

# Katoomba Baptist Church Bulletin

41 Waratah Street, Katoomba NSW 2780.

February 2020.

Sunday service 10am.

Prayer meeting: Each Saturday, 9am.

Bible study: Second and fourth Wednesday of each month, 10-11am.

LIFT (Ladies In Fellowship Together): First Thursday of the month, 10am, in the church hall.

Prayer for Israel: Third Friday of each month, 1.30pm.

Church lunch: Fourth Sunday of each month after the service.

---

## From the editor

*But when Peter saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying "Lord, save me!" (Matt. 14:30).*

Welcome all to the first Bulletin of the year. What a summer! Praise God for His mercy in preserving us and for the rain He sent in answer to prayer. Our Mountain villages were under serious threat from the fires which encircled us. Thanks be also to our brave firefighters and emergency services for their expertise and selfless service. These past months have been dangerous times across Australia and our prayers are now for the healing of individuals and communities who have suffered loss, and for the wildlife and the land itself.

Peter showed great bravery in walking out on the sea. However, it was when he took his eyes off the Lord and focused on the waves and the wind that fear overwhelmed him and he began to sink. This is a lesson to us. In all the trials that life in this fallen world throws at us, we need faith, we need the never-failing strength of the Lord to sustain us. When Peter was in danger of drowning he cried out to the Lord to save him. Was he left alone, helpless and fearful? Was his prayer ignored?

*And immediately Jesus stretched out His hand and caught Peter, and said to him, "O you of little faith, why did you doubt?" (Matt. 14:31)*

There may have been times in this bushfire crisis when you felt overcome by attacks of fear. I know that I did. When I looked out at the fires and the smoke I was afraid. But when I looked to my Saviour and heard His Word then peace overcame the fear. Brothers and sisters, as the days grew hotter, drier, and it seemed like there would never be rain again, did we not rest in our Lord, seek His will, stand in His assurances, pray more fervently? Is that not what a time of testing does?

And then the relief, the sound of good, steady rain. The Lord's mercy pouring forth! Our praises lifted up to Him in thanks. With grateful hearts may we use the illustration of Peter as an inspiration for this new year. To dedicate our lives anew to the Lord, abiding in the Spirit, serving our Saviour with the gifts He has entrusted to us. Loving God and loving our neighbour. Keeping our eyes upon Jesus day by day as we walk faithfully with Him.

To Almighty God be the glory. May our Saviour's name be exalted.

Your brother in Christ, Bill.

---

## Please pray

- for the Lord to guide us as we seek His will for a new pastor at Katoomba Baptist Church.
- that the Lord will minister to those in our fellowship who are undergoing trials and suffering.
- for Israel, for the "Peace of Jerusalem" (Ps 122:6) and for the Gospel there "To the Jew first." (Rom 1:16).
- for our persecuted brothers and sisters in nations rich and poor and for those who persecute them.
- with thanks for the rain; for the Lord in His grace and mercy.
- that the Lord could be with all those afflicted by the drought and fires.
- for the livelihoods of people in regions where the fires have severely impacted local economies.
- for revival in our community, state, nation, and throughout the world, and for our faith to increase.
- for the Church to wake up and be alert to the lateness of the hour and proclaim the Gospel to all.
- for the power of the Spirit in our lives, for discernment and wisdom as we live through these last days.
- that the Lord will help us to use our gifts for His glory and to share the Gospel with others.
- for missions, especially those we support as a church.
- for our community and nation, that many will turn to Christ, that our leaders will be led by Him.
- that we continue to grow in Christian love as a church, serving the Lord and each other.
- Maranatha! ("Come, O Lord!")

**"Rejoice always, pray without ceasing, in everything give thanks:  
for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-18).**

---

## Church announcements

- Preaching roster: Steve Cooper (2nd), Andrew Hollier (9th & 16th), John Buckle (23rd).
- Prayer meeting reminder: each Saturday 9am. Please come along. Let's be a church that prays together!

---

**"Of all persons the Christian should be best prepared for whatever the New Year brings. He has dealt with life at its source. In Christ he has disposed of a thousand enemies that other men must face alone and unprepared. He can face his tomorrow cheerful and unafraid because yesterday he turned his feet into the ways of peace and today he lives in God. The man who has made God his dwelling place will always have a safe habitation." [A.W. Tozer]**

---

**February birthdays:** Alan O 3rd.

May the Lord bless you abundantly on your special day and in the year ahead in your walk with Him.

**From the Bush Church Aid website**

**[<https://www.bushchurcaid.com.au/content/bush-church-aid-droughtdisaster-relief/gjkqnv>]**

*Bush Church Aid Drought/Disaster Relief*

*The Bush Church Aid Society has a public charitable trust established for “the direct relief of sickness, suffering, distress, misfortune, disability or helplessness in rural and regional areas of Australia” and/or “to do all things necessary for the achievement of these objects”.*

*We are currently accepting applications for funding from our Field Staff, local churches and Dioceses in drought and bushfire affected areas. One such initiative may be buying vouchers from local shops to hand out to those in need. This not only supports farmers practically, but also gives local businesses a boost.*

*Our focus is to care practically for farmers and their communities, those who have lost homes and/or livelihoods from bushfire, and partner with those on the ground to deliver the help that is most needed as quickly as possible.*

*Examples of ways that funds from our charitable Kirkby Trust can be used include:*

- *Gift cards to be used in a local supermarket*
- *Gift/pamper packs for people doing it tough*
- *Dog biscuits/food to be distributed to local people*
- *Other resources used in pastoral care and assistance*
- *Organising and conducting events that contribute to the wellbeing of people affected by disaster*

*Ways in which you can help*

*Pray*

- *Please pray for drought-affected communities. Praise God that He is the One who provides, and pray that He will send rain to the driest parts of our land*
- *Pray that God will sustain our farmers and their livelihood*
- *Pray that the faith of Christians in these communities will be a shining light to those around them. Pray that those who don't know God turn to Him in faith*
- *Encourage your local church to pray for drought-affected communities.*

*Donate*

- *If you wish to donate to help those in drought ravaged parts of Australia there are two ways to do so: If you need a tax deduction, you can donate to the Kirkby Trust. Funds from this Trust are being distributed to parishes, Dioceses and Field Staff to support drought-affected communities*
- *If you do not need a tax deduction, we encourage you to consider donating to our General Ministry fund. The Field Staff ministering in these areas are predominantly supported by this fund. They are a vital Christian witness in times of stress and challenge and are able to share God's love both practically and spiritually*

---

### **Spurgeon on the opportunity to bless God on anniversaries**

*The living God should be adored by a living people. A blessing God should be blessed by a blessing people. Whatever others do, we ought to bless Jehovah. When we bless Him we should not rest till others do the same: we should cry to them, “Praise the Lord.” Our example and our persuasion should rouse them to praise...*

