tell the men to be as a nursing mother. You've got to have the Spirit of God to really get your mind transformed. In America, especially, if you go to prison and tell the men they have to be like a nursing mother, they say, “Oh, oh, oh, brother, what are you talking about?” It's difficult in the Western world! For every man, to some extent, it's really difficult to be as a nursing mother! But this is what Paul said we ought to be like. He said this is one of the things that determine that I am an apostle, that I am a Christian! I behaved myself as gentle as a nursing mother amongst you. A male mother is a difficult thing to do. It's difficult enough to be a father, but to be a male mother is even more difficult. We see that in all our churches, that it is difficult for men to have these personalities of the nursing mother. We have a lot of nursing mothers around us that we need to pay attention to, how the child is held gently, cooing and cuddling, and Mother is taking all her time to make sure she gently feeds this baby. It's teaching me something, that this is where we have to be. Because Paul said, “We're not only preaching you the gospel, we are ready to even lose our life for these things. This is how much we are committed and we will not complain about it!” The nursing mother is showing us this

example.

This metaphor also brings something home. Church is a home! Those ministers are like parents. You are not just parents to your natural children, you are parents to everybody here! It's difficult to be a parent to people that are older than you. It is really difficult. But it's something that we must do, because church is a home, and we are one family! It also implies that it is a place to grow. So it's my responsibility, your responsibility, to see that I am growing, and vice-versa. It is a place to grow. It is sad to have children that are not growing. It is devastating.

Church is also a place where you know people love you. It's a home. It is one family. Jesus said, “Who is my mother, my father and my brother?” (John 19:26-27), meaning that it is more than just my immediate family, it is extended family. Those that do the will of the Father, they are my brother and my mother - we are responsible for one another! I look at all these children as my children. I wish I had all the money to help you raise them up. There is something inside me that thinks that all these children also belong to me! **We are one family.** It's a place where I know that when I walk in, people will love me, whether I am great looking or ugly. I know I am going to be welcome here! You know, in my country they say, “The monkey, he is ugly, but his mama loves him!” If I walk into this place, I am going to have some love. This is what Paul is saying, that we nurse like a mother and a father. I am your father, and I am your mother. This is a family. Whatever you get out there, you come in here and we are going to listen to you. This is a place where you are always welcome. It does not matter how dirty you look or how clean you look, you are always welcome. This is your family.

It's also an implication that here you are safe from any harm. Nobody is going to hurt you in this house. When I went to Nigeria, I was running from the police. I ran from New York to Mississippi, to San Antonio, then I ended up in Nigeria because I was running. I tried to run from the FBI so they didn't know where I was. They found me at last when I came back, but at least I got home to Nigeria and when I got home, I sensed love. I looked really bad, I'm talking about BAD, coming from America. I looked terribly bad! They knew this guy was running from something. **But I was welcomed.** I cried, because you cannot fake love. We can stop pretending like we love one another. You can't fake love! People can sense these things. We cannot pretend. That's why the scripture says to love without dissimulation (Romans 12:9). You cannot pretend love. You can just sense that they re-

ally love you here. That is what Paul is saying, that in the church of God, when people walk in, it does not matter who they are, they must be able to sense love, that we really care. They might not believe like we believe, and we are not going the way they are going, but one thing is sure, we want them to go where we're going. They must sense love. They must feel safe in the church of Christ. Whenever you come in here, one must be able to feel safe from every harm.

There are good families and there are bad families. I have seen a family where it is just so sad the way the children are treated. Abused, lied to, used and misused, all kinds of insults on the kids, destructive minds formed by the parents. That's why we've got to be careful how we deal with one another. We don't want to destroy one another. We want to be able to carefully show sincere love to one another. I am also thinking about this

mother metaphor, and I am looking at the condition of the heart of the mother. The mother is ready to give her own life away for the baby to be born. Can you imagine that? This is what Paul is calling us for. It's more than something that you are doing on the surface, it is something that goes deep into our heart that I would rather die than to see this young child destroyed. God help us to have this heart of the mother that says, "It does not matter if I die, just get that baby out alive. I want my baby. I can die, but I want that baby to be alive." This is what Paul is saying. If we have not gotten there, God help us because to become sons of God, we have to have that kind of heart. That is the heart that Jesus had, the Son of God. He died because He loved us so much. Have we gotten to that point where we can actually say, "I'm laying my life down for my brother?" Because this is what Paul is saying, that we are true ministers of God because we are ready to die for you. Another place Paul said it is in Romans 9:3, ***For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:*** I can understand a mother, but for a father, a male, the man said, "I am ready to die, I wish I am just taken away for the sake of my brethren." This is what it is to become a son of God.

