

# The Boys Bugle

Calling all young men to the service of Christ

Vol. 1 Number 2

Summer 2001



Behold the fowls of the air: for they sow not, neither do they reap,  
nor gather into barns; yet, your heavenly Father feedeth them.  
Are ye not much better than they? Matt. 6:26

# Introduction to the Boys Bugle.

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## Wanted:

We have a limited supply of articles and pictures. We need good sound articles, drawings, stories, questions etc. We may edit your submission but will send you a copy for your approval. We may print anything you send us (letters etc.) unless otherwise noted. We also want your input as to how we can make the magazine better.

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## The purpose of the Boys Bugle is to:

Encourage men to do what is right.

Inspire boys to think, be creative, inventive, and stand for the right.

Help boys to become men.

Teach sound doctrine and spread the gospel to others that do not know the good news of salvation.

Promote Bible

Convict men of sin, righteousness

Communicate with others.

Have fellowship, relate ideas, and learn from our readers.

Bring people together.

Publish people's writing.

Grow in the grace and knowledge of our Lord Jesus Christ.

# Proverbs

1:7 - 19

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck. My son, if sinners entice thee, consent thou not. If they say, "Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse:" My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely, in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. 😊



## Editor's Desk



Dear Readers,

I would like to explain what the name of this magazine (The Boys Bugle) means, and some of the concerns that people had about the name we chose.

A bugle is a brass wind instrument resembling a cornet and sometimes having keys or valves, used typically for sounding military signals. In other words, it is an instrument to sound signals. The Boys Bugle is a means for boys to communicate. I would like if you would associate "The Boys Bugle" with being a "soldier of Christ", instead of some earthly military. "Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs-he wants to please his

commanding officer." 2 Timothy 2:3-4  
"The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds." 2 Corinthians 10:4

The concerns were that people would call it the Bugle Boys, instead of the Boys Bugle, and that people would think that it would be a Boy Scout magazine. The name of this magazine is not The Bugle Boys so please do not call it The Bugle Boys.

While this may not be the best name, we needed a name, and we could not think of a better one. 😊

Melvin Martin

# How To Be Free From Bitterness

By Luke Martin

**“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. Ephesians 4:31-5:2**

In this text, we are instructed to get rid of all bitterness. Before we begin discussing how and why this must be done, it is crucial to realize that the basis for all our actions in this regard must be our love and respect for God. Jesus Christ has died for us on the cross to obtain forgiveness for us while we were still sinners. In all our actions, we are to be imitators of God.

A person can have a bitter or hard life. If a person says he has a bitter life, it does not mean he is bitter. The definition of bitter is sharp, harsh, poison. This, in the character of a person, is what we will discuss.

Jonah was a bitter man. The Lord said to him, **“Do you have a right to be angry about the vine?” “I do,” he said. “I am angry enough to die.”** (Jonah 4:9). He thought he had a right to his anger.

Paul says to get rid of all bitterness and to be kind and compassionate one to another. Therefore, the bitterness must go. However, before it can be removed, it is necessary to know what it is - and that it is there. It is relatively easy to see when other people are bitter.

However, it's not so easy to see it in ourselves. It is therefore important to have a good understanding of the Bible's definition of the problem.

Let us suppose that a Christian commits a sin. He tells a lie, for instance. When he tells this lie, does he feel guilty or does he feel bitter? He feels guilty. It is straightforward. Now let us suppose that someone told a lie about this same Christian and spread it all over town. What does he feel now, guilt or bitterness?

Guilt is what we feel when we sin, and bitterness is what we feel when others sin against us. The very definition of bitterness points to the action of another. If we had committed the offense, we would feel guilty and would know that we should confess and forsake our sin. However, what do we do with the guilt of others? Bitterness is always based upon someone else's sin - whether real or imagined.

Consider the imaginary sin first. Many times, we can be bitter toward someone for what he said, when in reality he did not say it. We heard a false report, and now we are bitter. We wait for an apology that he cannot offer. Shall we remain in bitterness the rest of our lives because he never says he is sorry for something he did not do?

Incidentally, many bitter people cannot imagine the possibility that they are bitter over imaginary sins. It is acceptable for them to assume the real guilt of the other person, so long as they get rid of their own bitterness.

However, what about genuine sin? There are many bitter people who really were mistreated by the offender.

How do we deal with a genuine offense?