*“We will bless the Lord from this time forth” (Psalm 115:18).*

*When years begin and end on New years Day, birthdays, etc., let us bless God for:*

- *Sin of the year forgiven.*
- *Need of the year supplied.*
- *Mercy of the year enjoyed.*
- *Fears of the year removed.*
- *Hopes of the year fulfilled.*

*Let us from this very moment magnify the name of the Lord. Let our hearts turn each beat into music as we inwardly bless Him. We have robbed Him of His glory long enough.*

*[Charles Spurgeon, from “Spurgeon's Sermon Notes”, Psalm 115.]*

---

### **Friday February 21st, 1.30pm — Prayer for Israel at Katoomba Baptist Church**

***Brethren, my heart's desire and prayer to God for Israel is that they may be saved. [Romans 10:1]***

---

**Contributions welcome:** Our church bulletin is available on the first Sunday service of the month. Contributions of a missionary or devotional nature can be made to the editor, Bill Fewer (email: [hillbillyfewer@gmail.com](mailto:hillbillyfewer@gmail.com)). Please contact Bill if you would prefer to receive the bulletin by email. The email version is much longer!

---

**So Jesus answered and said to the disciples, “Assuredly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done. And whatever things you ask in prayer, believing, you will receive.”**

**[Matthew 21: 21-22]**

# Katoomba Baptist Church Bulletin Online Extra

## ***Remember and Observe***

*Till He comes, forget Him not  
Nor scorn the work He's done.  
How love was poured out on the cross,  
And conquered all that's wrong.*

*Remember and observe not rules,  
But sacrifice and truth.  
A broken heart to mend and mold,  
In exchange for all that's pure.*

*Gather round and share the cup,  
And break the pierced, striped bread.  
Rejoice in the great gift of God.  
Remember Him, my friend.*

**Soli Deo Gloria.**

**by Jemima Woolley**

---

## **“Trump” by Costa Karagounas**

Many biblical Christians deride Donald Trump and I uphold their freedom to do so, especially since Christian voices are being increasingly silenced or sidelined by non-Christians. The loud progressives simply don't see that their claim of inclusivity and strength in diversity is a sham, at the very least because it excludes Christians from their fold. Those are suffering the type of blindness that the Lord put upon certain others in Scripture.

Perhaps we can benefit by examining whether Donald Trump is being useful or destructive to the body of Christ. I'm aware of and can replicate here the numerous economic records set by the present administration in Washington, but I'll leave that investigation to anyone who is interested in it. Suffice it to say that stock market records have been smashed and new ones set; black, female and Hispanic unemployment are at their all-time lowest. Yes statistics can be made to say all sorts of things, so we'll leave them and move on to something more interesting.

I say to never-Trumpers that if the Lord can use a donkey in Numbers 22, He can use anybody. Why, when one knows that the Lord acts in mysterious ways, is one apt to dismiss off hand the Trump administration, or worse demonise it?

Let's look at one very interesting element of his election campaign and then move on to his presidency.

During the campaign which lasted months and months, the American media outlets almost without exception (the main exception being Fox) slammed Trump at every twist and turn. There was, we know with the benefit of hindsight, bias against him, misinformation, half-truth or blatant false reporting. Up to the very eve of the election in November 2016, that great swath of television, radio and newspaper media predicted a landslide win for Trump's Democratic opponent Hilary Clinton. To the tune of 80 or 90% against Trump. Codswallop. How is it, the biblical Christian should ask himself, how is it that in the midst of this rapacious media campaign against him, that in the midst of lies that Trump was a Russian asset, that he was a national security risk, that he was this and that, how was it that the people saw through it all and elected him president?! Was perhaps God's hand at work?

Well, let's look at the presidency.

There was no time wasted by certain parties in presenting an FBI dossier as the basis for obtaining warrants to spy on Trump. The 'Russian Collusion' dossier has been proven to be a concoction. An investigative committee delving into this matter will deliver findings and recommendations later this year. 'Trump the traitor' was peddled in the media for 2 years, day after day, night after night. What happened to Trump's approval ratings? Contrary to expectation, they went up not down. What happened to Haman's libellous plot to undermine Mordechai and his office in the book of Esther?

Trump was accused of paying off a former 'girlfriend' using campaign funds. His lawyer confessed, when no confession was legally necessary for technical reasons, that the funds were indeed used to silence the woman. Here was a plain confession: I did it, albeit there was a federal legal provision enabling the payment. What happened to Trump's approval ratings in the week and following that disclosure? They went up not down. I wonder whether King David's approval ratings went up or down after Uriah was sent to his certain death and David married the widow Bathsheba? Was not God's hand at work there?

Then there was the impeachment, based first on corruption, then a quick retake to substitute bribery, then a final redraft to allege abuse of power. In the meantime the Democrats themselves abused power in not allowing cross-examination in the House of Representatives (unprecedented) then withholding the Articles of Impeachment from the Senate (unprecedented) in the wake of which it was discovered there would be no impeachment until the Articles were delivered up. OOPS! Egg on the face of certain Democrats. What happened to Trump's approval ratings? Contrary to expectation, they went up not down.

Is the American Democratic Party really attempting to usurp power and falsely impeach an incumbent duly-elected president? When the northern kingdom usurped power after Solomon's death, what did God do to that long line of wicked kings and their false temple in Samaria?

I'll leave you to ponder Trump's recognition of Jerusalem as Israel's capital, the first among every single president since Eisenhower to honour the promise to do so; and Trump's recognition of the Golan Heights, clearly mentioned in the Bible as part of the promised land; and Trump's withdrawal from the Iran Deal which re-imposed heavy sanctions on a country patently lying about its nuclear weapons capacity and intent on destroying Israel and western democratic hegemony. Not to mention the consequence of that agreement withdrawal- that Iran would lose billions, its nuclear project would be slowed and thus war with Israel postponed.

Perhaps it's time to rethink Trump if one is a Bible-believing Christian, one concerned about the trajectory of Christianity in the west and the plight of a Bible-believing Christian who merely wishes to preach repentance and the gospel to a world increasingly deaf to that message and increasingly impatient and hostile to the messenger.

---

## **"As Harmless as Doves, But ..." by Michael Woolley**

*(If the hyperlinks don't open, click on them while holding down the Control key on a PC or the Command key on a Mac)*

For years I've been telling my clients "turn off your TV!" – the news media [both misrepresents and misinterprets](#) events - Christians should be even more wary (if-not-cynical) towards information from mainstream media. They are after all hostile to our God and the gospel of His Son. Their worldview and [interpretation of events](#) rejects His existence plus His purposes. Can you understand my surprise when "one of its own" (albeit a conservative) at the top of his profession, writes that [he now despises his own Industry?](#)

The principle of "follow-the-money" is the way of the world, and we should be circumspect about proclamations of absolutes and declarations of [evidence-free-assertions](#) ...knowing that [vested \(financial\) interests](#), rather than best intentions, drive the Political Process. We are told to be as harmless as doves, (Mat16:10) but as [wise as serpents](#). We have been warned! The World will take advantage of our naivety, and we shall attract no praise from our Lord for ignoring his instructions. Fortunately, new studies have presented evidence incontrovertible, [that the sun is driving the earths temperature](#) (not level of CO2), via cloud formation. The Debate is [not over](#). No, the battle is yet to engage... the outcome will be Global taxation, ...if they prevail. These signs are also consistent with expected [earth changes](#) forewarned of in Luke 21:10-26.