The ultimate sacrifice that a mother is able to render for her child is beyond my understanding, but yet this is what God is calling out for. The man of God must be in that place where you know without any shadow of a doubt that you'd lay your life down for your brother. That is what Brother duCille is touching on, that if you lay hands on somebody, you are saying that whatever is his burden, you are taking it, you are fighting with it. Have we gotten to that point? Because this is what God is calling us to do. There was a story of a crying baby in a congregation. You know how it is when a minister is ministering and a baby is

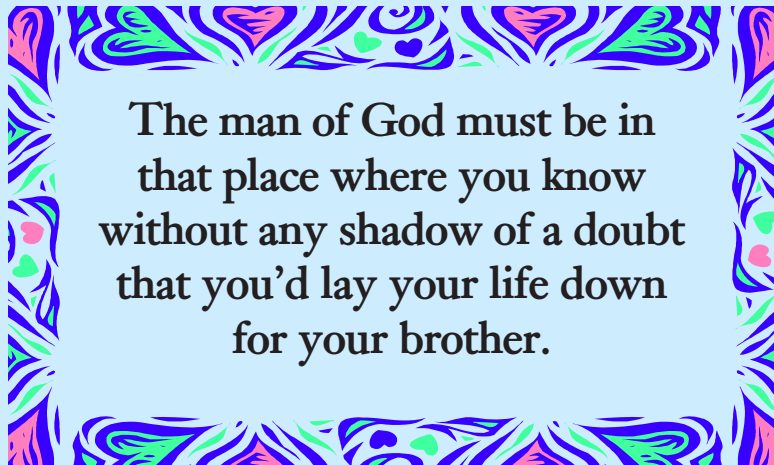
crying, we get tense and everything. The minister of God said, "What a wonderful sound of a mother and a child." You know, the tension was broken. It is wonderful. Jesus said, "Let the little children come unto Me" (Matthew 19:13-14, Mark 10:14, Luke 18:16).

We are called to be a

male mother. Those of us that are mothers already can teach us how it is that you women do it. You can teach us how you are able to say, "Well, this life, take it. Save my baby."

There is a picture in Jerusalem of a mother and her baby during the Holocaust. There's this thing like a statue that shows the Nazis shooting them down and the mother covers her babies, and she says, "Take me, leave my babies." I want to be there! I want to be where I can say, "Whatever my brother is going through, I want to die for him. Save him!" I want to be in that place where I can lay my life down for my brethren, where I can see my brother struggling in some area and I am ready to fight with him until we overcome in that area! I want to be in that place where I can say, "Whatever it takes, Lord, I'm going through this with my brother." This is what Paul is saying. He said, "We are not a burden to any of you. I work with both my hands day and night so I can be blameless." He was not only taking care of himself, he was taking care of people that were around him. And he had the right to collect this money from the church. This is what Paul is saying.

When Sister Pavlina's mom came here, that ministered to me, this metaphorical situation of a mother



The man of God must be in  
that place where you know  
without any shadow of a doubt  
that you'd lay your life down  
for your brother.

that would travel a long distance to come and see her daughter, that she would go through everything to come and visit her daughter. It is teaching us something! Wake up! It's teaching us something! I should be in that place where I say, "Whatever it's going to take, it does not matter where he is or she is, I'm going to go there and visit." This is the heart of the mother. It does not matter what crime her son has committed, she will come there and visit him in prison. I remember receiving a visit one time from Brother Moore in prison, or Brother Paul, and seeing them come to minister, but other than that, I didn't get a visit. But you see these people come and say, "My mother came to see me." They were mass murderers! But their mothers are still there for them.

