

The Devil Made Me Do It

By Ronald L. Dart

When I heard that Jimmy Swaggart had been picked up by the police with a prostitute in his car, I thought it was some kind of crude joke. I couldn't believe he would be that stupid. But as the story unfolded, I began to see that stupidity had little to do with it. Swaggart was obsessed with pornography and prostitution, and his obsession was out of control. Being a preacher was no help; it may even have made the obsession worse. It surely increased the guilt.

It was a shame, too. I recall catching Swaggart's television show back before the scandals hit, and I have to acknowledge that, in his tradition, he was one of the best. It is rare these days to see a preacher so outspoken — even courageous—in condemning sin. I suppose he hated it so much for what it was doing to him.

Then, when the press quoted Jimmy as saying that the devil made him do it, the irony was too much. I have seen Swaggart and others openly boast before their congregations about what they are going to do to the devil. I watched one dance across the stage yelling at the top of his voice, "We're gonna twist the devil's tail tonight!" Another screamed from the safety of his pulpit, "Devil, we're gonna drive you out!" I can almost hear the devil whisper: "Go ahead. Make my day."

They are preachers, so they ought to know better. Satan can bring violent men to destroy and take away your property (Job 1:13-15). He can call down fire from heaven or bring a tornado to destroy house, livestock, servants and family (Job 1:16-21). He can afflict your body with boils (Job 2:7) or bend you double and hold you that way (Luke 13:11). It is foolish beyond belief to throw down the gauntlet to anyone who has that kind of power. By now, I expect Jimmy Swaggart may agree.

We don't know a great deal about the spirit world, but what we do know calls for a measure of respect. Jude, in his only New Testament epistle, warned the brethren about an arrogant class of preachers who would not

hesitate to rail against the devil. They were, he said, ungodly men who had "crept in" without anyone recognizing their true colors. Their doctrine turned grace into license—that is,

"grace" meant that the law had been done away and there were no more rules. Jude goes further and calls them filthy dreamers (they fantasize about filthy things) who "defile the flesh" (they engage in illicit sex).

Finally Jude notes that these men "despise dominion, and speak evil of dignities"—they wouldn't hesitate to twist the devil's tail. Yet Jude says that even Michael the archangel *dared* not bring a "railing accusation against the devil," but simply said to him, "The Lord rebuke you" (see Jude 1:3-9).

Michael knew from experience what he was up against. There is a fascinating instance in the Book of Daniel that

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When You Give to Born to Win

You are making an investment in many people's lives who need to hear the Gospel. You are making a difference in young and old alike. You are making a difference in *YOUR* eternal reward. Many say that Ron Dart is the best Bible teacher they have heard. His unique gift for clarity and simplicity bring them back again and again to listen. These messages are very relevant today and need to be heard by many more people. *Born to Win* needs to be aired on more stations. You can make that possible with your tithes and offerings. Take a minute and make an eternal difference.

Evil

By Ronald L. Dart

Evil finally made the cover of *Time Magazine*. You might easily have missed it on the news stands. The artwork was black on black which, in some lights, translated into plain black.

The cover was not, of course, politically correct. It is deemed insensitive to portray evil as black. The sensitivity people tell us that evil is just as likely to be white as black, and they are dead right. The Bible never equates evil with the color black. Instead, the most frequent metaphor is darkness, or the absence of light. Even so, we are just as likely to find God dwelling in darkness as in light (Exodus 20:21), and Satan appearing as an angel of light rather than an angel of darkness (2 Corinthians 11:14).

Does evil exist? Or do bad things just happen? These are two of the questions posed by Lance Morrow, a *Time* senior writer. There is no question that bad things “just happen.” There was no sinister evil force at work when Mount Saint Helens blew her top years ago. Natural forces at work beneath the surface of the earth finally reached a point where the colossal mass of the mountain could no longer hold them down. The destruction wrought by the explosion was enormous—the loss of life slight. Yet for those directly affected by the blast, it must have seemed an evil moment indeed.