Wonderful news from the UK : [scientists may have 'accidentally' found a cure for cancer](#). Imagine all the funding and resources of charities that can be now re-deployed! Hopefully towards the [Coronavirus](#). And [quickly](#). That is unless the Chinese (who possibly stole [acquired the virus in 2019](#)) have a yet-to-be-made-available (at a price) vaccine. In which case we'll all be knocking at their door. But at what price? Or part of a "Trade Deal"? [Interesting times](#)... Either way, I have my suspicions that Trump, a Deal-Maker and [disrupter as he is](#), is not totally [in control of the US Military](#) - let alone [the 'unintended consequences'](#) of previous US wars - or the escalating social problems in places becoming war-Zones [like Sweden](#), let alone [the rapidly approaching Financial Crisis](#) for what was once the Welfare State golden-child. The Immigrant issue will only make [the coming EU \(& global\) crisis](#) all the more damaging. Can I urge you to spend time hearing from [the man himself \(Martin Armstrong\) here](#). Even the last-to-the-party IMF knows [something is amiss](#)...

Not that The Don hasn't (and won't continue to be?) been good for American families. Non-white unemployment is at historic lows, small business (which is the greatest source of new jobs created) has had red-tape and costs slashed since Trump took office. Hundreds of young, conservative judges have been installed in many jurisdictions, ensuring [a long-term cultural sea-change](#). Even conventional economic thinking is now being

challenged by Trumpian Economics – the evidence that [Trump has a better grasp on economic/financial principles](#) is rocking-the-boat of academia.

Keep watch! Remain prayerful! Seize the opportunities!

---

## **Baptist Churches of NSW & ACT**

Bushfire Relief and Recovery Campaign

<https://nswactbaptists.org.au/bushfire-relief-and-recovery/?fbclid=IwAR3FYXxpaWxqlNBF9UvfTXkz4sEWawgy9snBQtckgguT1IhrfCKRN2ZFYPo>

---

### **“The Drought of Nature, the Rain of Grace, and the Lesson Therefrom” by Charles Haddon Spurgeon**

**Nov 10, 1889**

**Scripture: Jeremiah 14:3-4 & 22**

**Sermon No. 2,115**

**From: Metropolitan Tabernacle Pulpit Volume 35**

#### **The Drought of Nature, The Rain of Grace, and the Lesson Therefrom**

**“And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.” — Jeremiah xiv. 3, 4, 22.**

*It is my heart's desire and earnest prayer that many in this house may this morning say with the prophet, “O Lord our God, we will wait upon thee.” I shall not be satisfied to have delivered a discourse, nor for you to have heard it, and even approved of it, unless there shall come from it this delightful fruit, that those far off from God shall be drawn near to him; and shall say, in very deed and of a truth, “Therefore we will wait upon thee.” In God alone can men live happily; and if they would be recovered from their fallen state, it is to the Lord their God that they must turn. Oh, that they would wait upon him!*

*In the last verse we have the word “therefore,” which shows that the speakers had come to this conclusion by an argument. In truth, they had been forced to their resolution by a very painful and personal argument, which God had set before them in the order of his providence. By their thirst, and by their failure to find water anywhere, the Lord had driven them to say, “Therefore we will wait upon thee.” I trust it will not be needful to urge us to conversion by sufferings as terrible. “Be ye not as the horse, or as the mule, which have no understanding.” Come willingly, since the argument for coming is clear and cogent. I should like you to go this morning mentally through the process by which the Israelites passed practically when they came to the gracious conclusion, “Therefore we will wait upon thee.” Let us begin at once with the argument, praying God to send it home to every heart by his good Spirit, that we may reach the desired conclusion.*

*I. First, consider that MAN IS A VERY DEPENDENT CREATURE. He is, in some respects, the most dependent creature that God has made; for the range of his wants is very wide, and at a thousand points he is dependent upon something outside of himself. All creation exists by the will of the Lord; and if his will should cease to send forth conserving power to maintain the created things in existence, they would all cease to be. This great world— the sun, the moon, the stars — would all dissolve; and, as a moment's foam dissolves into the wave that bears it, they would be lost for ever. At the Lord's will the universe would be gone, as yonder bubble which your child was blowing but a moment ago, which now has vanished, and left no trace behind. God alone is by his own power: all else is dependent upon him.*

*“Life, death, and hell, and worlds unknown,  
Hang on his firm decree:  
He sits on no precarious throne,  
Nor borrows leave to be.”*

*Man, as a living creature, is peculiarly dependent upon God as to temporals. We see in the text that when the dews no longer fell, and the rains were withholden, then the unhappy inhabitants of Palestine suffered from drought, and that drought brought with it failure of the harvest, famine, disease, and death. To quote our common saying, the people died like flies. They fell everywhere by thousands, fainting, famished, doomed. On what a feeble thread hangs human life! Water, though it be itself unstable, is needful to the establishment of human life, and*

*without it man expires. Many an animal can bear thirst better than man. Other creatures carry their own garments with them; but we must be indebted to a plant, or to a sheep, for the covering of our nakedness. Many other creatures are endowed with sufficient physical force to win their food in fight; but we must produce our own food from the soil. Behold, how we come into the world, helpless and strengthless, utterly dependent upon others; and when our strength is developed, and our manhood is perfected, we only enter upon another phase of dependence upon our surroundings for our food; and hence, for our life, we are dependent upon drops of rain. We cannot produce food from the earth without the dew and the rain. However cleverly you have prepared your soil, however carefully you have selected your seed, all will fail without the rain of heaven. Even though your corn should spring up, yet will it refuse to come to the ear if the heavens be dry. Nor can you of yourself produce a single shower, or even a drop of dew. If God withholdeth the rain, what can the husbandman do? Call together the Parliament; collect a synod of scientists; convoke a conclave of princes; what can they do? In vain their acts, theories, and commands. When the skies are brass, the earth is iron; when God is angry, then the clouds scatter no blessings over our field, and earth yieldeth not her increase to the husbandman.*