Paul is saying that we all need to have the heart of a mother. It does not matter how ugly the person is, or how handsome he is, we still love him. Doesn't make a difference. It's an interesting scripture in II Corinthians 3:1, ***Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?*** This man went through a lot. We just read from Thessalonica, the church he founded, and the kind of trouble he went through there. They didn't trust him. They thought he was in deceit, just a manipulator. Yet, the man continued to show love. Then we go to this letter to Corinth, another church. The same problem! "We want to see a letter of commendation that you are truly an apostle." Anyway, he said, ***Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?*** <sup>2</sup>***Ye are our epistle written in our hearts, known and read of all men:*** Written in our hearts. In our hearts? I would ask, "These people hate you and you still have them in your heart?" Paul is saying that there was still room in his heart for them. You know, we ought to have room in our hearts for even our enemies, that we would still pray for them. He says, ***Ye are our epistle written in our hearts, known and read of all men:*** <sup>3</sup>***Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.***

It is interesting about writing. I used to write a lot, but my mom could not write. Letter writing is going out of fashion. We don't write like we used to any more. In those days, **we wrote a lot**. My mom could not write, and she loved to send letters. So she made sure I went to school and learned how to write so I could write for her. I'd always write. She always had

somebody to write to, and sometimes I'd write like seven letters! Then I was kind of hiding from her whenever she said, "Femi, go get your pen and sit down. We're writing again." Some letters were good, some letters were warnings, and some letters were really, really bad.

We ought to be careful what kind of letters we write into one another's hearts. We are writing every day. Not in ink, but in the Spirit. We ought to be really careful what kind of letters we are writing. It is a lot of verbal and mental discipline. The importance of writing: it forces precision of thought. That's what I like about writing. Just like you're saying now, but when you write you repeat, you take out, you add in, you're careful what you are writing, you think well. This is what God is saying to us. What you say out of your mouth, what you write into people's hearts. Writing forces compactness of language. You want to be sure of what you are saying. When I wrote for my mom, I had to read it over and over to her. She would say, "No, I did not say that. Did I say that?" I said, "Yes, you said it, Mom." This is what Paul is saying. The epistles contain careful vocabulary. We don't just use any word, we are careful when we write. God said we are writing on each other's heart, not with ink but with Spirit, and we will make account of every careful and careless word that we speak to one another.

I began to look at this writing; this is another metaphor, by the way. In Ephesians 2:10, where it says *workmanship*, it is the Greek word *poiema*, and I suspect that's where we got the word *poem*. We are His workmanship; God is a poet and we are His little poems! It says we are workmanship. So we are also penmen for God. We are writing in people's hearts, and we've got to be careful how we write. ***For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*** (Ephesians 2:10). You know something about poetry, some of us have never met a poet before so we don't know the trouble a poet has to go through. A poem is not written just like that. Most poems are written out of great sadness, great darkness, or great tribulations. Most great poems come out of great tragedy. This is what God is doing for us, He is writing a poem, and it is coming out of a great tribulation. That's what is making us become a good poem and easy to be read by people! The poet who chooses his words must be precise. He must be exact. Let me read a short poem to you. This is a poem that I wrote. It took a little while to write this. This poem is titled *My Two Mothers*.

## *My Two Mothers*

*I knew two mothers, two mothers are mine  
Two different people, but the same name  
Two separate women, diverse by nature  
But I love them both nonetheless*

*The first was my mother who brought me here  
She gave birth to me, nurtured me, trained me  
She was the one I looked like; she gave me the faith,  
which I yet follow*

*She also gave me examples in life now I adore  
But as I got older, she grew younger  
We laugh on the long distance as mother and son*

*Then came the year that our voices faded so  
And I sense the mother I'd known, soon will go  
Quickly she changed and became another  
A stranger who dressed in my mother's clothes  
She still talked the same, but faded voices  
She'd come of age now, my mother the first, then  
the second*

*So for some of you with aged parents, I will ask  
nothing of you that I did not do  
Love both of your mothers and fathers as they  
have loved you.*

Well, this came out of tragedy, and I'm still working on it. This is how poetry is. This is what God is saying to all of us. We are still working on it. We cannot give up on one another. We cannot say, "Look, look at that, look at this." Be there for one another, as a mother would be there for her children at all times. At all times. There is a mother I knew when I was younger whose son really devastated her. Her son would beat her up. Her son would beat up his mother. Very wicked son. He broke her heart. Because she loved much, her heart was easily broken and we should not forget that. Because we love much, our heart will be broken many times, but we have to continue to love anyway. Jesus laid out an example for us. He said He wanted to gather them as a hen gathers her children - like a mother! He says, "Like a mother" (Matthew 23:37). They wouldn't let him, but did He stop going

to the cross? **No.** He still loved them nonetheless. Paul said we are as a nursing mother.

