



Front Page

“Buy The Truth And Do Not Sell It”

Prov. 23:23

Warren E. Berkley

In the neighborhood of my childhood there were two commodities of exchange: marbles and baseball cards. We were also fortunate to have crawdads, sock balls and various other treasures. But when you needed to do some serious trading, you had to have either marbles or baseball cards.

Sometime after 1953, I came into possession of about four Mickey Mantle baseball cards. Now the primary purpose of having baseball cards in the 1950's was bragging and trading. (On rare occasions, baseball cards might also be useful to bribe a bully. As a last resort, before being beaten to a pulp, you could offer the bully a popular baseball card. It usually worked if he didn't have the offered card.)

Back to these '53 Mantle cards I owned. In a moment of juvenile whim, I traded those four cards to Charles Pruitt for a bag of marbles. I don't even have the bag of marbles today (I lost my marbles). ***Those four Mickey Mantle cards sell today for about \$7,000 each!*** If I had them today I would be driving a new truck.

Nobody told me in 1953 to hold on to those cards. I didn't appreciate the value of what I had so I lost it.

Do you have a Bible? Have you learned the truth about Jesus Christ and what the individual response should be? Hold on to that truth, comply with it, share it. Do not sell it. You'll be setting yourself up for eternal regret.

***“They Did Not Cease Teaching
& Preaching Jesus As The Christ,”***

Acts 5:42

Warren E. Berkley

After Peter and John were arrested (Acts 4:3); after the deaths of Ananias and Sapphira (Acts 5:1-11), and after counsel was taken to kill the apostle Peter and his co-workers (Acts 5:33), what do you suppose the early disciples in Jerusalem did? Give Up? Hide in a hole? Take their collective activity underground with a cowardly silence? Walk away from Christ, back into Judaism?

Here’s what they did: “They did not cease teaching and preaching Jesus as the Christ,” (Acts 5:42). The numerical and spiritual growth of the early church was a product of what is described in this verse. They were keeping the faith. This suggests three things involved:

(1) They started teaching and preaching Jesus! If they “did not cease,” it is obvious that they started. Apparently they started the work of evangelism as soon as they become Christians. “And daily in the temple, and in every house,” they told people what they had learned and how they had responses to the Christ. They did not wait for a special training course, week-end seminar or personal work classes. They had good news and they were compelled to share it, so they started. *Have we ever started?*

(2) They preached the gospel, not the doctrines and commandments of men. “Teaching and preaching Jesus as the Christ” is to proclaim who Jesus is, tell what He did and what our response should be. Our duty is not to simply repeat what others have said. Our duty is to discover what God’s truth is, and be certain we preach and teach nothing but God’s Word. They were continuing steadfastly in the apostles’ doctrine (Acts 2:42).

(3) They found no good place or reason to quit! “They did not cease!” Have you ever started something you didn’t finish? Why? Did you lose interests? Did other activities and desires intrude? *Are we guilty of starting to preach the gospel, but then ceasing?* What will our answer be to God? The zeal and work of these who “did not cease” should be regarded as our example, our model to restore. “To glory in the cross, to count shame

endured for Christ's sake the highest honor, and to be unwearied and undaunted in teaching and preaching Jesus Christ ... is the true character and work of every" child of God today. (From Pulpit Commentary, Acts 5:42).

They kept right on teaching and preaching Jesus as the Christ. They kept the faith by preaching the gospel without fear. Are we keeping the faith in this way?

Courage
2 Tim. 1:7
John Hagenbuch

“For God has not given us a spirit of fear, but of power and of love and of a sound mind. Therefore do not be ashamed of the testimony of our Lord, or of me as a prisoner, but share with the sufferings of the gospel, according to the power of God.”
– II Timothy 1:7

What kind of disposition needs to be developed in order to tell other people what they need to hear about the Lord and His will? What gives us the willingness and the desire to want to speak out to others about spiritual truths? When Paul wrote to Timothy, he wrote about the kind of spirit that God gives to His children, and it is the kind of spirit that we need to have if we are going to be effective in our fervency of evangelistic efforts.