*Yes, and life itself would vanish as the food of life ceased. It would be an instructive calculation if it could be accurately wrought out—to estimate how much bread-food there is at any time laid up upon the surface of the earth. If all harvests were to fail from this date; if there were no harvests in Australia during our winter, no harvests early in the year in India and the warm regions, if there were no harvests in America and in Europe, I have been informed that, by the time of our own harvest months, there would be upon the face of the earth no more food than would last us for six weeks. How dependent we are for each year's crop! for should there be universal failure, starvation would be closely within sight. God does, indeed, give us bread as we need it; even as, in the wilderness, he gave the manna; but we are every hour dependent upon his generous care. The bottles of heaven contain the juices of human life: if these were utterly stayed, none of us could endure the burning drought, and the consequent famine.*

*See, then, the absolute dependence upon God, not only of the Eastern nations, but of all peoples of our race. Whatever may be our trade or profession, we are all fed by the fruit of the field; and whatever may be said about laws of nature, the God of nature is not bound and limited by methods of procedure. He can operate exactly as he pleases, and fill our barns to the full, or stop the supplies of grain, by the simple method of giving or withholding rain. Our breath is in our nostrils: he taketh away that breath, and we die. Apart from his preserving, the whole race of man would be turned to dust, and cease from the land of the living.*

*In spiritual things this dependence is most evident. Brethren, if God shall bless us with his saving health, and with the visitation of his Spirit, we shall be as a field that God has blessed, and our lives shall be glad with a harvest to his praise. But apart from God what can we do? In this realm of spiritual things we are absolutely and wholly dependent upon God; and without his aid we are as a salt land, which is destitute of verdure. Salvation is of the Lord. Vain is all trust which builds not on him.*

*The priceless blessings of pardon and grace: how can we procure them apart from God in Christ Jesus? How can sin be removed, except by the Lord, who passes by iniquity? Who is he that can absolve, but he against whom the transgression was committed? The washing from all stain: whence can it come but from those dear hands that were pierced for us? When he shall wash us and our robes in his most precious blood, then only shall we be clean, and then all the glory shall be to him as the Lamb slain. Justification and acceptance: are not these of God? What can you and I do to justify ourselves, or to make ourselves acceptable with God? These are the gifts of the covenant of grace, and God can give them; but if he gives them not, we can never obtain them. These gifts it is his royal prerogative to bestow according to the counsel of his own will.*

*So is it with the life and the power of the Spirit of God, by which we are able to receive and enjoy the blessings of the covenant; the Holy Spirit, like the wind, bloweth where he listeth, and the order of his working is with the Lord alone. The new life whereby we receive the Lord Jesus: how can it come to us but from the living God himself? Can a dead soul quicken itself? Can a man steeped in sin liberate and purify himself? "Can the Ethiopian change his skin, or the leopard his spots?" "Ye must be born again." But can a man cause himself to be born again? Is it imaginable that the new birth is caused by the person born? The change wrought is mysterious, radical, abiding; who can work it upon himself? Who can bring a clean thing out of an unclean? Not one. The new life must come from God! "Except a man be born from above, he cannot see the kingdom of God." The new heart and the right spirit: whence come they? Can the carnal mind, which is enmity against God, beget within itself love of God and desire for fellowship with him? They cannot be self-created; they are the work of the same hands which made the heavens and the earth. The love of holiness, and the pursuit of it, and perseverance in that pursuit: come these any way but from him who hath wrought all our works in us? Every beginning of good, yea, every desire after it, is wrought in us by God, or else it is never in us at all. We are absolutely dependent upon God, not only for all spiritual gifts, but for the power to become partakers of them.*

*And, brethren, all the graces that are pleasing to the Lord, come they not to us from God our Saviour? Is there a grain of faith in the world that God did not create? Is there a spark of holy love in any human bosom that God did not kindle? Is there any true hope in any heart which the God of hope did not implant? Is there anywhere anything that is holy, or lovely, or of good repute, which has not first come from God himself, and so entered into the heart of man? Sinner, you are absolutely dependent upon God for your possession of grace, and obtaining of salvation. You lie like the dry bones in the valley, which were very many and very dry; what can you do? By what power can dry bones Live? The Lord's prophet, as an act of faith in God, bids you live; but God's prophet knows that*

you will not live by your own strength, nor by the power of his persuasion. No, his appeal is to a power beyond himself and you. He cries, "Come from the four winds, O breath, and breathe upon these slain, that they may live." He looks to the Holy Spirit to create life in you, and apart from that Spirit he has no hope of you.

Putting this case very broadly— and I cannot put it too broadly— I am not afraid of exaggerating, or going too far in it: I know that for the clouds, and the rain, and the harvest, men are absolutely dependent upon the God of providence; and I know, also, that for the gift of the Holy Spirit, and for the power which saves souls, we are altogether dependent upon the great God who creates all good things.

Here is the pity of it: against God, upon whom we are so dependent, we have sinned, and do sin. We are dependent upon him, and yet rebellious against him. Shall the man who accepts from me his daily bread lift up his heel against me? Shall he who could not live without me, yet live to speak evil of me? Shall he abuse my goodness into a means of doing me damage? That were an atrocious thing, which could only spring from a black, ungrateful heart. Yes, every sinner who goes on in sin is acting thus ungratefully. Existing only by his infinite charity, he who continues to do evil is ungrateful in the highest degree to the Lord of love. This being the case, the dependence of guilty man upon the graciousness of divine sovereignty, and the sovereignty of divine grace is still further enhanced. Because man has broken God's command, and continues to rebel against him, he lies all the more absolutely at the disposal of a righteous God. The traitor has now no rights; he has forfeited them. He has no claims; he has outlawed himself. O ungodly man, you can make no appeal to God's justice; for if you do, he must award you eternal destruction. You cannot claim anything now of him as due to you, for your due is, to be driven into everlasting punishment. You are condemned before him in whose hands are the issues of life and death. You are as much in the hand of God as the prisoner condemned to die is in the hand of the royal power: indeed, you are far more absolutely so. If pardoned, it must be by the exercise of the sovereign prerogative which is vested in Jehovah, the Lord of all, who doeth as seemeth good in his sight. Provided it can be done justly, sovereignty may step in and rescue the guilty from his doom; but this is a matter which depends upon the will of the Lord alone. If you are executed, the condemnation is so well deserved, that not a word can be said against the severity which shall carry out the sentence. If God had left this sinful world to perish in its sin, none could have blamed him; it is but right that those should die who have provoked their God, and incurred the penalty which he threatened against sin. If the Lord, in the greatness of his love, chooses to save this man or that, he does no injury to any, but magnifies his mercy in those whom he redeems from deserved death. If the Lord enlightens an island, and leaves a continent in the dark, who shall accuse him? If he takes one of a city and two of a family, and brings them to himself, while the rest are suffered to have their own way, and wilfully continue in rebellion, who shall charge God with partiality, or say unto him, What doest thou? He can reply to all who object to his way of mercy, "May I not do as I will with mine own?" He layeth on no man more than is right, and what he chooses to forgive of his own bounty cannot be challenged. Whether you like the doctrine or not, it is true that, as sinners, you are absolutely dependent upon the sovereign mercy of God. I wish you could see and feel this great truth; for it would tend to humble you, and prepare you to seek his favour. I pray the Holy Spirit to impress it upon everyone here who has not yet come to God in Christ Jesus. Thus much upon the first truth.