So, we see in poetry that the words must be precise, they must be exact, the phrases must all rhyme. This is what we are supposed to do for one another. Written not with ink, but by the Spirit. It must sound right. It takes a while. It must be the right combination of sound. Sister Joyce reads a lot of Shakespeare and poems. With the right combination of sounds and meanings, words can show the desired picture. You know, you can be able to visualize and picture what the writer is saying. Now, the other thing about poetry is the grace and the beauty of the completed work, the long labor that created it. You read a poem and you say, "What a poem!" You enjoyed it, but you don't know how long it took to write it - some poems are not finished for six months! **The completed work.** He's working on it two hours every day, working on it, taking out, adding in and so forth. And then you see this poem. You can read it, but you don't see the labor that is behind it any more. So we cannot give up on one another, we've got to labor until we see the finished work. Poetry is born out of pain and darkness. It does not matter how ugly our brother behaves, we must finish this work. Poetry is born out of pain and darkness. If we are not a good poet, the work of God is not going to be completed in our brother. We are writing for God. A mother said she needed some help for her son. I said, "How old is your son?" "Fifty years old." I said, "Are you kidding me, a fifty-year old boy? You still need some help for him?" This is how a mother is. It does not matter how old the person is, mother still loves him, "That's still my boy!" That is a mother. "That is still my boy." This is what Paul is telling us. It does not matter how long we have been laboring in this individual or that individual, you are still his parent. You are still his father and mother. A mother always has a listening ear; if nobody will hear, mother will listen. "I'm going to hear my boy." Then he goes further, he didn't stop there. Then he says we are also to be as a father. I have great difficulty being a father. I can hardly discipline my son. Pray for me. Thank God for my wife. I have great problems in that area. It's so difficult for me to be a father and God is calling us to be a father. Not only a mother, but also a father.

Let's look at that scripture again in I Thessalonians 2:11, *As ye know how we exhorted and comforted and charged every one of you, as a father doth his children...* This is not like an aloof father that is just so distant. All this description is talking about a fa-

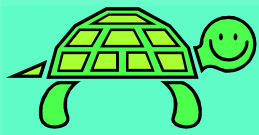
ther that is really close with his children. *As ye know how we exhorted and comforted and charged every one of you, as a father doth his children...* The father is always there to forgive. We remember the story of the prodigal son. The father was always hoping that his son was going to come back, and when he did, he rushed after him. He was ready to forgive. He had what is called the **unconditional restoration**. God is calling us to that. Unconditional love, even for our wayward children. But it says, “We exhort you and comfort you.” The father is always there to comfort, to bring hope. A son went to his father and said, “Father, I’m having this problem, I’m having that problem...” and the father said, “Oh, you haven’t seen anything yet. I have this problem, and I have that problem, too.” That’s not the kind of father that Paul is talking about. He’s talking about a father that is able to comfort, to bring hope to that child. This is what God is calling each one of us to become. A mother, a nursing mother that always cares, that’s ready to lay her life down for her children, and a father at the same time, that is able to comfort, and he’s not afraid to urge. When he’s done wrong, he says, “I charge you, I urge you,” you know, “I will correct you if you are wrong. I will stop you before you destroy yourself.” But you also comfort. You also encourage, because the Holy Spirit is our encourager, and a father should be there to encourage. I had a sense of being this type of father when I took my son to learn how to play soccer. I was looking at his condition; he couldn’t run like the other kids, and he couldn’t kick the ball like he would like to. I felt it! I wished I could kick that ball real hard for him! This is what Paul is saying. This is more than things we do on the surface, brethren. Most of the things we do are just surface. I’m speaking from the Spirit of God, it is just surface! God wants us to go deep into our hearts, so when people come into our midst they can sense the love of God, they can feel welcome, they can feel the presence of Jesus Christ and God is love. Now, when they are working around me, if they can sense that, then they know that God dwells with us. It is very important for people who want to enjoy the fullness of God, it is very important that we love one another fervently without dissimulation.