But the destruction wrought by natural forces is not “evil” in the dark sense. An earthquake can take tens of thousands of lives and generate great fear, but it is not “evil.” Accidents happen, storms blow, and meteors fall, but none of this is what we mean when we speak of evil. These are mindless adversities that have struck mankind from time immemorial. Primitive societies may have attributed them to divine forces, and therefore construed them as evil, but we have learned better than that. We may use the word “evil,” but we mean “adversity.” It is in this sense of the word that God told Isaiah, “I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things” (Isaiah 45:7). It is God’s creation that is responsible for earthquakes, storms, and volcanoes. They are adversity, but they are not really what we mean when we speak of “evil.”

It is an evil thing when a father of four is killed in an accident on the job. There may have been negligence, or not. Accidents happen that are no one’s fault. Even when it is someone’s fault, it need not be evil. A traffic accident may be the fault of a drunk driver, but he didn’t set out to kill. He may be weak, stupid, or even helpless in his

addiction, but he is not necessarily evil. Accidents, even terrible accidents induced by negligence, are not what we mean when we speak of evil.

A few days ago, a neighbor’s son shot another teenager with a shotgun and then put the muzzle in his mouth and pulled the trigger. His mother was in the room at the time. Was he evil? I went to his funeral, and the eulogy was delivered by an elderly neighbor. She spoke of him as a warm and friendly young man—a good person. She cited examples of his helpfulness with neighborhood children, his love of animals, of him searching for her lost dog until all hours of the morning. His funeral was attended by nearly a hundred teenagers—friends of his from school. They had come on their own, even without their parents. They clung to one another after the funeral in disbelief and shock.

I went away from the funeral convinced that this was a troubled young man, but not an evil person. He had been drinking heavily at the time of the shooting, and his mother and his friend had been pressing him to quit. Like too many teens, he became depressed, and under the influence of alcohol did something he never imagined he would do. It was a form of insanity, but insanity is not evil. Sometimes people just lose their minds.

Neither adversity nor accident nor insanity qualify as “evil,” but that does not mean there is no such thing as “evil.” When we speak of evil, we speak of something that is willful, not accidental, not even insane. And that is what makes it evil. Violence that is born of insanity is frightening enough, but we can at least explain it.

What is not so easy to explain is the type of evil perpetrated by Hitler and his Third Reich. This was no mindless act of nature, nor was it an accident. It was not even the work of insanity. There is speculation that Hitler was in the third stage of syphilis toward the end, but that doesn’t explain the men around him. One observer went to the Nuremberg trials of Nazi war criminals expecting to see a collection of madmen. He was dumbstruck when he came to realize that they were quite sane. This was real evil.

Perhaps the most frightening manifestation of evil is the deliberate horror one human being inflicts on another. It is mindful, methodical evil that disturbs us most. Real evil is at once frightening, repulsive, and fascinating. Teenagers love to watch splatter movies (so called because

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of the characteristic splattering of blood and gore). They scream and cover their eyes, but they keep going back. In the same way, the civilized world cannot turn away from the Holocaust created by Hitler. True, there is a determination not to forget the evil perpetrated there, but there is a morbid fascination as well. One of the most fascinating things about the Holocaust is the logic with which it was pursued. It may have been this logic that kept the perpetrators from seeing the evil of what they were doing.

Evil is logic, carried to its bitter end. Given the premises of the Third Reich, it was logical to sterilize the feeble-minded, and to dispose of troublesome, inferior people. After all, they concluded, we are the Master Race. We are genetically superior to other peoples. Therefore it is our duty to rule the world. Germans who are genetically impure must be sterilized so they will not pollute the gene pool of the Master Race. (Once again, Germans are beginning to take action to get rid of people of other races. Gypsies, Turks, and others are facing deportation). Evil is pure, cold logic. Love is less than logical. Love is that which causes us to help the weak instead of destroying them. Evil is, in a sense, the absence of love.