Bitterness is based on sin that somehow relates to you. It is not concerned with how big the sin is; it is based upon how close it is. For instance, if some great and gross immorality occurs in Bosnia, Sudan, China or Cuba - what do we do? We read about it, and feel appalled, but not guilty, or bitter. Nevertheless, it was an awful sin and someone actually committed it. Therefore, it does not depend on how great the evil is. It depends on how hurtful the offense was to me. Bitterness is most often found among people who are close.

Who are the most likely candidates? The answer is simple: fathers, mothers, brothers, sisters, husbands, wives, children, boyfriends, girlfriends, roommates, immediate superiors, immediate subordinates, co-workers, business partners, brother and sister in Christ, or other relatives. Even many people are bitter against God.

We almost never get bitter towards evil outside of our own contacts. Bitterness is based upon somebody else's sin who is close to us, and who did something to us. It might be minor. It does not have to be great; it just has to be close. Does he pick up his socks? No? Can you get bitter over that? Well, no, but what if he does it 1000 times?

You may think you have a right to be bitter. However, the Bible does not grant anyone the right to be bitter. The text says to get rid of all bitterness.

**"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."** (Hebrews 12:15) Here it describes bitterness as if it were a root. A root is something that is underground

and cannot be seen. However, there can be visible evidence of its presence, as when sidewalks are lifted.

Roots do other things. The fact that you cannot see roots does not mean they are not there. Neither does it mean you will never see them. They drink in nourishment, and they do not stay roots. Eventually, they sprout and come to the surface.

The fruit that is born bears a direct relation to the root producing it. The roots of an apple tree provide us with apples. If there is a bitter root, it will bear bitter fruit.

The above verse means to beware lest any root of bitterness spring up, cause trouble, and defile many people, which means to make many people filthy. Have you ever seen bitterness go through a church? Example: A brother in Christ with carnality spoils "the good report" of a congregation and they react by showing bitterness toward him. Often bitter brethren accuse others of bitterness. No good can come of this type of attitude, but is often justified by whole churches.

Often bitter churches will watch the one they are bitter toward, hoping to catch him in sin. Much surmising is practiced in order to produce justification for their "Holy" bitterness. Such a bitter environment often produces slander, which makes an ideal situation for their victim to meet their expectations, by becoming bitter himself. Even if you are in a bitter environment, you don't need to be bitter in any way. In fact, you can't afford to be.

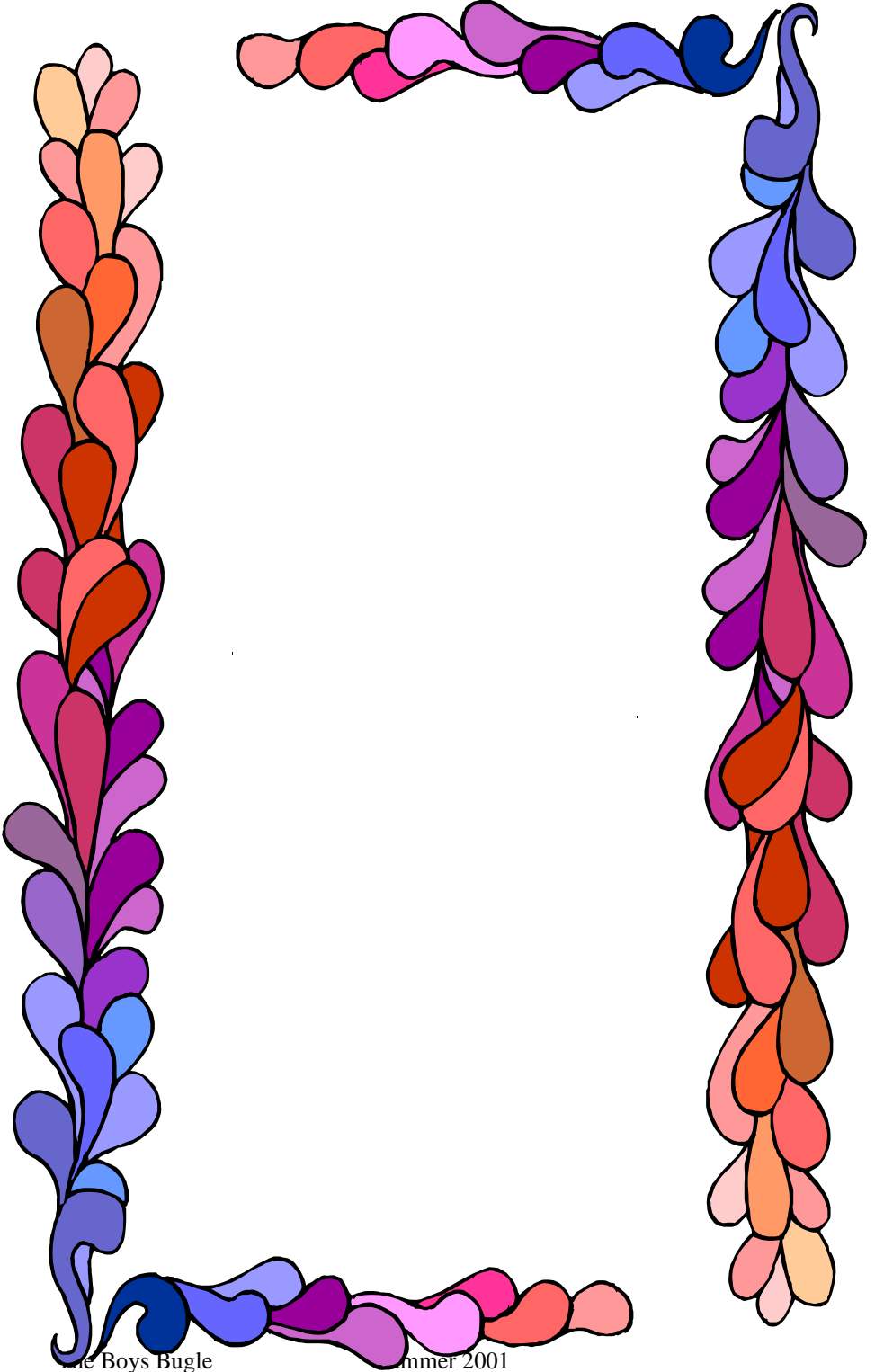
Bitterness can go through a congregation like a forest fire. It can go through the work place or a dormitory. Why is this? Somebody decided to share. He was bitter, let the root come to the surface and bear fruit.