Some may wonder what the word “spirit” refers to in the above passage. This has been an issue of differences among many scholars and linguists. There are many scholars who believe that Paul is talking about the Holy Spirit. They say that when he talks about how it is that God has given us a spirit, “not a spirit of fear, but of power and of love and of a sound mind,” that these are descriptions of the Holy Spirit, and how the Holy Spirit then works in our lives. And I’m not going to suggest, by any means, that the Holy Spirit does not work in the sense of enabling us with power, and with love, and with a sound mind, but I don’t believe that that is what Paul is directly talking about here. There are several definitions that Greek scholars give to this word “pneuma” (spirit). Thayer gives five alternate definitions, and it seems to me that the definition that fits the context of our text is his fourth definition: “The disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc...” That is what I believe Paul is

talking about when he talks about the spirit that God gives us; it is a type of attitude that we develop.

The first thing that He has said here in this verse is that He has not given us a spirit of fear. So, from the very start of this idea, the spirit that God gives to us begins in a negative sense. And Paul tells us that it is not of fear.

Now, there are many times in the English bible where the word “fear” is used. Like for instance, when it talks about “fearing God.” (see: Acts 10:35; II Corinthians 7:1) That is fear in a good sense! But that’s not the Greek word that is used in our text. This word “deilia” is never used in a positive sense; it is always used in a bad sense, and according to A.T. Robertson, it is always used in the sense of “cowardice.” In fact, if you look at the New American Standard Bible, what you will see is that the word is actually translated by the word “timidity.” The opposite of “timidity” is courage! And so, I would suggest to you that the idea that Paul is presenting here is that God gives us a spirit of courage! He has NOT given us a spirit of cowardice! He has NOT given us a spirit of fear!

Think about that for a moment: Being a Christian takes courage! And the reason why is because being a Christian is not an easy task. We live in a world that is totally foreign to the ways of Christ - a world that doesn’t care at all about God. This is why we are told, for instance, not to love this world. (I John 2:15-17)

Being a Christian takes courage; it is a coward who can live in the ways of the world, because you don’t have to do anything but live as the world wants you to, but to be a Christian takes an enormous amount of courage.

There are sacrifices that may have to be made. Jesus said, “Assuredly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time – houses and brothers and sisters and mothers and children and lands, with persecutions – and in the age to come, eternal life” (Mark 10:29-30). You may have to give up some precious relationships, and it’s not always easy to do so. You may, in fact, have to give up your life: when Jesus was sending the disciples out on what has been referred to as the “limited commission,” He gave them

warning when He said, “Do not fear those who can kill the body, but cannot kill the soul. But rather fear Him, (fear God) who is able to destroy both soul and body in hell” (Matthew 10: 28). We might even be killed for what we believe.

What this illustrates to us is that it takes a great amount of courage to become a child of God and to walk as a child of God. It seems to me that if it took the courage to become a Christian in the first place then one should also have a spirit of courage in walking as a Christian. We should especially have courage in taking advantages of the opportunities to tell other people about the great spiritual blessings that we have received as a result of being a Christian. We can have this courage because of the fact that this is what God gives us.

JnJHagenbuch@msn.com

The Life that is the Light of Men
(John 1:1-5)
By Jon w. Quinn

The first five verses of John's gospel say quite a lot about Jesus. It is a grand introduction to the Son of God and the Savior of the world. The rest of the book is a record which was written to show "that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (John 20:31).

John was a Jew familiar with the customs and feasts of Israel. He was an apostle of Jesus and an eyewitness of Jesus' ministry. He observed that Jesus was tired as he sat by the well in Sychar, a city in Samaria. He was present at the final Passover. He specifies that it was the right ear of Malchus that Peter cut off with a sword in the misguided attempt to save Jesus from arrest. Clement of Rome, as early as 96 A.D. indicates a knowledge of John's gospel. It seems to have been written between 80 and 95 A.D., while the other three gospels, Matthew, Mark and Luke were all finished by about 70 A.D. The reason this is important is because there is a rather large group of modernistic scholars who contend that the gospels were gradually compiled by early Christians in later generations to justify their faith, and were not written by inspired men present during the timeframe of Jesus' ministry and the book of Acts. But both historical references as well as the nature of the accounts themselves show otherwise.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it." (John 1:1-5).