There is a human evil at large in the world, and it is not at all easy to account for. It may be most characterized by a lack of feeling. Evil persons are often intelligent, logical, capable people. But they are people who are unable to feel the suffering of others. They are people without love.

In his article, Lance Morrow posed what he called, “the theologians problem.” It is posed in three

propositions: 1) God is all powerful. 2) God is all good. 3) Terrible things happen.

The dilemma, he says, is this: you can match any two of these propositions, but never match all three. As a religious counselor, I hear this dilemma posed regularly.

But it is a false dilemma. It is false, because there is a fourth proposition: 4) God has made man free. God has created the best of all possible worlds as an environment for man. Storms are a necessary function of the weather system of this world. Yet man will blame God when he goes in the way of a storm. The terrible loss of life in Bangladesh from storms and floods is a great “evil.” We can blame nature for the deaths of the people killed there by a storm, but we must remember, it was man who decided to populate the low area, not God. Nor is it God who causes men to live alongside an active volcano. He gives us the freedom to live where we will, to live as we will, and even to afflict ourselves and one another as we will. Even the Jews who populated Germany at the beginning of the Third Reich had a chance to leave. They just could not bring themselves to believe that it could happen.

God allows evil as part of his dedication to the freedom of mankind. We voluntarily and continuously expose ourselves to the possibility of evil. We may not like to admit it, but we often realize that we are taking a chance by the things we do, the places we go, the areas in which we choose to live. Sometimes it is easier to blame God than to accept the burden of a bad decision. We could stand giving a little more thought to our exposure to evil. We can do more about it than we think.

The Widow's Plea

By Ronald L. Dart

Not so long ago, I got a letter from a widow that I knew I would have to respond. She wrote this:

Dear Mr. Dart,

Could you possibly preach a sermon on the following lines for the widows that are treated unfairly, so we will have a bit of encouragement?

What followed was a list of more than a dozen Scriptures that she wished and hoped that people would consider in their dealings with widows and the poor. What sobered me more than a little was that she wanted

this as a sermon—which suggests not merely encouragement to the widows, but some admonition to those who might take advantage of a widow or a poor person.

This resonated with me for a curious reason. For some 15 years while my wife Allie was a real estate agent, she very often had a widow as one of her customers. And I recall how careful she was to take care of them, and how often she cited the Scriptures having to do with widows.

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I am going to fulfill this widow's request, and go over every one of the Scriptures she listed with you, but she neglected to cite the one Allie quoted most often. It is the basis in the Law for all the other passages.

It is in that section of the Law that follows right on the heels of the Ten Commandments. Exodus 22:21-27: "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious."

I have to tell you that I have been astonished in my lifetime at what we seem to think religion is.

Religion, for some, is knowing the truth, getting the doctrines right. For others, it is ritual and ceremony. For others it is going to church. For others it is talk. For others, it is the sacrifices they make—perhaps to keep the Sabbath and holydays, perhaps to tithe or give offerings. In most of these things, religion focuses in one way or another on the self.

This thing of sacrifice is interesting, and it goes way back: "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from

before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:11-18).

I know you have heard this last verse many times. How often have you heard it as a part of the same paragraph as the verse before it?

***I have been astonished
in my lifetime at what we seem
to think religion is.***

Now let me take you through the Scriptures a widow oppressed wants us to hear. She used the Living Bible, so I will too:

Psalm 106:3 "Happiness comes to those who are fair to others and are always just and good."

Take a moment to think about how the powerless feel when this is violated. She isn't asking for favoritism. Just fairness.

Psalm 112:4-5 (NIV) "Even in darkness light dawns for the upright, for the gracious and compassionate and righteous man. Good will come to him who is generous and lends freely, who conducts his affairs with justice" (Living Bible: "who conducts his business fairly").

Psalm 119:124 (LB) "Lord, deal with me in loving kindness and teach me your servant to obey; for I am your servant therefore give me common sense to apply your rules to every thing I do."

