

# TOM'S MOVIE

*By Darrell Farkas*

The church boy's club assembled for "Entertainment Hour". This time, a bit of a surprise was coming. It turned out, not all the reels were there. What a disappointment, but it proved more profitable than expected. How? Let's take a look at what happened that Saturday afternoon:

Tom, the boy's youth leader, got ready for the first reel while the boys took their seats, then the lights went out. The movie began like any other.

The movie was set in Victorian English society. The home was more than just a home, it was a castle, though its glory was not that of former years. The man and his wife were known as "lord" and "lady". They had many servants. As with the lords of that era, the butler was the fellow who had oversight of all the servants. As it was, the estate was known as Dunsmuire Castle. The lord and lady, being Lord James Dunsmuire and Lady Christine Dunsmuire.

The scene opened with a view inside their splendid living room. They had retired from dinner with guests. They were not like other Lords and Ladies in this one entertaining "fashion", they stayed together. The men did not retire to a smoking-room and the ladies being

entertained elsewhere. Well, they were enjoying their time together.

The Lady Christine recalled, with pleasure, some simple scones she enjoyed down south in Cornwall. They actually had some of the delicious clotted-cream and raspberry preserves to go with scones. Lord James spoke up at that sweet recollection, "I'll tell you what, we'll have some shortly." He signaled for Jeeves, the butler, to attend. Immediately at his side, with his smart tailoring and dignified manner, Jeeves spoke up, "Yes, my Lord. How may I help you?" Please send up the new kitchen maid, I have a special task I would like to challenge her with. Jeeves responds, "Immediately, my Lord".

Jeeves turns and heads to the corner, where a number of long cords dangled from the ceiling. He pulls one several times. This, in turn, rang a bell in the kitchen. He knew the new kitchen maid, Maddy, would answer the call. After a rather lengthy wait, which was leaving Jeeves a little hotter under the collar than usual, she showed up.

In Maddy comes. She came from a poorer background that showed in her accent. She wore the simple, but clean, outfit those in the kitchen work wore on such an estate. She curtsied politely to the Lord and Lady Dunsmuire, "How may I help you?"

Up to this point, all looked normal. The Lord Dunsmuire spoke up, "Maddy, would you please prepare some scones with clotted cream and raspberry preserves. The Lady fancies them just now and I know our guests will enjoy the special treat."

How Lady Dunsmuire's face shone with delight! The guests looked like this must be something to get a little excited about as well. She had described them so vividly, they knew these had to be tried.

Then Maddy spoke, "Well you see Sir, I'm a bit harried in the kitchen just now, cleaning up and everything. I'd love to take care of that, but it will have to wait."

Just then the first reel came to an end. Tom expected to grab the next and put it in, but it was missing. In fact, there weren't any more reels in the box. Oh no! He had to tell the boys the sad news.

Poor Tom went up front, "I'm sorry to tell you, the rest of the reels seem to be missing." He faces the distressed sighs of the boys. Tom has an idea, and decides to run with it.

Addressing the boys, he says, "Remember the last moment of refusal made by Maddy? We thoroughly expected to see an outraged Lord's face, and shock on the faces of his Lady and their guests, but we will never know. Let's consider the options.

The Lord must maintain authority in his home and, as I see it, he has two options.

First, and most likely, she would be 'let go' with a bad reference.

Second, he might not let her off that lightly. The second option would mean some 'school of hard knocks'. A little 'reform school', as it were. A few years reassignment, to some lesser position, might change her attitude."

The boys responded with a chuckle at this possible direction.

"I'm sure we can imagine this, and we have ideas of what should have been expected. We need to bring this closer to home.

If you are a Christian, you are servants of your Lord. He gives an order and you are expected to respond with a 'Yes Sir'! When you answer as Maddy did, you need to see how shocking and dishonorable such an answer is to 'your Lord'. If you are shown something from God's *Servant Handbook (THE BIBLE)*, you need to follow it to the letter. Any, 'that really isn't convenient just now' WILL NOT DO!

Let's imagine Maddy left the room, still intact, continuing about her personal kitchen plans. She's thinking she would like some special kitchen device, making her job

easier. Oh, yes, that would be lovely! She decides to go back, to ask the Lord and Lady, to supply her with that desired item. How do you think they would reply? I could summarize it as, 'You wouldn't hearken to my orders and you expect me to hearken to your request? Of all the unmitigated cheek!'