The Word: His Relationship to God

The Word was (and is) God (John 1:1,2). In the first century, it was the Gnostics who were denying the deity of Christ. They were the ancient counterparts to the modern liberal skeptics. John's gospel, as well as his epistles, are an answer to such unbelief then, and also answers the false concepts about the nature of Christ today. He is deity!

In much the same way as we use words to express ideas, the Son is God's expression of Himself. Later, verse 14 identifies the Word as the One who "became flesh and dwelt among us." In this way, the Word explained God to us.

There are three things which we learn in the first two verses about the Person who became Jesus of Nazareth.

1. He was in the beginning with God. The Bible does not say He had a beginning, but that He was already there "in the beginning" before the creation commenced.

2. He was "with God." He was in fellowship with the Father. The Scriptures show that He was equal with God, but "did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of man." (Philippians 2:6,7).

3. We see that "the word was God." He possesses the characteristics of God, such as His eternal nature; identity; purpose and mind. While Jesus certainly subjected Himself to human limitations during His incarnation (Hebrews 2:17,18; 4:14-16). He did not become a different person. Even as He walked on earth, He was still the eternal One (John 5:18; 8:56-59; 11:30-33; 20:28).

The Life: His Relationship to Creation

The Son was the active agent in the creation of all (John 1:3,4a). One of the most used phrases in the Genesis account of creation is, "And God said..." When God spoke, it became so. In the creation, we witness the power, majesty and wisdom of God. The creative force, or "Word" which acted to bring all things into existence was not impersonal, but rather a living being. He is called "the Word" and He is eternal, He is with God and He is God.

The Genesis account makes it clear that there is a plurality of Persons that are included in the one God we worship. The Bible says, "Then God said, 'Let us make man in Our image, according to Our likeness....'" (Genesis 1:26).

Some say the concept of a plurality of Persons as one God is difficult to understand. I agree, but I am not one who expects that it would be easy to comprehend everything about God. Certainly, if the Bible can speak of a man and woman "becoming one flesh" (Genesis 2:24) then it can also speak of the Father, Son and Holy Spirit as being "one God."

There are several other New Testament passages which speak of the Son's role in creation. God created "all things" which He "carried out in Christ Jesus our Lord." (Ephesians 3:9-11). Again, speaking of the Son; "For by Him all things were created, both in the heavens and on earth... all things have been created by Him and for Him. And He is before all things, and in Him all things hold together." (Colossians 1:16-17) and "in these last days has spoken to us through His Son, whom He appointed heir of all things, through whom also He made the world." (Hebrews 1:2; cf. 10-12).

These passages plainly show that the Son, or Word of God is the source of all creation. Nothing has come into being apart from Him. This means that the Son Himself is eternal, for He couldn't have created Himself! He is the source of life itself. No created living thing exists apart from Him.

The Light: His Relationship to Us

Jesus, the Life, became the Light of Men (John 1:4b-5). The phrase "and the life was the light of men" is in the Greek imperfect tense. This means that "the life" began to be "the light of men" in the past and continues to be so in the present time. The Son of God is the source and essence of life itself. When lost in darkness and death, the best place to look for redemption is the source of all life (Jesus, the Son) and not the source of death (Satan,

the adversary). "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23).

Even as the Son first gave physical life to the creatures of the world, and just as He continues to "uphold all things by the word of His power" (Hebrews 1:3), He offers spiritual life to the spiritually dead and eternal life to those who live by faith. In the darkness of suffering and sin, as evil and wickedness continue to have such a cruel impact on our existence in this world, it would seem as if people would be flocking to the light that has come into the world. But that is not the way it is!

"And the light shines in darkness, and the darkness did not comprehend it." The sad truth is darkness is opposed to the truth. Many have closed their hearts and minds to the light. They choose to ignore it, neglect it, or even oppose it. Many have come to "love darkness" and "hate the light" because "their deeds were evil" (John 3:19-21).