Proverbs 11:1 "The Lord hates cheating and delights in honesty" V.3 "A good man is guided by his honesty; the evil man is destroyed by his dishonesty."

Proverbs 16:11 "The Lord demands fairness in every business deal. He established this principle."

Note what she underlined: **Proverbs 20:21** "A fortune can be made from cheating but there is a curse that goes with it. Don't repay evil for evil—wait for the Lord of the universe to handle the matter."

I don't know who cheated this lady, but God knows, and he ought to tremble. For she has obviously decided to wait for God to do it.

Proverbs 21:3 "God is more pleased when we are just and fair than when we give him gifts."

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illustrates the point. Daniel had been fasting for three weeks, searching for understanding of some of the vision he had seen (Daniel 10:2 ff). Finally, he looked up and saw an angel, and a hand touched him and put him on his knees. The angel spoke: “Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words” (v. 12).

Then why the delay? The angel continued: “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (v. 13). The implications of this passage are astonishing, to say the least. Apparently God sent an angel to Daniel with a reply on the very first day he asked. But Daniel lived in the kingdom of Persia, and a powerful spirit barred the passage of the angel until Michael the Archangel came and helped. From vs. 20 and 21, it seems that Michael may have kept the “Prince of Persia” engaged while the angel delivered his message. But the fight was far from over—the angel was going to return and fight his way out again. It boggles the mind to imagine the battles going on in the spirit world.

Yet we see preachers who think they are going to stomp all over the devil in their revival tent. Like Jude, Simon Peter wrote about preachers like these: “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness [illicit sex], and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption” (2 Peter 2:9-12).

Fooling around with the occult can be dangerous business. Not only is there real power there, but it is a power we little understand. As the early church was growing, there was a fascination with the spirit world and with the power inherent in the name of Jesus. People saw the Apostles cast out demons “in Jesus’ name” and a few decided to try it themselves. There was a group of vagabond Jews—self styled exorcists—who took it upon

themselves to use the names of Jesus and Paul in their exorcism. “Come out, in the name of Jesus whom Paul preaches,” they shouted at a man possessed with a demon. They got a response:

“And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded” (Acts 19:13-16).

There is power enough in the name of Jesus, but if you haven’t got the authority to use it, you can get yourself in a lot of trouble. You simply don’t have the power to challenge the devil on your own.

On the other hand, there is no reason to be afraid of the devil. If you leave him alone, he will likely leave you alone. These self-appointed “exorcists” would have been unharmed if they had just minded their own business. Satan has limitations, after all. Unlike God, He cannot be everywhere at the same time. He can tempt you, he can even afflict you, but he cannot *make* you do anything. More important, if you belong to God, he cannot touch you unless God allows it. And if God allows it (as he did with Job), then he is doing it for a purpose.

The case of Job is enlightening. God did not allow Satan to afflict Job because he was a sinner. To the contrary, God himself bore witness that Job was a righteous man (Job 1:8, 2:3). Why then did God allow Satan to torment the man? It turns out that Job was not only righteous, he was self-righteous. In the simplest terms, he had become proud. God allows Satan to humble him.

Do you suppose God sees it when a man boasts himself against the devil? If a man becomes arrogant and sure of himself, is it possible that God might allow Satan to afflict him to humble him? That being the case, it is a good idea to humble ourselves before God decides to do it for us. A short passage from James underlines the point: “God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:5-10).

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No one knew this better than Jesus. He knew that there was no way he could enter on his great ministry without a period of testing. Immediately after his baptism by John, he was led away into the wilderness for the *express purpose* of being tempted by the devil (Matthew 4:1).

Temptation is a part of every human life!

It is important to know that the temptation of Christ was no accident. He was deliberately exposed to the devil “by the Spirit.” Why?—because it was in the plan of God that Jesus be tempted in all points as we are (Hebrews 4:15).