If we ignore the *Servant Handbook*, expecting God to perform miracles at our request, this is disgusting! Prayer is two-way communication with God. Realize it goes both ways. He listens to us and we are supposed to listen to Him.

Christianity is not a smorgasbord, taking what we want and ignoring things less appealing. Modern renditions of Christianity present a health, wealth and prosperity message, a version that appeals to the natural man. They also present warm-fuzzy 'inspirational' talk and stories as a substitute for Spirit empowerment. You see, the night of despair will come, when such so-called 'uplifting' programs (and magazines) will offer no comfort. They cannot sustain. Life is not a 'fair' of rides, games, cotton candy or even movies. It is a battle zone, requiring battle-fatigue and swift obedience to the Lord's (Commander's) orders.

Even with off-handed things, do we seek to make sure we are on the right path NOW? Do we care if our position is well-founded on truth, or are we looking for justification to do what we want anyway?"

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## Lesson of Brokenness

Consider the lesson of a section found in Psalm 119 at verses 25-32. This section presents a door of communication between heaven and men. It presents prayer, but also commitment to speedy obedience. In these verses, we see it

presents the concept of “brokenness”. A brokenness before God. The heart attitude of the humble will be that of one who is broken. From that position, we see the commitment to be a servant who will obey God quickly.

## **Psalm 119:25-32 – Brokenness Before God**

**25** My soul cleaveth unto the dust:  
quicken thou me according to thy word.

**26** I have declared my ways, and thou  
heardest me: teach me thy statutes.

**27** Make me to understand the way of  
thy precepts: so shall I talk of thy  
wondrous works.

**28** My soul melteth for heaviness:  
strengthen thou me according unto thy  
word.

**29** Remove from me the way of lying:  
and grant me thy law graciously.

**30** I have chosen the way of truth: thy  
judgments have I laid *before me*.

**31** I have stuck unto thy testimonies: O  
LORD, put me not to shame.

**32** I will run the way of thy  
commandments, when thou shalt  
enlarge my heart.

**Verse 25** begins this section on brokenness, presenting a typical way men start seeking God. This takes some occasion by which we are broken. When we reach this point, we mean serious business with God and He is able to do something with us. We have to reach the place where our hands stop working, scrambling to attain, or survive and finally surrender, turning our hope to God. That is when we stretch forth open hand of supplication. This is a taste of verse 25.

**Verse 26** progresses this theme. We move from a desperate brokenness to the profitable position of honesty before God. We confess, in faith, and take on the

position of a disciple. This is where repentance merges into a profitable heart position seeking God’s training. IF IT DOESN’T, repentance has fallen short of completing its vital work!

**Verse 27** presents something we need to take heed to. The psalmist wants to learn God’s statutes, *seen in verse 26*, but learning can result in nothing more than a list of “do’s and don’ts”. This is not life. We need to have “understanding”. This means we will have the principals needed to discern right and wrong. Without these, we go down wrong paths, not seeing the warning “principals” would have flagged. If we miss these, we may be like the proverbial “frog in the pot” who was slowly heated until it was too late. If we saw the pot was sitting on a burner, we would have fled while we had the ability. Of course, all such understanding only comes as we desperately seek such from God. In our education, we must come with open hands to be filled by God. If we come at God’s lesson material with working hands, we risk growing with an artificial product of intellect.

**Verse 28** is a close match to the opening, *verse 25*. The position of brokenness continues to launch us into the next critical lesson. In *verse 25*, the journey began in the quickening process, the giving of life that was absent. Here, the journey continues and needs continued support in that “strengthen”.

**Verse 29** follows the second lesson founded on brokenness. This is the lesson of dealing with error. We cannot take it for granted that we won’t go after false doctrine, following some deviant teaching or even a full-blown cult. These are the lies we need to lift before God, seeking His protection. They have a spiritual power of darkness behind them. If we think we can touch them, but they won’t affect us (we’re too smart for that), we’re playing into the devil’s hands. The psalmist saw the

need to address such dangers in dependence upon God for safe keeping. Knowledge of truth is dependent upon revelation from God, from start to finish.