The final result of this kind of rebellion is eternal darkness; a final separation from the light. But this also means a final separation from all that is good; from love, joy and peace. It means never ending sorrow, tears and pain. Do not retreat from the light! It leads to life!

Seed Sown Determines Fruit Harvested

(Galatians 6:7-10)

By William C. Sexton

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

A rather familiar scene of years ago, as I was growing up, in the spring of the year: people working in the garden and or field, so they could sow seeds. When one determined what seed was sown, then one KNEW what kind of crop and fruit one would be harvesting later. The principle involved in that area of activity is also involved in the behavior and achievement realm.

A familiar scene, in the arena of life today, is that of people seeking a state of happiness. Certain things are essential to achieve that goal, however. Many of the essentials are often missed. There are incentives presented to achieve that goal. One must desire, plant the seed, and cultivate then and patiently wait till the time of harvest! Contemplate -- all who would find, must understand a principle, experience and be engaged: sowing is prerequisite to harvest, purpose of sowing is to reap.

Be Not Deceived

First in this text, we are told NOT to be deceived. That indicates that there is a Possibility we may be, thus need to be vigilant. In fact there is a danger. Man Needs a standard other than self/men (Jer. 10:23). Matt. 24:11; 1 Pet. 2:14 "And many false prophets shall rise, and shall deceive many." "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:" So let us understand and be on guard lest we be deceived.

Such deserves careful consideration. The old saying, To be forewarned is to be forearmed is a good point to remember! One can see that God has provided us with ammunition!

God Is Not Mocked

The history of people trying to mock God demonstrates that to try is foolish (Matt.2:16-18). When Herod though he could get the wise men to tell him where the could find the child -- pretending that he wanted to worship him, when in fact he desired to eliminate the child, he failed! Men will always fail when they see to mock God!

When one thinks he/she can be successful in mocking God, they are Thinking wrongly (Ps. 50:21): "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes."

Look at Job: Job. 13:9: "Is it good that he should search you out? or as one man mocketh another, do ye so mock him?"

Consider (2 Kings 5:15-27) -- Gehazi, wanted goods, reward offered the prophet and lied, but he was afflicted with the leprosy that Naaman had

instead of enjoying the goods! This man thought he could get by with it, but he didn't.

A man and his wife, Ananias and Sapphira (Acts 5:1-10): These lied for money, and suffered, leaving us an example! One cannot successfully mock God --when one so thinks he is deceived!

Whatever a Man Sows So Shall He Reap!

It's a Universal law -- offspring resemble parents! Human family -- human seed in a womb, produces child! Animals -- Offspring like planted of seed. Plant -- same is true in vegetable kingdom. So, it is in behavior and consequences -- Sown seed determined consequences. Just as certain as in the other areas.

The nations of the world (Ps. 9:17; Prov. 14:34; 2 Kings 22:13; 2 Chro. 34:31)

The Church (1 Tim. 3:15; Lk. 8:11; Matt. 13:19; Eph. 3:10-11; Phil. 2:16)

The Christian (1 Tim. 4:8; Rom. 2:6-10; 14:17, 12; Rev. 14:13).

Seed of the kingdom is the word of God.

The Church's mission is to sow the pure seed -- God's word (1 Tim. 3:15). When the church get involved in other things and ceases to do that, it is no long the people of God, the called out group, operating under the authority of Christ, the head!

Two fields:

Flesh (2 Cor. 4:16-18) -- the physical man, materials, behavior. The physical man, of course, is important, but to be secondary to the spiritual man!

Spirit (1 Tim 6:17-19 -- trust God, lay up treasures in heaven, where they will nor deteriorate or be stolen (Matt. 6:19-21).

Results: Corruption and Life eternal.

Be Not Weary in Doing Good

Reaping depends on sowing the right seed and patiently enduring the harvest time, waiting, looking, anticipating! If faint not. -- need to endure, be patient, keep on keeping on! Don't give in or up -- don't yield to false

doctrine, or engage in evil. Therefore, opportunity to act: Always doing good, being concerned especially about the household of faith!