II. Our second remark is this: **MEN MAY BE REDUCED TO DIRE DISTRESS.** Men, being dependent upon God, may be reduced to dire distress if they disobey him, and incur his just displeasure.

Kindly follow me in the earlier verses of my text. Here we have great temporal distress: the people had no water! The highest ranks of society were made to feel the terrible pinch. The whole of the city was tormented with thirst, and the leading men instituted diligent search to find water. They sent to the great reservoirs which Solomon had constructed in his time—the upper and the lower pools; but they found no water. They searched again and again, but the waters had utterly failed, and they were driven to despair. They covered their heads as men who gave themselves up to die without hope. Terrible was the drought which Jehovah sent upon his land because of the sin of his people: it was as if the day of Elias had returned, wherein there was neither dew nor rain for three years and six months.

My dear hearers, there is a spiritual distress of which this drought is a figure. Behold, as in a parable, the state into which we have seen many brought when God has begun to deal with them: to such there cometh drought of life and famine of hope. My hearer, do you know what is meant by God's dealing with a man? Do you remember that passage in Bunyan's "Pilgrim's Progress," where one pilgrim says to the other, "Let us fall into good discourse. Where shall we begin?" The other answers, "Where God began with us." Do you know what that means? Has God begun with you? If so, you will follow me with understanding when I say God makes the aroused and convicted man conscious of the greatest conceivable want, even of a drought in his own soul. These people were conscious that they wanted water; the case was worse than that, they were tormented with thirst. So does God come to men, and make them feel that they need the living water of his grace, and he sets them thirsting for it. They did not know their need before, but went on merrily enough, content with the pleasures of time and sense; but now, being quickened, they feel an intolerable hunger and thirst after higher and better things. They are tormented by an insatiable desire, which cannot and will not be set aside. Have we not seen these thirsty ones? Have we not pitied them? Have we not pointed them to the one and only source of supply? Have we not in secret rejoiced over them as we have foreseen to what their anguish tended?

To proceed a little in detail with the words of my text: when the Lord causes sinners to feel the spiritual drought, pride is humbled. "Their nobles have sent their little ones to the waters." Generally, the nobility concern

themselves little enough about water; but in great drought King Ahab and his chancellor, Obadiah, went forth themselves to find water. In this case the nobles sent their servants, nay, even their sons and daughters, to discover some source of supply. So God knows how to teach a man so that his lofty thoughts are humbled, and his pride is brought down to the dust. My lord, you will feel yourself a nobody should the Spirit deal with you in conviction. Not long ago, your excellency looked down from the highest seat in the synagogue, but now you sit down in the dust, and count everyone your superior. The philosopher grows into a little child, and gladly accepts the cup which aforesaid he sneered at. We heard you singing to your own honour and glory the other day; but now you have no song to sing, but you cover your lip and mutter, "Unclean, unclean, unclean!" When the Lord lays his hand on a man, he makes his beauty to consume away like the moth. From head to foot the man is moved: his soul within him melteth, and all his glory is rolled in the mire. Our noblest thoughts become lowly seekers after the water of life in the day of our distress.

But you observe that when humbled and made thirsty, these people went to secondary causes: they came to the pits, or reservoirs. Reservoirs in the East are sometimes great caverns in the natural rock, and at other times they are excavated by labour, or built up by skill, and then streams are turned into them, and they hold a great storage of water. Some of the children of the nobles thought they knew of caverns which others had not seen, hidden cisterns under ground, which had been forgotten; and they went forth to find them. They hurried to the place where they hoped for the priceless water; but we read not that they cried unto God, or sought mercy of Jehovah, who could right speedily have given them rain. They resorted to the secondary causes, but they turned not to the hand which smote them. Thus souls, when they are awakened, go to fifty things before they come to God. It is sad that, in superstition, or in scepticism, they look for living streams. They try reformation of manners— I have nothing to say against it; but apart from God reformation always ends in disappointment. They seek consolation from an orthodox creed, for which I might have much to say; but if a belief in a creed be trusted in, it is as if a man sought to quench his thirst with a bottle, but did not care to see whether it held water or no. A creed is a pitcher, in which the water is held, but it is not the water itself. Some try forms and ceremonies in abundance, and to these they add self-denials and penances: they suffer anything sooner than come to God for his grace. Grace is a port to which no man steers until it is seen to be the only one into which he can enter.

O my heart, my heart, how is it that thou canst be so loath to go to thy Father and thy God? O ye that are wandering at this time from one creature-trust to another, I pray you cease your roaming, and come home to God, who alone can help you. There is no hope for you but in God, and the way to God is by his Son Christ Jesus. Why do you gad about so much? Straightforward to God is the surest, safest way— why do you not take it? God is our haven and our heaven; why are we so reluctant to seek him? O man, why wilt thou turn to saints, to angels, and even to devils, rather than to the Lord thy God? But I know thee, thy heart is set on idolatry, and this is the essence of idolatry— that thou seekest to the creature rather than to the Creator.

If you read on, you will find that when they went to these secondary supplies, they were disappointed: "They came to the pits, and found no water." They found mud, black, filthy mud; but no water. Once they saw the sparkling liquid in the cool cave; but it was all spent. When waters were to be found everywhere else, the cisterns were full; but when all else was dry, they were dried also. They stooped down, they searched in the darkness; they tried, at least, to get a cupful of the precious liquid; but it is written, "They found no water." Disappointed, "they returned with their vessels empty." The women with their water-pots upon their heads presented a sad sight as they entered the city-gate, and one after another all sighed, "Empty! Empty!" They thirsted to drink; but not a drop was found to cool their tongues. It is an awful thing to come home from sermon with the vessels empty; to rise from the communion-table, having found no living water, and return with vessels empty. To close the Bible, and sigh, "I find no comfort here, I must return with my vessel empty." When the ordinances, and the Word yield us no grace, things have come to an awful pass with us. Do you know what this disappointment means?