A father is always there to encourage and to comfort. The story of the prodigal son really ministered to me because, first of all, you are asking me for your inheritance. That is bizarre. Then I find a way to give it to you, and then you mess up all my money! Then you come back, and you want me to receive you? I’d be saying, “You’d better duck!” But that’s not the story

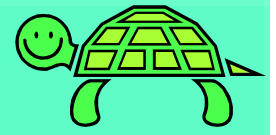
we read. We read the story of a father that is quick to receive his son, encourage him, and comfort him. I am learning that. A friend will come to me at work and tell me all their problems. You know, the thing that’s going on in my mind is my problem, so that after he finishes I can tell him my problem, too. God is teaching me, “Look here, son. He is speaking forth, he’s on fire right now, and you need to comfort him.” This is what God is calling us for. This is practical Christianity. Somebody accused me of that at my job. He said, “Femi is a practical Christian.” I said, “Brother, I want to be more practical!” In some areas, I’m not practical at all and I feel really bad. It is practical Christianity, it is not religious. We need to sound a trumpet that people can clearly understand what we are saying, so that they can run or they can hide, you know, under the shadow of God Almighty, knowing that the end of the world is at hand. So God help us.

There are so many metaphors that I meditated on in this word that I don’t think I can share all of them, but as God allows, I would like to share them with you because it’s something that I am working out in my life. I thought I should share this aspect of being a mother and a father, for we have so many mothers in our midst. We have a mother expecting and we have a new mother, and there is something we can learn from these people. I look at them carrying these babies in their wombs for months, and I’m not hearing any complaints, no, “Baby, you’d better come out right now, I’m tired of this!” They endure! Even though they may be feeling that, I don’t know how they feel, but it is great endurance. God is calling us to that; He is calling us to endure with one another. It is more than just coming to church. I am still looking forward to that day when all the gifts that are here are moving. Blessed be God.

*Father, we thank You for Your Word, we thank You, Lord God, for the administration of Your Word. We thank You, Lord God, that we have this roadmap that is able to point us to the right direction. You see the condition of our heart towards You, and towards one another. We want to be just like Paul, that we would rather die than see our brother perish. Lord, we want to be in the same place, where we truly love one another, where we have much concern for the working of God to be made manifest in our lives for one another. Lord, help us to be in that place, for we desire to become sons of God. And we know the duty of a father to his son is that he loves the rest of his children. Lord, we just pray this day that You give us that kind of love for You and for one another. We thank You, in Jesus’ name, amen. Praise the Lord. 🙏*



# Kids' Chronicles

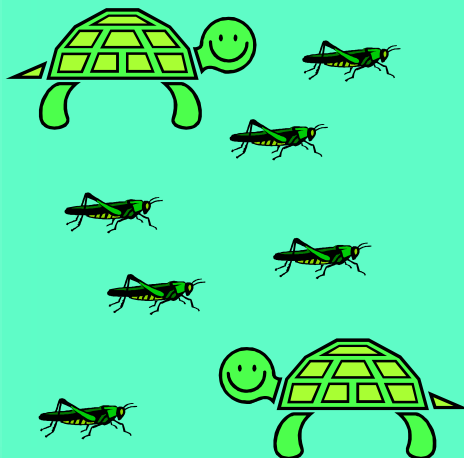


by Nikolai Chung

One evening after school, my mom picked me up and we headed home. On our way home, I asked my mom if we could go to the lake nearby. She said, "Sure," so we went to the lake. We were there about half an hour before deciding it was time to go home. When we were in the car and ready to go, I looked at the road to make sure the coast was clear. I saw this lump moving across the road. I jumped out without hesitating and ran towards the lump. The closer I got to it, I knew that it was a turtle, so I held it by the shell and brought it to my mom and asked if I could keep it. She said, "Yes." I didn't know what kind of turtle it was, or what it ate, so I went to the pet store and found out it was a box turtle. They said to feed it dry vegetables, so we left the store and went home. I put the turtle in a box temporarily and gave it dry vegetables. The next morning, I looked inside the box, and saw that he did not eat anything, so I got nervous and wondered why. I got ready for school and left. On my way home, I thought about getting an actual tank for the turtle, and began to pray for one. Something told me to look outside of our home, so I looked and found a brand new tank! I told my mom about it, and then brought it inside to clean it up and I made a home for my turtle. There was only one problem. The turtle had not eaten for three days! One day, my mom went to the supermarket, so it was just my sister and I at home. A thought came to me, "I prayed for a tank and got one, so how about asking God if He could tell me what to feed my turtle?" I prayed with my sister, and God told me to go outside with the turtle, so I brought my turtle and went outside and set it down. I watched it for about five minutes before it began to move. The turtle saw a pile of leaves and found some crickets, and began to chase them! So, I caught a few crickets and went inside and put them in its tank. The turtle ate the crickets! I thanked God for everything that He had done for me. Someday I know I will release it, but I am waiting for God to tell me when to do it, for it was He that gave me my turtle. 🐢