**Verse 30** should be viewed as sheep under the guidance of the Shepherd. (I have a structural reason for holding this position which is a little much to cover here.) Being one of God's sheep came about through the process of brokenness, humility and consecration to God. We find we are full-fledged sheep in the Master's pen. To get here, we had to choose the truth and set God's judgments before us for direction in life. This is a serious commitment. To understand "judgments", we must realize such are God's evaluation of conditions affecting men. We need to study His Word, so we can see things the way He sees them. When we look at issues, we cannot come with personal feelings, but need to see as God does. For example, look at the prevailing sodomy of today. Many churches feel sorry for those who have chosen this particular path of lies. They issue their position of tolerance of such behavior. If we looked to see what God's Word says, we wouldn't make those kinds of errors. Learning God's judgments is critical to being God's sheep.

There is another aspect to consider. Being a good sheep means we need to decide to know the truth. If we hear teaching that challenges our "convenience" in life, we can never say, "Oh, that doesn't really work for me. I can't do that right now." True sheep should NEVER have that kind of response to the Shepherd. We MUST "have chosen the way of truth" and seek to know "thy judgments".

**Verse 31** continues with principals based on the Shepherd and His sheep. Note the divine name usage (seen in "O LORD", for the name of God) which shows a relationship based upon revelation. We can't know His name by discovery. It takes His telling us, to come to that knowledge.

Looking at the Good Shepherd, we need to remember Jesus saying, "My sheep hear my voice". His sheep also choose to stick to God's "testimonies", His Word. It is from that place we find assurance of not being put "to shame" before God.

This brings us to a primary issue of being faithful sheep: Standing on the ground of His revelation, is mandatory for standing before Him without condemnation, i.e. "shame". This being the case, we cannot get angry with someone who wants to examine Scripture to be sure we have a good biblical translation based on God's providentially-preserved Word. There are many apostate bibles today. If someone wants to talk with us about Bible manuscripts and translation accuracy, and we get ticked off, refusing to seriously consider such issues, WE ARE IN THE WRONG! We need to repent, reestablishing a heart-condition that cares about "sticking" to His "testimonies". We cannot say we are sticking to them if we don't care about verifying we really have them! Quit playing games and embracing error, this is deadly!

**Verse 32** brings us to the final verse of this section. It finishes from the position of being one of the Shepherd's own sheep, in His sheep cote. This verse presents some of the best kind of "sheep talk" I can imagine! Following the Shepherd's leading needs to bring us to the character trait of speedy obedience. Of course, such can only happen through a work of grace in the heart.

*Note:* Verse 32 shows the character goal in view. A willing, speedy obedience is necessary for those who are part of God's house.

This Psalm 119 section has shown coming to God through brokenness, becoming part of his household, following the Shepherd's leading and recognizing His voice.

# The God of Abraham, Isaac & Jacob

*(This section is a brief summary of a message delivered by Watchman Nee.)*

God revealed Himself repeatedly by the name of “the God of Abraham, Isaac and Jacob”. Through that descriptive name, He revealed much of the nature of our salvation.

God began with Abraham, initially known as Abram. God called Abram from the midst of a pagan people. This calling was totally the work of God. He called him, revealed Himself to him and led him out on the journey to his destiny in the promised land. We are told God declared Abraham as righteous, which was accounted by faith. In Abraham we see the work of grace for justification and salvation.

In Abraham’s son, Isaac, all was given. His inheritance was received from Abraham, his wife was attained for him by his father and even the wells he dug up were wells his father had previously dug. Isaac showed our inheritance as children. All we have from God is that which He has given us.

Finally, in Isaac’s son Jacob, we see the natural man. He was the person who worked his own means to get what he wanted. God led him through a process whereby he became a spiritual giant. The natural man was broken and he had his name changed to “Israel”. That is the point of focus I want to hone in on.