Now, upon this disappointment, there followed great confusion of mind; they became distracted; "they were ashamed and confounded." On the back of that confusion came despair; "they covered their heads." The Orientals cover their heads when in the deepest grief, as David did, when he went over the brook Kedron. It means, "I cannot face it. Do not look on me in my sorrow, nor expect me to look on you. I cover my head, for it is all over with me." Thus have I met with many who, after going to many confidences, have been disappointed in all, and seem ready to lie down in despair, and put forth no more effort. They fear that God will never bless them, and they will never enter into life eternal; and so they sign their own death-warrants. Shall I confess that I have been better pleased to see them in this condition than to hear their jovial songs at other times? It is by the gate of self-despair that men arrive at the divine hope? I would to God that many a Mr. Vain-confidence sitting here might be struck down to the ground, and be compelled to end his proud boastings, by going at once to Jesus only! Oh, that they might come to that holy and safe conclusion, of which I keep on thinking all the while I am preaching to you— the Scriptural and logical conclusion mentioned in my text— "Therefore we will wait upon thee."

At last, when these people came to despair, it is very remarkable how everything about them seemed to be in unison with their misery. Listen to the third verse: "They covered their heads." Did you hear the last words of the fourth verse? They were the very same: "They covered their heads." Surely the second is the echo of the first. It is even so: earth has sympathy with man. Nature without reflects our inward feelings. When God makes us happy we "go forth with joy, and are led forth with peace: the mountains and the hills break forth before us into singing, and all the trees of the field clap their hands." But when we are in despair, then all nature echoes our misery. "The ground is dismayed," so it runs in the Hebrew; the very earth is frightened for want of rain, and opens its mouth,

gasping for fear. "The ground is dismayed, for there was no rain in the earth, the plowmen were ashamed, they covered their heads." Have you ever been in such a state of mind that you knew your need of the water of life, but were not able to find it anywhere? If so, you have been unutterably miserable, and all creation has put on mourning to keep you company. Earth is responsive to man, whom the Creator made to be her lord. Nature rings her marriage peal to sound forth man's happiness, or tolls her knells to mourn the funerals of his joys. If you have drawn down the blinds of your heart, and your soul sits in the dark, then the heavens are darkened too; or if not, the very brightness of nature seems another form of blackness to you, and her joys mock your griefs, and cast salt into your wounds. When men are cast down, and their face is covered, then nature covers her face too, and all the universe is sad. Alas, for the day when the hand of the Lord is sore on the soul! Then our moisture is turned into the drought of summer.

III. I have brought you so far in the argument, now I must rush on to the conclusion. Man is a very dependent creature; man may be reduced to dire distress; and thirdly, *MAN'S ONLY SURE RESORT IS HIS GOD*. God is a refuge for us." If I address myself to any hero who are in such trouble as I have described, let me press upon them this thought— the only place of refuge for you is in God as he reveals himself in Christ Jesus. Hasten to him! Lay hold upon his strength! Hide under the wings of his care!

For, first, there is no help anywhere else. Read verse 22:— "Are there any among the vanities of the Gentiles that can cause rain?" He saith not "the gods of the Gentiles": those who were 'gods' in better days are seen to be, in truth, nothing but vanities in the time of need. To make rain is a divine prerogative; hence the priests of the idols pretend to it for their false deities. The Rain-maker is found in every idolatrous country, but I think scarcely anybody believes in him now. What antics and tricks the Rain-makers go through to produce rain, but it does not come, neither can their gods create a cloud! And where can any of you go to get grace if you refuse to look to God alone? There is a rain-maker over there at the Ritualistic church, who can produce a shower on the child's heart, by which it becomes "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But I trust you are not so foolish as to believe in him; and therefore you will not make a fruitless journey towards priestcraft. Where will you go? Come not to any of us poor gospellers, for in us you will find nothing: we are only fingers to point you to the Lord Jesus, in whom all fullness dwells. The long-descended priest of the church of Rome, who can, for a shilling, grant you absolution— will you look to him? No, you have still some wit remaining, and feel that to be absolved of man will not ease your conscience. Priests of Baal are of small account when a total drought and a terrible dearth are in the land. In the days of Elijah they cried aloud, and cut themselves with knives, and said, "O Baal, hear us! O Baal, hear us!" but only the God that answered by fire could answer by water; and Baal could do neither the one nor the other. Therefore we will leave Baal alone, and all the prophets of the grove, with their candles, and their crucifixes, and their incense, and their robes. I know where you are likely to go, and that is to your own frames and feelings, to your own resolves and doings. Alas for your folly! Oh, yes, you want to get peace, and so you take the pledge, and you vow that you will become a decent, sober body, and all that. What are these confidences but vanities of the heathen? The very best of duties that you and I can perform, if we put our trust in them, are only false confidences, refuges of lies, and they can yield us no help.

Nay, look; according to the text there is no help for us even in the usual means of grace if we forget the Lord. Read that second question: "Can the heavens give showers?" Showers come from the heavens, but the heavens cannot yield showers apart from God. The eastern sky, without rain, is blue, bright, beautiful; but after months of pitiless drought, when no tear of pity has stood in the eye of the heavens, the blue colour becomes the ensign of melancholy; and if this continues month after month it becomes the colour of despair. Until the Lord opens the windows of heaven to pour out the blessing, neither sun, nor moon, nor stars can help the need of man. If God does not help thee, O tried and anxious soul, the sacraments are all in vain, though they be ordained of heaven; and preaching and reading, liturgy and song, are all in vain to bring the refreshing dew of grace. Job truly saith, "If God will not withdraw his anger, the proud helpers do stoop under him." If God himself save thee not, O man, all that can be done by men or angels throughout the ages can never help thee one single jot. Thou art lost, lost, lost, if a stronger arm than man's be not stretched out to help thee!

But with God is all power. There is the mercy: "Art not thou he, O Lord our God? for thou hast made all these things." See in how short a time he covers the heavens with clouds, and pours forth an abundance of rain till he makes the wilderness a pool, and the dry land springs of water. He can; he can! He can reach the extremity of human weakness and woe. What can he not do? Nothing is too hard for the Lord; and thou, poor sinner, dried up like the sand of the desert, God can, within an hour, ay, in a moment, make thy heart to be flooded with his grace. He is the Creator, making all things out of nothing; and he can create in thee at once the tender heart, the loving spirit, the believing mind, the sanctified nature. What though thou hast no grace this morning, no, not a drop of it; he can open streams in the desert. Thou canst not find within thyself, wherever thou lookest, any trace of love, or holy feeling, or aught that is good; yet he can give thee all, can give thee all for nothing, can give it thee just now! If thou believest that he can, and wilt trust him, as he displays his love in the Lord Jesus, he will save thee. He can give thee the power to believe it, and lead thee now to cast thyself on him. He can, but it hangs upon his will. Doth he not say, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion"? A God without a will is no God at all; and if he has no will in the matter of salvation, then is he dethroned from his choicest empire, and man is set up above the God of grace himself. This cannot be.