Most of the temptations we suffer come, not from the devil, but from our own nature. When any man (including Christ himself) is exposed to the devil, it is for one of three reasons. First, God may simply want to find out what we will do under stress. The classic example is the testing of Abraham. When it was all over, and when Abraham had passed the test, God said, “Now I know that you fear God, seeing you have not withheld your son, your only son from me” (Genesis 22:12).

Second, God allows temptation to make us stronger. Just as we have to lift weights to make our bodies strong, there is a spiritual “weight lifting” as well. When we face the devil and win, we build character: “My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience” (James 1:2-3).

Third, God allows temptation to humble us. The temptation to vanity is always there, but when God intends to use us in some way to further his work, the temptation may become more than we can handle. It seems to have taken Paul a little while to come to this realization, but when he did, it was a great lift to him. Paul had been caught up to the third heaven and had been given visions and revelations of unspeakable things—things that were unlawful for man to utter. The temptation to vanity was there, but God saw to it that Paul did not succumb. Paul’s own words: “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a

thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Corinthians 12:7-10).

Jesus’ temptation, when it came, was as simple as hunger and as complex as pride and a lust for power. If you want to know how to handle the devil when he comes, you can find no better example than that of Christ. He was not afraid. He was not angry. He didn’t agonize over it. When the devil presented him with a temptation, he simply replied with the written Word of God. Finally, when the Devil had offered him everything, Jesus told him to go away, and he went. It was as simple as that (Matthew 4:10-11).

Temptation is a part of every human life. Jesus went through his trial right after his baptism and that pattern is often repeated in his disciples. There is no reason to be afraid of it. It is evidence of God’s love.

But you ask, what if it is too much for me? It won’t be. Paul told the Corinthians, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13).

Is it worth it? James said it was: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (James 1:12).

Born to Win

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That the man of God may be proficient and equipped for every good work.

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Proverbs 21:6-7 “Dishonest gain will never last so why take the risk? Because the wicked are unfair, their violence boomerangs and destroys them”

Proverbs 22:4 True humility and respect for the Lord lead a man to riches, honor and a long life.

Proverbs 22:22 “Don’t rob the poor and sick for the Lord is their defender. If you injure them he will punish you.” This is a sobering thought. God doesn’t step in and punish all that often. He just lets the law exact its own penalty. But it seems God is not willing to wait on nature when men rob the poor and sick.

Proverbs 28:6 “Better to be poor and honest than sick and a cheater.” V. 13: “A man who refuses to admit mistakes can never be successful. But if he confesses and forsakes them he gets another chance.” V. 20: “The man who wants to do right will get a rich reward. But the man who wants to get rich quick will quickly fail.”

Proverbs 16:11 (she had this one in there twice, so I will read it twice) “The Lord demands fairness in every business deal. He established this principle.” I don’t know about you, but she has me thinking over all my business deals to be sure I am not taking unfair advantage of people—especially any dealings that involve widows and fatherless children.

Take a little time right now and review the remaining Scriptures: Deuteronomy 10:17-19, Deuteronomy 24:17 (KJV), Deuteronomy 27:16-19, Isaiah 10:1-3, Zechariah 7:9-13, James 1:26-27 (KJV), and 1 John 4:16-21.

Maybe we should all give a little attention to our religion. Is it possible that we are so otherworldly, so “spiritual,” that we have forgotten this? I know all of us know the Scripture: “faith without works is dead”

But look at the context of it: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou

know, O vain man, that faith without works is dead?” (James 2:14-20).

Is it possible that we spend so much time in doctrinal and prophetic studies, so much time in “spiritual pursuits,” so much time in contemplating the next life and the world to come, that we have nothing left for this life and this world?

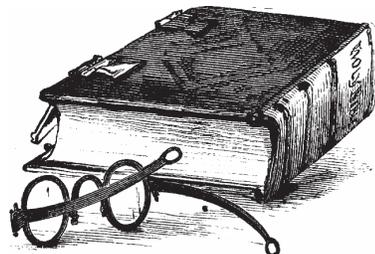
The religion of the Bible is a very down-to-earth faith.