**Nikolai, 13**

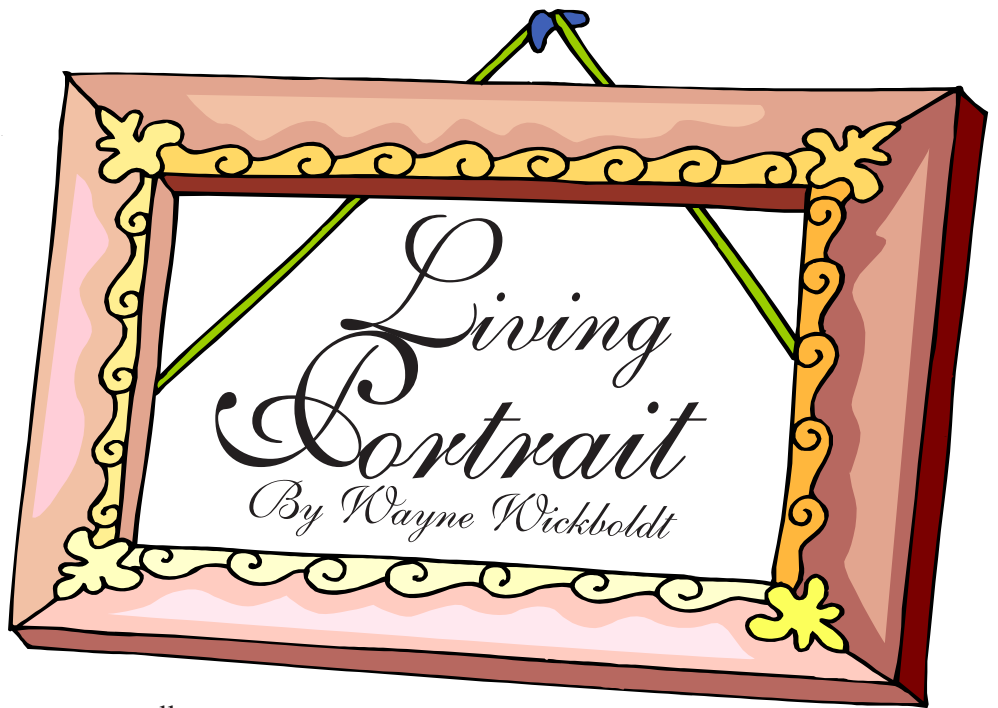


LIVING PORTRAITS IS A SECTION THAT HIGHLIGHTS THE TESTIMONIES OF THOSE WHO JOIN US FOR FELLOWSHIP IN MAHOMET. THE WICKBOLDTS RECENTLY MOVED TO MAHOMET, AND WE ARE PLEASED TO BRING YOU THEIR STORY!

*I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? (Psalm 89:1,5,8)*

This is a testimony of God's faithfulness. Truly He has been faithful and merciful as He has guided and directed our lives. **O give thanks unto the LORD; for he is good: for his mercy endureth for ever.** (Psalm 136:1)

Kathy and I met as students at the University of Illinois in 1971. It was an exciting period of time for us, not just because of our budding romance, but more so because we each had asked Jesus to be Lord of our lives a short time before and we were growing steadily in our relationship with Him. We had the opportunity to be in an independent fellowship of mostly college students. There was truly a freedom to worship God and to move in the Spirit. We were also blessed by being able to receive teaching in many fundamental areas of Bible doctrine. I remember that one of the blessings of the teaching was to learn about how God desires to have sons. We learned about God's Word regarding sonship through the Old Testament and certainly in the New Testa-



ment as well.

Kathy grew up in the south suburbs of Chicago. As time went on, she began to question certain aspects of the Catholic religion and began to turn away from the church. During her junior year in college, Kathy found herself in a God ordained situation in which she shared an apartment with three Christian women. About three months later, after hearing the true Gospel of Jesus Christ and knowing the need for the Savior in her own life, she gave her life to Jesus. This was in December 1971. Thus began what truly was a new life in Christ.

