

Darrell Cummings

Love, Hate and Sin

Darrell Cummings: Darrell Cummings.

Carrie Nobel Kline: Once more.

DC: My name is Darrell Cummings.

CNK: Great. And--

Pat Jacobson: Let me see. Can you hold on a second?

CNK: Could I maybe just ask a--

PJ: Why don't you go ahead.

CNK: We've just been thinking a lot about the, the new Republican Congress and the new Republican era and wondered if you could give some of your thoughts on that, particularly in terms of this issue of tolerance. Is this an era of tolerance?

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DC: I, I don't think there's a, a one answer to it. I don't think you can say it is or it isn't. I think that it depends on the, the subject. I think it depends on what you're talking about. The Bible, which is our rule book, clearly says as, as for me and my house, we'll serve the Lord. And so really I can only talk about me and my house. I can't really have any rule over somebody else's house. Now, hopefully, the way that I bring up my house and the way that I rule in my house, the way that I love in my house or care for in my house, will have an influence on somebody else. And hopefully it will be an influence for the good. But I don't think that--I think that that's when we get in trouble, is we try to come up with one answer for all situations. And so I don't have one answer for all situations. I only have an answer for me and my house. And that's all I really can talk about.

CNK: Uh huh. Gosh. I love to hear you talk about this stuff!

(telephone ringing)

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PJ: Reverend Cummings, you were talking about me and my house.

DC: Um hmm.

PJ: Really nice thoughts. I mean it just brings a lot of things to my mind. What happens, what happens if something like the Oklahoma City comes to a person and their house? Because in a way that is what happened.

DC: Um hmm.

PJ: Those people weren't expecting--They certainly weren't expecting to, to be bombed.

DC: No.

PJ: I guess I was just wondering if you wanted to, if you could comment about--

DC: Comment about the bombing?

PJ: The situation. Yeah. That situation.

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DC: Well, it's a, it's a tragic, it's a tragic event. And the loss of one life would have been tragic. But as I understand it, it's over a hundred, maybe 167, something, sixty-eight. Because I think somebody just died a week later after the bombing. And I don't think all the facts are out on it yet to make a statement of why it was done. Because at first--And, and see, that's what prejudice is. At first--When the bombing first happened, the first thing they said was that somebody from Iran did it. And then they said it was this group that did it and that group that did it. And see, that's what prejudice is all about. It's prejudging before facts come out. And so I wouldn't want to get into that role of being prejudice.

PJ: Um hmm.

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DC: I don't know, I don't know enough to say anything. I may never know enough to say anything. The only thing I do know is that some lives have been lost. And for that we are eternally sorrowful, and we regret that. And we don't think that things like that should happen, but we, we live in a society now where just about anything can happen. There--That's what freedom does for you, is it, it causes you to be liable to what other's, people's freedoms are. And--I mean because anybody can rent a Ryder truck and, and they can fill it with what they want. And--Because they're free to do that. Of course they do cross over onto our freedom when, when they use that truck to, to bomb a group of innocent people, especially children, for whatever reason. I don't think whatever the reason they come up with is not good enough because that's definitely not the way to handle that problem. And if, if it was a problem with the government, that's not the way. You didn't hurt the government, you hurt individuals. And if it was a problem with a certain race,

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I'm sure they hurt more than that one race. And, and so, you know, that's what prejudice does, is it blinds the mind. My daddy says when you, a person gets mad the blood rushes to the head and they can't think. They just can't think. Because if you would really take time to think, what you're doing is not what you really, that's not the goal that you're trying to accomplish. And someone said that we eventually become the thing we hate. If we, if, if we hated enough where it becomes possessing our mind and our thought, you start to act like what you, you've been hating. The very thing you've been fighting against is what you're becoming. And so that's always a danger. So if they were doing it--Again, not enough facts are known, but if they were doing it to get back at the government, somebody said because of the Waco, well, they did the same thing. So they became what they hated. I don't know if that's the reason, so I really can't speak on it. But I'm just saying if those are the

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reasons, it doesn't make sense. But of course if you'd come to church you hear me say sin never makes sense. Sin, sin will always take you further than what you wanted to go. It will always put you in a position that you didn't want to be in, that you never thought you would be in. That's probably why they

call it sin. And so I think it's--I, I--We've had prayer for those families. I don't think they will get over it in a day or a week or a year. I think we'll be praying for them for a long time. And for the city. And for state. And for the country. And for our world. And it just makes us know how important it is now to, to look out for each other. The poem is true, no man is an island, no man stands alone, each man for his brother, each man for his own.

PJ: That's beautiful.