Well, then, what follows from this? If God hath all this power, our wisdom is to wait upon him, since he alone can help. We draw this inference: "Therefore we will wait upon thee." O my beloved hearer, if you have never been converted, I pray the Holy Spirit to bring you to decision, that you may at once seek the Lord. Every road is

closed but the way of sovereign grace. You have no merit, you have no strength; you never can have any merit, you never can have any strength of your own. God must save you, or you are lost to all eternity; but he can save you to glorify his own grace, and make his own mercy to be known, and to reveal his great power in turning hearts of stone into hearts of flesh. He can save you. Submit yourself to him, then, and come to him and say, with the "therefore" of my text, "Therefore we will wait upon thee."

Do I hear somebody say, "How I would like to pray"? Yes, that is the way to come to God. Come to him by prayer in the name of Jesus. Do you want a prayer? This chapter is full of petitions, and there is one which I would point out to you. Here is a short one for you (verse 7), "O Lord, though our iniquities testify against us, do thou it." "Do thou it." "Lord, I cannot create grace in my own heart, any more than I can make rain to fall from the sky; but do thou it." "Lord, I cannot come to thee, come thou to me; do thou it." Is not that a wonderful prayer? There is more in it than you think: the more you consider it, the bigger you will see it to be. Three monosyllables: "Do thou it!" And then observe the argument: four words all of one syllable, "for thy name's sake." Not for my sake, but for Christ's sake, who is the manifestation of thy name. For thine own glory's sake, for thy glory is thy name. Lord, make men see what a sinner thou canst save by saving me! Lord, glorify thy mercy by forgiving me; for oh, if thou wilt save such a poor, unworthy wretch as I am, even heaven itself will ring with thy praises; and even in hell they will say, "See what God can do! He saved one who was ripe for the eternal fire, and he has placed the rebel among his children." "Do thou it for thy name's sake." Heartily do I commend this prayer to every soul here that is seeking the Lord. May the Spirit write it on your hearts! I cannot give you a better. "Do thou it for thy name's sake."

Well then, next, if you are really going to wait upon the Lord, you must do it through a Mediator. These guilty people of Jerusalem had Jeremiah to pray for them. Jeremiah with the weeping eye fitly typifies a greater than Jeremiah. Remember the Man of sorrows, the Acquaintance of grief! Jeremiah's Master must be your Intercessor. Beg him to be your Mediator. You cannot go in unto an absolute God; you need a Mediator. A Mediator is provided, he has presented an acceptable sacrifice, he will plead the causes of your soul. Trust in his blood instead of your tears. Let his death wash your life. Leave your case in the great Mediator's hands; for if you believe in him, he will undertake for you; and he never faileth. He will go into the Court of King's Bench for you, and be your Advocate, and win your suit. Come, trust yourself with Jesus; for he will save.

Let me advise you to make a full confession of sin. Read verse 20:— "We acknowledge, O Lord, our wickedness: for we have sinned against thee." Make a clean breast of it, unbosom the past, lay bare the present. Think not to cloak sin. To conceal sin is to ruin yourself; to confess it, is to find mercy. Place yourself among the guilty, for there mercy can fitly reach you.

When you have done this, cast yourself down "before your God, saying, "Therefore I will wait upon thee." Come through Christ, believing in the power of his precious blood, and you may draw nigh to God. Though you be loaded with sins enough to sink a world of sinners down to hell, yet if you will believe in the mercy of God through Christ Jesus, and cast yourself down at his feet, and lie there, he will never say "Depart." Jesus hath said, "Him that cometh unto me I will in no wise cast out." If you perish, it is because you do not come; not because you come and he rejects you. O dear souls, I do not know some of you, others I do know; but whether known to me or not, I look at you now with loving eyes, and say, Come to my Lord. Does your heart say, "I will arise and go unto my Father"? Then am I glad. You have tried the citizens of this country, and they have sent you into the fields to feed swine; and husks are all that you have to feed upon. You have spent your money, and wasted your substance in riotous living; you can find no pleasure now, go where you may. Vanity of vanities; all is vanity! Quit the vanities, and seek the verities. Turn unto your God. Turn instantly! Hark back! Hark back! You have gone too far already in the evil way. A precipice is before you! One more step, ay, one more step, and you are over, and your eternal ruin is complete. Hark back as quickly as you can to the great God from whom you have departed! Come now, even now, for he invites you: "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." While he speaks in this manner, I hope you will answer to the call, and bow at his feet at once. "To-day if ye will hear his voice, harden not your hearts." May the Holy Spirit lay hold on you, that you may lay hold on Jesus! God grant it, for Christ's sake! Amen.

**[From the website, The Spurgeon Center,**

**<https://www.spurgeon.org/resource-library/sermons/the-drought-of-nature-the-rain-of-grace-and-the-lesson-therefrom#flipbook/9>**

---

### **A Sermon to watch on YouTube**

John MacArthur "The Unparalleled Humility of Jesus"

[https://www.youtube.com/watch?v=b\\_P9JdmjMLQ&t=0s](https://www.youtube.com/watch?v=b_P9JdmjMLQ&t=0s)

This sermon really makes you realise what the incarnation cost the Lord Jesus. And how blessed believers are by it.

---

## **A Challenging Video to watch on YouTube**

“Your Christian Brothers and Sisters are Getting Hammered” (from the Bible League)  
<https://www.youtube.com/watch?v=VnqN42IkDlk>

A brief and powerful message on the persecuted Church.

---

## **“I’m a Climate Scientist Who Believes in God. Hear Me Out.”**

*Global warming will strike hardest against the very people we’re told to love: the poor and vulnerable.*

**By Katharine Hayhoe**

*Dr. Hayhoe is a professor and co-directs the Climate Center at Texas Tech University.  
From The New York Times, Sunday Review, Opinion, Oct. 31, 2019.*

**[KBC Editor’s note: If the hyperlinks don’t open, click on them while holding down the Control key on a PC or the Command key on a Mac, or go to the website to read this article online:  
<https://www.nytimes.com/2019/10/31/opinion/sunday/climate-change-evangelical-christian.html>]**

*I’m a climate scientist. I’m also an evangelical Christian.*

*And I’m Canadian, which is why it took me so long to realize the first two things were supposed to be entirely incompatible.*

*I grew up in a Christian family with a science-teacher dad who taught us that science is the study of God’s creation. If we truly believe that God created this amazing universe, bringing matter and energy to life out of a formless empty void of nothing, then how could studying his creation ever be in conflict with his written word?*

*I chose what to study precisely because of my faith, because climate change disproportionately affects the poor and vulnerable, those already most at risk today. To me, caring about and acting on climate was a way to live out my calling to love others as we’ve been loved ourselves by God.*

*I realized, distantly, that there were people on both “sides” who fundamentally believed and were even dedicated to promoting the idea that faith and science were in conflict. But it wasn’t until after I’d moved to the United States for graduate school that it dawned on me, to my disbelief, that divisions within the science-faith arena, originally focused on questions of human origins and the age of the universe, were expanding to include climate change.*