Is it possible that we have forgotten that we have to run this race before we can start the next one? The religion of the Bible is a very down-to-earth faith. It has to do with the real world and how we live in it. More than anything, it has to do with how we treat our fellow man. It is the ultimate test.

July Memory Scriptures

Topic: The Great Commission

Matthew 28:18-20
Acts 1:7-8
Mark 16:15
Luke 24:46-47
Matthew 9:37-38
Isaiah 6:8
Romans 10:15
Acts 28:28
2 Timothy 2:15



An Unforgettable Feast!

It's Time to Plan

Were you blessed in the old days with the opportunity to celebrate the Feast under the stars in beautiful East Texas? Those happy days linger in our memories and our kids' memories. You could go outside and see an array of stars never to be seen in the city. People were friendly and eager to get-to-know you. You visited till bedtime—sometimes later. The friendships you made were precious and lasting.

CEM has looked long and hard to recapture such a place for you to celebrate the 2016 Feast. We're doing our best to make it outstanding, affordable, and memorable. But we need **you** to join us October 17 through October 24 among the autumn trees in beautiful East Texas at Timberline Camp and Conference Center, Lindale, Texas, Just off I-20.

Timberline's facilities provide an excellent environment for a Feast—motel units, with private baths with linens provided, overlooking a private lake. A short walk takes you to the dining facility (good news, mom, you won't have to cook), where three delicious, very affordable meals a day are served meeting our special dietary needs.

RV sites and tent camping are also available for those who have the equipment. You will enjoy walking trails and many other recreational opportunities. This facility will remind you of the environment we had at Green Acres Retreat in 2014.

CEM is busy planning all the activities and events you've enjoyed so much. There will be a daily morning worship service with songs praising God, Christian living seminars, exciting and lively YEA classes for kids between three through 19. Make the Feast special by teaching one of those classes. YEA provides you

with everything. We make it easy. You'll gain a special eternal reward for making a difference in our kids lives. Let us know that you will help.

We're blessed to have such outstanding speakers as Mr. Dan Botha and Mardy Cobb to give inspirational sermons.

I doubt that you can find another Feast site more affordable. Housing costs are as follows: Motel rooms sleep up to four people for only \$50 per night. You will have two full beds or a full bed and a bunk bed (there are no refrigerators or food prep facilities in the rooms); RV sites are \$20 per night. Tent sites are \$4 per person, per night (tent sites have no power and you'll need to supply your own tent and camping equipment)

Food costs per delicious meal are as follows: Breakfast \$5, Lunch \$6, Dinner \$7.

CEM is planning the usual family picnic, pie and ice cream social, praise and worship, and family dance. In addition to this, Timberline offers a wide range of recreation options that are sure to meet the needs of any group. Looking for an adventurous adrenaline rush? Then try the zip-line or high ropes course. Want some outdoor sports? The paintball, archery, .22's and skeet range may meet your needs. However, if you are looking for a more relaxing option, you can sit by the pool, catch a few fish or have a relaxing paddle boat ride on the private lake.

CEM will be celebrating the Feast in two locations to make it convenient for you to attend with us. Check our website for information about the Feast at the Land Between the Lakes in Kentucky. This is a cooperative Feast with CGI. Come join us. We look forward to bonding friendship and spiritual renewal with you.

We Need YEA Teachers

Enrich your Feast, whether you're attending the East Texas Feast or the Land Between the Lakes in Kentucky by teaching a YEA class. We Need men and women and we make it easy. by staffing each class with at least two people.

You don't have to write your lessons. CEM will provide Students' and Teachers' full-color books. That's only the beginning of what we do. We'll provide you with

virtually all the supplies you will need—easy to understand instructions, name tags, crayons, glue, scissors, rewards, puppet, construction paper, pencils, things the activity calls for, etc. You just have to read the lesson and follow its instructions. You'll see the joy on children's faces as they give you a big hug. And God will see your sacrifice and give you an eternal reward. It's win-win. Call Linda at 888-BIBLE-44 and give her the high sign.