Christ, our example, went about doing good (Acts 10:38). He did it In face of opposition. So should I, as a disciple, servant! What about you? FACT to notice --Always reap kind as seed, but MORE!

One always reaps MORE than he/she sows. You sow expecting to reap more -- plant two potatoes, you expect such to multiply. So, it is in the field of behavior. One will reap many times over according to the seed quantity of seed sown.

Conclusion: Let us take heed, sow good seed, and faint NOT! Are we capable of being deceived? Yes! Do we have to be? Definitely NOT! Think we can mock God -- sow one seed and reap harvest of another? Let us not be so ignorant of nature as well as in the realm of behavior, and especially concerning our souls. What are we doing? Where are we? What does wisdom teach us that we should be active in? Let us be looking for what is divinely approved, taking responsibility for our behavior! Be determined to walk in the light, looking to Jesus the author and finisher of our faith, who for the JOY set before Him was successful and challenges us to follow (Heb. 12:2). If we see we have missed the mark, CHANGE IMMEDIATELY! Christian? Faithful?

Topic Page

Don't Worry, Be Happy
Bubba Garner

Remember that song? Or how about the one from Disney's The Lion King? "It means no worries for the rest of your days; it's our problem-free philosophy, hakuna matata!" Even though both of those songs were at one time very popular, we still live in what is being called the "Age of Anxiety." Apparently, the problem of worry is not unique to our generation or Jesus never would have devoted a large section to this issue in His Sermon on the Mount (Matt. 6:25-34). And in the Parable of the Sower, He identified "the worries of the world" (Mark 4:19) as thorns which choke out the life of the word of God.

That's where we get our word worry. It comes from an Old English term that means "to strangle." The Greek word paints a picture of a mind torn in two directions, one that is divided and distracted. It seems logical that Jesus would address His concerns for worry after saying that "no man can serve two masters" (Matt. 6:24). If you're occupied with worrying, how can you be working for the Master?

Before we are too quick to sympathize with Jesus' audience, notice that the things we worry about are completely different than what they were worrying about. Jesus told them, "do not worry, then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'" This kind of worry about food is not having to decide between Mexican or Italian. Nor does the concern for clothing have to do with being uncertain whether to wear brown shoes or black shoes with your outfit. These people were worried about having any food to put on the table or even a stitch of clothes to put on their backs. In other words, what they worried about make our concerns pale into insignificance. And if Jesus had to get on them for worrying about the necessities of life, what do you think He would say to us about the things that occupy, distract, and divide our minds?

I offer these suggestions as to why worry is, in fact, not worth the worry.

Worry sets our minds on the world, not on the kingdom. That's why so much attention is given to the subject in Scripture. Jesus introduces this topic in a section on materialism, serving God vs. serving mammon. That makes an easy transition to talk about worry, because the devil doesn't care whether your heart is carried away by riches or by anxiety, just so long as it is carried away from God. When Martha was upset about Mary listening to Jesus instead of helping her serve, Jesus told her, "you are worried and bothered about so many things; but only one thing is necessary" (Luke 10:38-42). Worry distracts us from the one thing that is most important, the one thing we ought to be doing. In all the options that seem to be available in life, there are actually only two. Which will you choose?

"Do not be anxious...but seek first the kingdom of God" (Matt. 6:25,34). If you want assurance of provision, you don't seek things, you seek God. And upon securing your relationship with Him, making spiritual sustenance your priority, He will provide the daily bread. Upon making the decision to improve that area of your life, to make the righteousness of God your own,

improvement in every area of life is the inevitable result. Don't get that backwards.

Worry demonstrates a lack of faith in God. Worrying about food, drink, and clothing are things that the “Gentiles eagerly seek” (Matt. 6:32). Jesus calls them “men of little faith,” because they were acting like the Lord didn't know or didn't care that they were hungry, thirsty, and in need of clothes. They were in covenant relationship with God but were demonstrating less faith than those who didn't know Him at all.