He shared it and many people became  
bitter.

Continued on page 13

# The Old Time Farmer

Taken from, "The Farmers', Gardeners' and Stock-Raisers' Guide." (1850)



# The calling of:

Jason Martin

## 1. Tell us about yourself.

My name is Jason Ray Martin. I am seventeen years old. My birthday is September 7, 1983. I weigh 145 pounds. I am 5 feet 9 inches. I have brown eyes and short brown hair.

## 2. Tell us about your family.

My Dad (Lamar), 40, owns the farm where we live. He has just started a dairy and also raises replacement heifers. Mom (Katie) is 46; I have seven sisters and one brother. Eva is 18, Merle 16, Wiladene 13, Ruby 12, Beverly 10, Martha 8, Ruth 6, and Esther is 4.

## 3. What is it like where you live?

I live in upstate New York, locally referred to the North Country, about 20 miles from the Canadian border. We are in the St. Lawrence Valley, a few miles from the Adirondack Mountains. We have cold winters with lots of snow, and mild summers. We live approximately 3 miles from the town of Parishville. There are a lot of deer, coyotes, turkeys, porcupines, and beavers, in this area. Also, there are a few moose, bobcats, bear, cougars, wolves, and fishers.

## 4. Tell us about your schooling experience.

I went to the Blue Mountain View School, Bethel, Pa, for two terms. Then after we moved to N.Y., Mom homeschooled me for the rest of the eight terms.

## 5. Tell us about your faith.

I believe that everybody has sinned, and that Jesus loved us enough to die on the cross to save us from all our sin. I believe that if we don't believe that He died for us we will go to eternal death and torment. I decided to follow Jesus when I was 13 years old. I also believe that we are to love all our brethren in Christ even if they aren't part of our congregation.

## 6. What is a scripture that is meaningful to you and why?

I like 1 John 1:9

**"If we confess our sins he is faithful and just to forgive us are sins and to cleanse us from all unrighteousness."**

This verse gives me the assurance that Jesus will forgive my sins if I ask him to.

## 7. Tell us about your church.

We have a home church. We are currently meeting at my cousin Daniel's place. My Uncle Luke is our church leader. Our services are conducted as taught in 1 Cor. 14:29-31, which allows any of the brothers to teach what the Lord has laid on his heart.

## 8. Tell us about your work.

Every day I help milk our 19 cows and feed our 40 heifers. I also do a lot of the fieldwork and other jobs on the farm. Merle, I, and sometimes Eva, do relief milking for local farmers. I also fix tractor tires and tractors, but not very many.