I grew up in Chicago. Our family was Lutheran and we attended church and Sunday school regularly. I remember going to Sunday school when I was about four years old and hearing about the death and resurrection of Jesus. I believed and accepted the fact that Jesus was my Savior. Ever since this time, I have always believed and have been assured of my salvation. However, having Jesus as Savior but not as Lord, my life-style did not necessarily reflect that salvation that I knew that I had. There were certain seasons in my childhood when I was close to God, but as I got older, during my high school and college years, I ran more and more with the world. I am thank-

ful that the Lord protected me during that time. But during those college years I began to develop a hunger for something spiritual in my life. During my junior year, God had me living in a house in which a Christian graduate student lived. We got to be friends and there came a point when he invited me to a Sunday evening potluck meal and fellowship time at the Christian Campus House, which was practically across the street from where we lived. That night was the beginning of a transformation in my life. What these other students had is what I wanted, so I began to attend these meetings regularly. Soon the little fellowship that I described earlier was started and I grew steadily in my Christian walk.

In the spring of 1972, Kathy and I learned about water baptism, which was quite different than the infant baptism that we were both familiar with. Kathy was baptized first and I was privileged to be there with her. I wasn't quite sure yet that I needed to be baptized, still holding on to my beliefs about infant baptism. Then, a few weeks later, God uniquely arranged for me to hear what the

Bible really said about baptism. Seeing it in the Word, I was baptized that same night.

Kathy and I were married in May 1973 and we made our home in LeRoy, Illinois. In LeRoy we began to search for a suitable church to attend. We settled into the small Baptist church for a while, and then changed to a country Methodist Church south of LeRoy. It was at this Church that we met an older lady named Earnestine Stagen. We attended the young

couple's Sunday school class that she taught. But Sister Stagen was not the typical Methodist Sunday school teacher. She was filled with the Spirit and was excited about being a Christian. She taught us about the baptism in the Holy Spirit, about the gifts of the Spirit and about walking in the Spirit. The Sunday school time was far too short to delve into all the topics that we were so interested in learning about. So a Tuesday night Bible study was started. Sister Ruby Rutledge joined Sister Earnestine in leading the group, and soon others who heard about these meetings joined in. God was moving mightily among us and there was such a desire to grow in God and learn new truths from the Word that the meetings regularly went until one or two in the morning.

As we got to know other Christians from around the area, our opportunities for fellowship also increased. In the spring of 1974, we were invited to a meeting at the home of Beryl and Ruby Rutledge in which the special guests were Cecil and Mavis duCille. This meeting was another milestone in our lives, for our relationship with the duCilles has grown deeper and deeper over the years. They grew to be like parents to us in the Lord, and were like grandparents to our children. We later heard about a summer convention being planned in Bloomington, Illinois, which we attended, commuting from home. I don't think we have missed one of these summer conventions since that first one in 1976.

During the next several years we continued to attend

many fellowship meetings, most of them in the homes of brethren. There were many traveling ministries that were invited to come to these home meetings. One of those traveling ministries was Brother C.L. Moore who prophesied over us. Those prophecies are still coming forth in our lives. We traveled all over Central Illinois to be in meetings. This gave us further opportunities to begin new friendships with brethren from many different places, most of whom remain our friends and brothers and sisters in the Lord. Dur-

ing this period while we lived in LeRoy, our three children, Melissa, Karen, and David, were born. We remember very clearly taking them to every meeting with us, so they have truly been raised in the message of the Kingdom of God.

In 1981 God called us to join a Christian Camping Ministry called Riverwoods Christian Center, which was located in St. Charles, Illinois. God moved in mighty ways to make this move possible, providing finances and a place to live in Elgin, Illinois. I worked in the support services at Riverwoods for about 7½ years. About three weeks after we moved to Elgin, we

joined a group of young families that had started an independent fellowship. One of the people in the group was Brother Paul Davis. It was a blessing to find a group of like minded believers so quickly. After about two years, certain ones in this fellowship started losing interest, and departed for "greener pastures." During the next 23 years we participated in a number of different home fellowships. We continued to travel to a number of different locations to join in fellowship meetings and spend time with the brethren, and God continued to do His perfect work within us. During these years we developed many close relationships with brethren despite the distance between us.

In 1987, I left my position at Riverwoods and started my own business doing computer work and accounting. We moved to Marengo, Illinois, to a home in a beautiful country setting. We were quite sure we would be there only a short time until God moved us again.