Jacob was about to cross the river Jordan, into what would become the Promised Land. He was returning to his father’s house knowing he left his brother under dangerous circumstances. His life, and all he had, was seriously at risk of destruction. At that river, he faced off with

God in the battle of his life. Jacob had sent all his own across the river. There he met someone he battled with throughout the night. Come sunrise, that opponent touched his thigh and wounded Jacob. The conversation is found in the following:

**24** And Jacob was left alone; and there wrestled a man with him until the breaking of the day. **25** And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. **26** And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. **27** And he said unto him, What is thy name? And he said, Jacob. **28** And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. **29** And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. **30** And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. **31** And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. **32** Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. *Genesis 32:24-32*

What we are seeing is an important life lesson. Jacob faced the terror climax of his life. He spent the night battling with God. After the night of struggle, he came through victoriously, with the opponent’s compliments, as it were. He was declared to be a prince with God and man, so his name was changed to Israel.

Our lesson, we are natural men who must come to a point of climax. We face God in a battle that is really against our fallen nature. We battle through the long,

dark night, but there comes a time when victory will be gained. At that point, Jacob's natural walk was broken, in the shrinking sinew on his hip. The rest of his life he walked with a limp. After our battle, we will have become princes or princesses with God, but our walk will be marked with a decided limp. Our natural walk will have been broken.

This is an important lesson on prayer. We need to pray beyond a simple statement of request, say thank you and go on. This certainly has its place, but there is the time for battle that is more than just for success. It is a battle with ourselves. In this kind of prayer, we pray through the time of darkness, wrestling with God in prayer. At some point, we will break through into victory. We were full of anguish to start with, but suddenly find peace. At such a point in victory, we will know that whatever may come, pleasure or suffering, God is in control and He will carry us through. This is the God of Israel. This is also a true and living faith. We cannot go around Peniel, but we can find strength and peace. Not all "climaxes" will be so great in potential consequences as Jacob was facing, but it is a life principal where we will need to wrestle with God in prayer and grief, crying to Him. Holding onto Him in desperation for a promised blessing. Such persistence pleases God and He certainly takes note.

## Applying This To Our Lives

**21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. **22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name

have cast out devils? and in thy name done many wonderful works? **23** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

*Matthew 7:21-23*

The apostle Paul said we need to give diligence to make our calling and election sure:

**10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *2 Peter 1:10*

We need to take heed we are not fooling ourselves, thinking we are heaven-bound if we think we can respond to the LORD like Maggy did to Lord Dunsmuire.

We may recall some spiritually charged moment in life saying, "There, all is well!" The apostle Paul didn't take that position. I'd recommend you follow Paul's advice, shirking the contrary of some Baptist preacher. Consider that Seventh Day Adventists, Mormons and JW's also feel they can relate to a "conversion" experience. They are real sincere, but will find their confidence leaves them in hell.

If one feels, "it isn't convenient right now, I'll think about it when it's more convenient", this is a sign a heart of real conversion doesn't exist. In light of Revelation's warning to beware of the lukewarm condition, we should tremble in serious consideration:

**16** So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. *Revelation 3:16*

What better fits Revelation 3:16 than easy disregard of the *Servant Handbook*? There we found the warning of being spued out of the Lord's mouth!

The *Psalms* repeatedly call for us to keep our vows to God. The conversion prayer is our God-vow to belong to Him. We sold ourselves into slavery. He purchased us with His blood. We are bought

(1 Corinthians 6:20). That conversion prayer was a vow we need to keep.

The following areas are a few that seem “non-issue” to many. It is this “casual attitude” towards any area of sin that highlights the heart-state, or lack of commitment, to obey the Lord.

- What about watching “so-called” Christian TV stations that are aligned with preachers who promote false gospels? Program hosts who fellowship with and praise those, who Scripture teaches we should have nothing to do with.

Remember, if we follow a false prophet, we will receive the same punishment as that false prophet:

**10** And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

*Ezekiel 14:10*

Are we diligent to evaluate if a so called “prophet’s” prophecies really come to pass? If we examine, and find them wanting, do we flee them and their supporters? If we don’t, WHY NOT? As servants of the Lord, we cannot “agree to disagree” and go along with apostates whom that same Lord commanded, in the *Servant’s Handbook*, have nothing to do with:

**17** Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. **18** For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