Consider the sparrows, five of which are sold for two cents. “And yet not one of them is forgotten before God” (Luke 12:6). If the smallest and humblest of God's creatures are given such rich provision, what then, for the pinnacle of His creation, for those who have been made in His image and have become His children through the blood of His Son? And what about the lilies of the field, generally used for kindling? If the God of heaven has tended to the flowers whose life is but a breath and a sigh, will He not clothe with righteousness those whose destiny is eternal life? Surely a God who has given Jesus to satisfy our spiritual needs has sought out ways to provide for our physical ones as well. If He can solve our most basic problem, salvation for sin, we ought to trust Him with any other difficulty that comes our way.

Worry is worthless. Having worried and worried and worried about something, what good does it accomplish? What does it change? It is a useless endeavor. “Who of you by being worried can add a single hour to his life” (Matt. 6:27)? In fact, worry doesn't lengthen life, it tends to shorten it. Not just in the sense of “worrying yourself sick.” But all too often, life is what happens while we're worrying that something else will happen. Our time here is short enough as it is, a “vapor that appears for a little while and then vanishes away” (James 4:14). How much more is that vapor abbreviated when what little time we do have is wasted away with fretful, anxious care?

These passages on worry do not promote idleness, a spirit that says we can just sit back in the recliner and let God take care of everything for us. Other scriptures tell us that we must “labor, performing with our hands that which is good” (Eph. 4:28) and that we ought to provide for our own and our household (1 Tim. 5:8). We need to do what we can. But we do so with the understanding that “God will take care of what we cannot” (Paul Earnhart).

The Plan of Salvation
By Jon W. Quinn

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**Plan #1**

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins and you shall receive the gift of the Holy Spirit." (ACTS 2:38)

**Plan #2**

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

**The Sinner's Prayer:**

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

Final Page 11.11

***"Spreading the Anti-Gospel"***  
***By Jon W. Quinn***

Comedian Bill Maher (Politically Incorrect) is somewhat of an "anti-evangelist." The definition of "evangelist" is "proclaimer of good news" so I think "anti-evangelist" is a good word for him. He spreads the "anti-gospel. That is not my claim for him. That is what he says of himself.

He also says, "If there was just one topic I could talk about for the rest of my career, I would pick religion," Maher says, leaning back in his desk chair as if he's settling in for a long yarn. "It's the one that makes me angriest, I think, and it's the one that's least discussed, in my opinion."

He has mocked Sen. Joseph Lieberman for strictly observing the Jewish Sabbath. He suggests that the root of the problems with gays is all from the Bible, from religion: "If we didn't have religion, there wouldn't be this massive problem with gay people."

He says, "I'm not an atheist, but, if I learned at the moment of my death or before, somehow, that there is no God, it's not like I'd be blown away by it."

"Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (Romans 1:22-25)

Mayer: "How did we get here? I don't know. What will happen when you die? I don't know. Is there a heaven? I don't know," he says, repeating his litany of disbelief"

"And inasmuch as it is appointed for men to die once and after this comes judgment." (Hebrews 9:27)

Maher grew up Roman Catholic but stopped attending at about age 13. He uses words like "poison" and "stupid" to describe his early religious indoctrination. Being a comedian, he has many "funny" things to say about faith and people who have it. "I believed all this stuff when I was young. I believed there was a virgin birth, I believed a man lived inside of a whale, and I believed that the Earth was 5,000 years old. But then something very important happened to me -- I graduated sixth grade."

"For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." (1 Corinthians 1:18)

Mayer: "So many of these born-again, these evangelicals, when you hear them speaking, no matter what the question is, they can't leave Jesus out of it for two seconds. It's OK when you're a child. Children have an imaginary friend. When you get to be an adult, no more imaginary friends. But Jesus is their imaginary friend. Everywhere they go, everything they do, Jesus is along. Oh, Christ."

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:19-20).

Mayer: "Morality is mostly the Golden Rule, treating other people the way you would like other people to treat you. I mean, the teachings of Jesus are a great moral guide. Jesus is one of the greatest role models I can think of."

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God." (John 3:16-21)