That "short time" turned out to be 18 years. After a time our "home" fellowship became Freeport, Illinois, even though it was 70 miles away. We trust this was all in God's divine plan.

One real blessing of these 18 years in Marengo was that we were able to invest a large amount of time into the lives of the three children. They were home schooled through most of their school years, right through high school. Besides the normal school subjects, they learned, and practiced, cooking, gardening, canning, housekeeping, wood-working, sewing, piano, and a variety of other skills. They also developed important character traits such as self-confidence, patience, tolerance, diligence, and perseverance. (The parents also developed many good character traits during this time!) We started every weekday with a 30 minute Bible study and we read many books together in the evenings, which encouraged our faith. We are very blessed to now see our children married and dedicated to serving the Lord.

About three years ago, God began to speak to our hearts about moving and then about a year and a half ago God showed us where - Mahomet, Illinois. So we began to prepare for this move. After spending a few weekends looking for a house to move to, God showed us just the one He had for us, which we were able to purchase. We moved in November 2005. The move to Mahomet has been a great blessing for us. The greatest blessing is that of being able to fellowship regularly with the brethren here. God is giving us opportunities to use the talents and abilities He has given us. And we are very blessed to be living near our daughter, Melissa, son-in-law Charles, and Anna, Caroline, Jonathan, and Asher, our grandchildren.

We certainly can look back on the years and see God's hand in our lives. We have been blessed beyond measure in so many ways. And His plans continue to unfold. There are mysteries that we don't understand, but we are confident that God has everything in control. We know that all things work together for good to them that love God and are the called according to His purposes. 🙏

**I asked God to take away my habit.  
God said, "No. It is not for me to take away, but for you to give it up."**



**I asked God to make my handicapped child whole.  
God said, "No. His spirit is whole, his body is only temporary."**

**I asked God to grant me patience.  
God said, "No. Patience is a byproduct of tribulations; it isn't granted, it is learned."**



**I asked God to give me happiness.  
God said, "No. I give you blessings; happiness is up to you."**



**I asked God to spare me pain.  
God said, "No. Suffering draws you apart from worldly cares and brings you closer to Me."**

**I asked God to make my spirit grow.  
God said, "No. You must grow on your own! But I will prune you to make you fruitful."**



**I asked God for all things that I might enjoy life.  
God said, "No. I will give you life, so that you may enjoy all things."**



**I asked God to help me LOVE others, as much as He loves me.  
God said... "Ahhhh, you finally have the idea."**

# God Said No

# SONLIGHT MINISTRIES INTERNATIONAL JAMAICA CONVENTION DECEMBER 28, 2006 - JANUARY 11, 2007 MONTEGO BAY, JAMAICA



## SESSION 1

**DECEMBER 28, 2006 - JANUARY 3, 2007**

Flights for the first week session will depart from the US or London between December 25 - 27 and return to the US on January 4, 2007.

## SESSION 2

**JANUARY 5 - JANUARY 11, 2007**

Flights for the second week session will depart from the US or London on January 4, 2007 and return to the US between January 12 - 14, 2007

Flights for the complete two weeks (both sessions) will depart from the US or London between December 25 - 27, and return between January 12 - 14, 2007

We should be able to provide specific cost information back to you by the next K.I.T. At that time we will need a refundable deposit either by credit card, check or cash to hold the airline reservation. We are looking forward to this exciting time with all of you. Thank you and God bless you.

Brother Cecil duCille



## Love in The Home



*If I live in a house of spotless beauty with everything in its place,  
but have not love, I am a housekeeper—not a homemaker.  
If I have time for waxing, polishing, and decorative achievements,  
but have not love, my children learn cleanliness—not godliness.*



*Love leaves the dust in search of a child's laugh.  
Love smiles at the tiny fingerprints on a newly cleaned window.  
Love wipes away the tears before it wipes up the spilled milk.  
Love picks up the child before it picks up the toys.*



*Love is present through the trials.  
Love reprimands, reproves, and is responsive.  
Love crawls with the baby, walks with the toddler, runs with the child,  
then stands aside to let the youth walk into adulthood.  
Love is the key that opens salvation's message to a child's heart.*



*Before I became a mother I took glory in my house of perfection.  
Now I glory in God's perfection of my child.  
As a mother, there is much I must teach my child,  
but the greatest of all is love.*



*Author Unknown*