*Romans 16:17-18*

**11** And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

*Ephesians 5:11*

**10** If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

*2 John 1:10*

- Consider this important mark of a true convert: We won’t find pleasure in entertainment where God’s name is taken in vain. If we say we don’t notice it, UNACCEPTABLE! If the movie contained animal torture, we would notice that in disgust and turn it off immediately. If we said we simply didn’t notice it, what a sham! That is the way of saying, “we don’t care”. Our hearts are rock-hard and we’re not finding offensive what should repulse us. When God’s name is treated like mess under one’s shoes, it should make us mad and sick. Just because so-called preachers talk like this, let that be a warning to flee from the presence of them, like Israel did from around the tents of Dathan, Korah and Abiram. Remember Lot was grieved with the filthy conversation of the wicked yet still suffered severe consequences from his local community influence. It appears to me, most so-called Christians aren’t the slightest grieved. If we were, we’d turn off those movies. This is a warning we do not have the heart of the “dalet” of *Psalms 119*. (For further discussion on this subject see *Entertainment - According To God’s Word*, in the [www.basedintheword.org](http://www.basedintheword.org) library.)

- What about attending the local Seventh Day Adventist cult for free vegetarian cooking classes? Do we think we can go into these “church” bait, promo activities and not be dealing with something on a spiritual level? These cults have demonic entities working in the unseen realm. When we actively choose to enter their domain, we grant a degree of permission for their malevolent work because we have gone where we never should have. Don’t be surprised if a spirit of vegetarianism gets a hold when we go to such places. To be set free from such requires a repentance of going there in the first place. That means we have to face facts that we have done something displeasing to our Lord and have a reformation of heart.

• What about the all-to-common use of blood, seen at almost every turn? Scripture is repeatedly clear on God's prohibition of its use for anything other than in sacrifice, which came to an end in Jesus Christ. The instructions are clear that all blood is to be poured out upon the earth, not used or processed in any way. To use or process in any way is to disobey the clear command to pour it upon the earth. We see blood tests, and the like, wherever we see the current medical practices. I remember, as a teenager, going to a Naturopath of the time who did complete examinations and testing without any blood tests. He was excellent and successful, even down to a close monitoring of severe hypoglycemia. Now days, I don't know if you could even find such a skillful physician who doesn't touch blood. So this comes down to, do we say that isn't convenient with modern prevalent medical practices? Thus ignoring the issue of prohibition because it isn't important to us personally? We need to remember the first century Christians did not go to the hospitals of that century because they were centers of paganism. I don't believe Christians of today would even let that keep them away. Just look at the Medical Hippocratic oath, most doctors take, that is to a pagan god. (For further discussion on blood see *Blood Usage*, in the [www.basedintheword.org](http://www.basedintheword.org) library.) *Note*: On the *Blood Usage* article, I came to that conclusion after doing a thorough on-line search to see what Christians said in promotion of using blood. It is standard, in arguing a position, you present your best punches of evidence, up front. ALL I found presented nothing of any serious consideration. The arguments sounded like most political mumbo-jumbo of the day. They were also based on insulting those of the opposing position and name calling. Whenever you see this kind of posturing, you should be aware their arguments are only any real good for those who have already decided their position and

will grab any excuse to do what they plan on doing anyway. Lest it be said my *Note* here is doing that, this is said only as a side fact where my referenced article covers the scriptural reasoning grounds.

• Scripture casts a negative shadow on cremation and promotes burial for the Christian body. Cremation is cheap, so looks like an easy option for the poor, but we need to inquire, "What saith the LORD?" We need to know sound biblical answers now, not in some indistinct future, which may be after our death, with our Will & Testament calling for cremation. If it is important to God, we have a duty to see it is important to us. (See *Christian Burial Versus Cremation*, in the [www.basedintheword.org](http://www.basedintheword.org) library).

Repentance means a brokenness before God. At the point of repentance we surrender, struggling no longer, with a true-heart prayer akin to the following:

"Father, it is too much for me to bear. You are going to have to do this in me. I'm much too weak to do what has to be done. Please grant me strength and desire to do what is right. Help me to follow through on my commitment to be a good servant. In Jesus' name."

Following such prayer, there has to be a follow-through of "doing" to avoid the situation seen in *Matthew 7:21-23*.

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[www.basedintheword.org](http://www.basedintheword.org)  
as "Tom's Movie"



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