*Now, this discrepancy is pointed out to me nearly every day: often by people with Bible verses in their social media profiles who accuse me of spreading Satan’s lies, or sometimes by others who share my concerns about climate change but wonder why I bother talking to “those people.” The attacks I receive come via email, Twitter, Facebook comments, phone calls and even handwritten letters.*

*I track them all, and I’ve noticed two common denominators in how most of the authors choose to identify themselves: first, as political conservatives, no matter what country they’re from; and second, in the United States, as conservative Christians, because the label “evangelical” has itself been co-opted as shorthand for a particular political ideology these days.*

*But I refuse to give it up, because I am a theological evangelical, one of those who can be simply defined as someone who takes the Bible seriously. This stands in stark contrast to today’s political evangelicals, whose statement of faith is written first by their politics and only a distant second by the Bible and who, if the two conflict, will prioritize their political ideology over theology.*

*I’m not a glutton for punishment and I don’t thrive on conflict. So why do I keep talking about climate change to people who are disengaged or doubtful? Because I believe that evangelicals who take the Bible seriously already care about climate change (although they might not realize it). Climate change will strike hard against the very people we’re told to care for and love, amplifying hunger and poverty, and increasing risks of resource scarcity that can exacerbate political instability, and even create or worsen refugee crises.*

*Then there’s pollution, biodiversity loss, habitat fragmentation, species extinction: climate change makes all those worse, too. In fact, if we truly believe we’ve been given responsibility for every living thing on this planet (including each other) as it says in Genesis 1, then it isn’t only a matter of caring about climate change: We should be at the front of the line demanding action.*

*But if caring about climate change is such a profoundly Christian value, then why do surveys in the United States consistently show white evangelicals and white Catholics at the bottom of those Americans concerned about the changing climate?*

*It turns out, it's not where we go to church (or don't) that determines our opinion on climate. It's not even our religious affiliation. Hispanic Catholics are [significantly more likely](#) than other Catholics to say the earth is getting warmer, according to a 2015 survey, and they have the same pope. It's because of the alliance between conservative theology and conservative politics that has been deliberately engineered and fostered over decades of increasingly divisive politics on issues of race, abortion and now climate change, to the point where the best predictor of whether we agree with the science is simply where we fall on the political spectrum.*

*An important and successful part of that framing has been to cast climate change as an alternate religion. This is sometimes subtle, as the church sign that reads, "On Judgment Day, you'll meet Father God not Mother Earth." Other times this point is made much more blatantly, like when Senator Ted Cruz of Texas [told](#) Glenn Beck in 2015 that "climate change is not a science, it's a religion," or when Senator Lindsey Graham of South Carolina [said](#) at a 2014 event hosted by the Council on Foreign Relations that "the problem is Al Gore's turned this thing into a religion."*

*Why is this framing so effective? Because some 72 percent of people in the United States [already identify](#) with a specific religious label, according to a recent survey by the Pew Research Center. And if you are a Christian, you know what to do when a false prophet comes along preaching a religion that worships the created rather than the Creator: Reject it!*

*So this framing plays right into the narrative that scientists are a godless bunch who have teamed up with liberals (and perhaps the Antichrist, according to some comments I've received) to rule the world and overthrow religion, an agenda that any right-minded believer will oppose until his or her dying breath. In fact, [51 percent of scientists](#) said in a 2009 Pew survey that they believed in God or a universal spirit or higher power.*

*And that's why my favorite question is the one I often hear from fellow Christians: "Do you believe in climate change?"*

*One of the first times I remember being asked this it was by a visitor to the evangelical church I attend here in Texas, who was surprised (and possibly a little horrified) to learn that the pastor's wife was a climate scientist.*

*"No, I don't!" I cheerfully replied.*

*A puzzled silence ensued. Wary of calling out the pastor's wife, the man haltingly asked, "But aren't you ... didn't you just say you study climate science?"*

*"That's right," I said with an encouraging nod.*

*"So how can you not believe in it?!" he asked, perplexed.*

*And with that question, he opened the door to an incredibly constructive conversation about science, faith and truth. As I always do now when someone asks this, I explained that climate change is not a belief system. We know that the earth's climate is changing thanks to observations, facts and data about God's creation that we can see with our eyes and test with the sound minds that God has given us. And still more fundamentally, I went on to explain why it matters: because real people are being affected today; and we believe that God's love has been poured in our hearts to share with our brothers and sisters here and around the world who are suffering.*

*After hundreds, even thousands, of such conversations, I've grown to understand how much of this opposition to the idea that the climate is changing, that humans are responsible, that the impacts are serious and that the time to act is now, comes from fear: fear of loss of our way of life, fear of being told that our habits are bad for society, fear of changes that will leave us worse off, fear of siding with those who have no respect for our values and beliefs.*

*But as a Christian, I believe the solution to this fear lies in the same faith that many non-Christians wrongly assume drives our rejection of the science. In the Apostle Paul's letter to Timothy, he reminds us that we have not been given a spirit of fear. Fear is not from God. Instead, we've been given a spirit of power, to act rather than to remain paralyzed in anxiety, fear, or guilt; a spirit of love, to have compassion for others, particularly those less fortunate than us (the very people most affected by a changing climate); and a sound mind, to use the information we have to make good decisions.*

*And you know what? These are the very tools we need to address climate change.*

*Connecting our identity to action is key, and that's exactly why I don't typically begin with science when starting conversations about climate change with those who disagree. Rather, I begin by talking about what we share most. For some, this could be the well-being of our community; for others, our children; and for fellow Christians, it's often our faith.*

*By beginning with what we share and then connecting the dots between that value and a changing climate, it becomes clear how caring about this planet and every living thing on it is not somehow antithetical to who we are as Christians, but rather central to it. Being concerned about climate change is a genuine expression of our faith, bringing our attitudes and actions more closely into line with who we already are and what we most want to be.*

*And that's why I'm more convinced now than ever that the two most central parts of my identity — that of climate scientist and evangelical Christian — aren't incompatible. They are what's made me who I am.*

**[From *The New York Times* website:**

**<https://www.nytimes.com/2019/10/31/opinion/sunday/climate-change-evangelical-christian.html>]**

---

**A prayer of Habakkuk the prophet, on Shigionoth.**

**O LORD, I have heard Your speech and was afraid;  
O LORD, revive Your work in the midst of the years!  
In the midst of the years make it known;  
In wrath remember mercy.**

**... Though the fig tree may not blossom,  
Nor fruit be on the vines;  
Though the labour of the olive may fail,  
And the fields yield no food;  
Though the flock may be cut off from the fold,  
And there be no herd in the stalls—  
Yet I will rejoice in the LORD,  
I will joy in the God of my salvation.**

**The LORD God is my strength;  
He will make my feet like deer's feet,  
And He will make me walk on my high hills.**

**[Habakkuk 3:1-2, 17-19]**