**9. Tell us what activities you enjoy doing in your spare time**

I enjoy reading my Bible, good storybooks, farming magazines, and shop manuals. I also enjoy tinkering with tape players and other electrical appliances. I also enjoy making machines for work and play, although I am not real good at it.

**10. Please share with us a song, quote, or poem that is meaningful to you.**

I will share Psalms 23:1 "The Lord is my shepherd, I shall not want." This verse tells me that what Jesus offers is I all should want.

**11. Tell us about your plans (Lord willing) for the future.**

I would like to be a dairy farmer and a part-time mechanic. I also want to help spread the gospel. 😊

# Questions and Answers



Answers to Question #1 (Issue 1) About Three Days and Three nights in Matt 12:40.

## Appendix # 144 from "The Companion Bible"

### THE "THREE DAYS" AND "THREE NIGHTS" OF MATT. 12.40

The fact that "three days" is used as a Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the, statement ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11:9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening morning was thus used for a whole day of twenty four hours,

as in the first chapter of Genesis. Hence the statement "a night and a day" in 2 Cor. 11.25 denotes a complete day (Greek: nuchthemeron).

When Esther says (Est. 4. 16) "fast ye for me, and neither eat nor drink three days", she defines her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on "the third day" (5. 1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Sam. 30. 12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days ago I fell sick". He means therefore three complete days and nights, because, being an

Egyptian (vv.11,13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see Encycl. Brit., 11<sup>th</sup> (Cambridge) ed., vol. xi, p. 77). His "three days ago" refers to the beginning of his sickness and includes the whole period giving the reason for his having gone without food during the whole period stated.

Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1:17) it means exactly what it says, and that this can be the only meaning of the statement in Matt. 12:40, 16:4, and Luke 11:30, is shown (in my Appendix # 156 Six days before the Passover).

Submitted by: Dale Sabin  
Barnett, MO.

## Good Friday

Friday is accepted without question, by most of the Lord's people today, as the day of the crucifixion. One who opposes this idea is considered by these to be sacrilegious and a troublemaker. Well, let us now consider a few facts.

Any thoughtful student, unbiased by tradition or men's imagination, will have no difficulty in understanding that our Lord Jesus Christ did not die on Friday. Proof of this fact is in the following verses: **"For as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth."** (Matthew 12:40)

**"And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and the chief priests, and scribes, and be killed and after three days rise again."** (Mark 8:31)

**"Saying, Sir, we remember that that deceiver said, while He was yet alive, after three days I will rise again."** (Matthew 27:63)

**"And that He was buried, and that He rose again the third day according to the scriptures."** (1 Cor. 15:4)

In John 11:9 we read, **"Jesus answered, Are there not twelve hours in a day?"** Here our Lord teaches that twelve hours makes a day. Therefore, by His reckoning a day and a night are exactly 24 hours.

In the Jewish order of time, the night preceded the day. (Gen. 1:5) The reckoning of time during the time of Christ was that night began at 6:00 o'clock in the evening, and ending at 6:00 o'clock in morning when the day began.

Now, from the Scriptures quoted we conclude one important fact: Christ was in His tomb after his death and before His resurrection three days and three nights which make 72 hours - no less. In each of the four Gospel records, we read of Mary of Magdala and others coming to the sepulchre to anoint the body of Jesus. If we consider them all, one fact stands out beyond any question. That is, when they came to the grave, Jesus was gone. In Matthew 28 we have the record of the angel rolling away the stone, but this was not to liberate the Lord of glory. It was only to show the world that He was gone. Sometime before the women witnessed the tomb unsealing, our Savior had come forth from the dead.

The angel said, "**He is risen, He is not here.**"

We know that haste was made, by those who put Christ in the tomb of Joseph, in order to have Him buried before the beginning of the Jewish Sabbath, which began at 6:00 in the evening. We read in John 19:31, "**for that Sabbath was an high day.**" Now this Sabbath was the Passover Sabbath and did not come on Saturday (the seventh day of the week) at all, but rather this Sabbath came on Thursday. The regular seventh day Sabbath is never referred to as a high day. Sometimes special feasts among the Jews were called Sabbaths or high days, although they never fell on the seventh day of the week. We also learn from John 19:31 that Jesus was buried by His sorrowing followers the evening before the high day Sabbath.

Now Christ could never have been buried on Friday evening and risen Sunday morning, because that is not "three days and three nights," but one day and two nights. I believe our Savior knew more about His

resurrection than carnal man, and when He said "three days and three nights," He knew quite well what He was saying.

According to the scriptural record, the crucifixion took place on Wednesday. His body was removed, wrapped and buried before 6:00 o'clock that day. The "three days and three nights" period of time (seventy-two hours) expired at 6:00 o'clock Saturday evening, which was the beginning of the first day of the week, since the evening was the beginning of the new day. Therefore, the resurrection took place sometime after 6:00 o'clock or sundown on the seventh day Sabbath, and the scriptures conclusively prove that He was not crucified on Friday nor was the resurrection at sun up on the first day of the week. 😊

Taken from the book "Little Children Keep yourselves from Idols", available free from the Parishville Christian Church, 156 Newton RD, Potsdam, N.Y. 13676.

If you have any questions or answers, please send them to the Boys Bugle, 207 County RD 56, Potsdam, N.Y. 13676. Email: [theboysbugle@yahoo.com](mailto:theboysbugle@yahoo.com)

**"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15**

**"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:" 1 Peter 3:15**

# The Children's Challenge

To Charity and Cheerfulness

## The Wild Ride

By Luray Martin

One day, my Dad and I went to get firewood with the horses and wagon. On the way back we had to go down a steep hill. Our wagon does not have brakes, so the horses had to hold the whole load of firewood back. I was driving. I had to pull on the lines and keep telling them to slow down. They were doing real good.

About half way down the hill, the chain broke that holds the neck yoke and the tongue together. Well, like that I didn't have any brakes or steering. The wagon started gaining speed. The horses went faster. Soon they were running - probably 10 to 15 MPH.

I tried to keep the horses from going too fast, but I also had to make sure they kept ahead of the wagon. One moment the wagon was pushing them and the next thing I knew they were pulling the wagon. One time it went off the road a little but came back on.

The hard road was at the bottom of the hill. Thankfully, no one was coming. The horses turned towards home when we got to the road, but went off the other side into a road ditch full of mud. The 11' long tongue got pushed

into the ground with only one foot sticking out! The mud stopped the wagon, and the wood and I slid off, with me landing about 15' away!

The horses got unhooked somehow and got out of the way. The mud slowed the wagon slowly and because I was on the sliding wood, I had a nice soft landing, giving me only a small bruise. The horses were really shook up and had a few scratches but were otherwise okay. The odd thing was that when the wagon stopped the horses got unhooked, although two of the snaps were still in good condition. There is no logical way that they could have gotten unhooked. The only explanation I can think of is that God still does miracles. If they wouldn't have unhooked, the horses would have had the whole load of wood in there rear ends!

Incidents like this make me think of James 4:14 "**Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.**" We must always be ready to meet our Lord.☺

Continued from page 5.

The author of Hebrews warns us about this. He says beware of missing the grace of God. When you allow it, bitterness comes up and defiles many people. It makes many people filthy.

What happens to a person if he keeps bitterness on the inside for many years? Can he get physically sick? Suppose it is bitterness toward some member of the family. He's kept it inside; he has not shared it, defiling many people. When he keeps it inside for some years, he finally begins to hurt. He goes to the doctor and the doctor says, "You are right, you are sick. However, your sickness is not the kind I deal with. I am going to send you to another kind of doctor." Therefore, he sends him to the psychiatrist, and the psychiatrist agrees, "Yes, you are sick all right. And I know why you are sick. You are sick because of 20 years of bitterness towards your father. You have kept it suppressed all these years and it has rotted out your insides. You have kept this poison within and like acid on the inside, it has made you physically ill. Therefore, I want you to go home and share it with your father. Why keep it in and get sick? Let it out." Get everybody else sick!

Therefore, the world has two solutions. Keep the bitterness in, and make yourself sick, or let it out and spread the sickness around. God's solution is to dig up the root. Get rid of it. However, this takes the grace of God. A man must know the Lord Jesus Christ to be able to do this. He is the source of grace. Christians should not use the world's solutions

for bitterness. When Christians copy the world, they have two poor

choices. The Bible says to get rid of all bitterness. You must not keep it in and you must not share it. Surrender it to the Father, through the Son.

**“Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is**

**first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.** James 3:5-18

If you harbor bitter envy, evil practice will result. It does not come from heaven. How do we get rid of bitterness? Before we can get rid of bitterness, we have to realize that we are bitter. How can we tell if we are bitter?

Bitterness causes people to have a sharp detailed memory of things that happened years ago. It is not as likely that you will exactly remember a wonderful conversation. This is because memory is helped by much review. People do not usually mull over the wonderful things as much. When people with marriage problems separate, they often cannot remember happy times. All they can remember is that which they dwell on. They are bitter.

This doesn't mean there were not happy times. It just means that they have concentrated on how right they were and how wrong the other person was. Similarly, many congregations are ready to explain about their divisions, excommunications of heretics, competitors, and those who challenge them toward holiness. So beware, do not cover bitterness with hypocritical holiness.

What is the problem? Why is it we do not get rid of bitterness? If I tell a lie, I can confess it and be forgiven. In order to get rid of it I have to bring it back to my own heart. We need to bring the realization of bitterness back to our own hearts. Instead, the temptation is to look at the offender and look what he did. That is the nature of bitterness. In

order to get rid of it, I need to recognize it is my problem before I can confess and forsake it.

However, you say, "I am not bitter I just get hurt easily." The symptoms of getting hurt are very close to the symptoms of resentment. Do you know what instant resentment is? You might say, "It is not bitterness it is just hurt feelings." However, there is a close relationship between being hurt and being resentful. Someone gets hurt and he gets resentful. There is another very close connection between resentment and bitterness. Resentment turns into a deep bitterness.

Bitterness is just resentment that has been held on to. It has become rancid and rotten. It is kept in and it gets worse. The links in the chain continue. There is a connection between bitterness and hatred, and a very clear Biblical identification between hatred and murder. What I am saying is that hurt can lead to murder. Some might object that this teaching is too strong. However, the strength of it is from the Bible.

Nevertheless, suppose the offender does not quit? Suppose he never quits. Are you going to be bitter the rest of your life because someone else insists on being in sin? That does not make any sense at all. You may say, "I will forgive him when he says he is sorry, but not until then. I have a right to my bitterness until then. When he says he is sorry, I will forgive him and everything will be fine." You keep this wall of bitterness up, and one day he comes to you and he says, "I'm sorry." Can you now forgive him? No, because bitterness doesn't forgive. In order to forgive this person when he says he is sorry you have to be ready before he says he is sorry. And if you are ready

to forgive him before he says he is sorry, then it doesn't depend on whether he says he is sorry or not. In other words, you get rid of bitterness unilaterally. It does not matter what the other person does.

Earlier the point was made that bitterness seems to stem from the other person's sin - real or imagined. That is only how it appears. In reality, bitterness is a sin that stands alone. The bitter person decides to be bitter independently of the offender. However, you say, "No, he sinned against me, and when he says he is sorry everything will be fine." This is not true.

I've known situations where an apology was offered and the person or persons are still bitter. Suppose the offender is dead and cannot apologize. Bitterness is the sin of the bitter person alone, unrelated to anyone.

Once I traveled with a Christian brother to visit a congregation where he formerly had been a member, but had been excommunicated. This man wanted to publicly confess his sorrow for his bitterness. We could hardly get a hearing for him and when we did the response was, "We forgive you, but..." and then many accusations and conditions for forgiveness were laid out. Does forgiveness say, "We forgive, but...?" Is not this kind of response a result of bitterness inside?

When somebody else says he is sorry, it does not get rid of our bitterness. The only thing that gets rid of bitterness is confession before

God. Because of the Lord Jesus' Christ's death and resurrection God can forgive us. For us to be forgiven we need to love and respect God and also love and forgive our fellow man. This is the only solution for bitterness.

We must not keep it and we must not share it with others. There is only one thing to do and that is to confess it as a great and evil sin. We must be as persistent in the confession as necessary.

In order to get rid of it, I have to see that it is evil and that it is my sin and my sin only. I do not get rid of it through the other person saying he is sorry, or quitting the offense, or dying. I do not get rid of it any other way except calling it sin against the holy God, confessing it, and receiving forgiveness.

The difficulty is in getting my eyes off the other person's sin. However, just the fact that I think it is his problem shows that it is not. If it were his problem and I was filled with sweetness and light, and not bitterness, then I would be concerned about the other person. I could say, "That poor person! Look what he did. If I did something like that, I would feel awful. He must really feel awful. I think I will go help him." However, if that is not my response then I am bitter, and it is my sin, not his.

I believe that this sin is a major hindrance to oneness in God's Church. When Christians start confessing their sins, they will be able to forgive the sins of others. ☺

## Parishville Christian Church

Services at 9:30 am Sunday

Call (315) 265-0026 to find the location. All are welcome. Come get fellowship, encouragement, and stimulation to follow Christ and his teachings.

The Boys Bugle  
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Let us hear the  
conclusion of the whole  
matter: Fear God, and  
keep his  
commandments: for this  
is the whole duty of  
man. Ecclesiastes 12:13