CNK: Is there a trend toward violence that this comes out of? Where does this come from?

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DC: I think it's, I think it's frustration. I think when people can't get their answers solved, and perhaps the correct way or better way, they get frustrated and go the easy way. The easy way is not always the right way. You think back a few years ago to the riots in Los Angeles. The riots were wrong. People died. Not--I don't know if people died, but people got hurt. And Mr. Denny got, got hit with bricks and, and it was wrong. There's no excuse for it. And--But it was an act of frustration. And they felt as if, those who were in part of the riot, that they didn't get justice the right way. And so they felt they'd take the easy way. And I think that's an act of frustration. I think that's what's happening in Oklahoma, for whatever the reason, I don't know what the reason is, but I think it's an act of frustration. And you, you see a child who wants their, their way, and, and they don't get their way so they put on a temper tantrum. It's an act of frustration. And it's usually immature. It's, it's

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a lack of maturity that would make a person act that way. If you saw a thirty-two year old jumping up and down, screaming and hollering, crying because he couldn't get his way, he's frustrated. Well, a thirty-two year old can do more than just jump up and down. He can go buy a gun. He can go get some fertilizer, make a bomb. It's still an act of frustration. It's still immature, but because of his age and his ability and his strength he can do more damage with that act of frustration. I think the Waco--I think the government got frustrated. It couldn't handle it the way they wanted to handle it. It wasn't working out the way they wanted, and so they took an easy way. I don't think what David Koresh was doing was right, and I don't think what, how the government did it was right. I think Janet Reno just said yesterday that if she could do it all over, if she would have known that so many lives would have been lost, she wouldn't have done it. But she was frustrated. It was just 'had

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up to here with it' and such and such. And that's what they did. And that's what people do when they're frustrated. You don't like a--You, you get upset with one person, perhaps they happen to be black, or get upset with one person, they happen to be white or perhaps they happen to be Asian, and because of that frustration, well, you can't get at them so you just get at--All blacks are this and all whites are this and all Asians, all foreigners. It's an act of frustration. And it's an immature act, but it happens all the time. And so we really have to--Again, the Bible says we really have to examine ourselves to see what would be in the faith. I, I was telling them in our class on yesterday that usually if a person can't love you, it really means they can't love themselves. And so if they can't like them self, they definitely not going to like you. And

so Jesus said that you must love your neighbor as you love yourself. But if a problem has--If a person has a problem loving them self,

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then they can never love their neighbor. So if you're frustrated at me, you're really not frustrated at me, you're really frustrated at yourself. As a story I love to tell, I don't know if you have time to hear it, but--
CNK: Sure.

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DC: But I'll just tell it real quick. Whatever you do with it. And that is of a lady who was working as secretary. And her, her boss called her in and called everybody else in, had a meeting. Said, "Everybody's been taking too long of a lunch hour." Said, "From now on everybody only get a half an hour, and that includes me and I'm the boss. Everybody's going to get a half an hour." Well, he went out on his lunch hour, and he got into a conversation and then he realized he only had two minutes to get back to work and he was about ten minutes away. And so he got in his car, and he rushed down the street. And when he rushed down the street one of the finest of the city pulled him over, gave him a speeding ticket. He said, "Oh, you ought to be out there catching criminals instead of stopping me. I'm just trying--I'm a good man. I pay my taxes." And still one of the city's finest gave him a ticket. And he was just upset. So when he came back in he called the vice president in. He said, "Have you got any new business for us lately?" And he said, "No, but you know I've been working on it." He said, "Look, if you can't get no new business by the

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end of the day, you ain't got a job." And so the vice president, he was upset. So he called his secretary, and the--He said to the secretary, "Did you type all those letters I gave you this morning?" She said, "Well, you gave me thirty letters. I didn't type them all." He said, "Look, if you can't get the job done, we'll get somebody who can get it done or you're fired." And so she went and got the receptionist. She said, "You ain't doing nothing but answering the phone so you start typing some letters. And if you can't type, we'll fire you and get somebody else." Well, finally the business day was over. They did get the letters typed. But she went home, and when she went home, she saw her son watching TV. And she said, "Did you put on your play clothes like I told you to do after every, when you come home from school?" She said--He said, "Mom, I didn't get a chance to do it yet, but I'm going to." She said, "Look, I'll tell you what, you ain't getting no dinner today. Because if you can't do what I tell you to do, then you don't eat in this house." So he went upstairs. And

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as he went upstairs a little cat walked by, his cat Tom. And he said, "Tom, I know you done something wrong today too," so he kicked Tom and went into his room. The question is, wouldn't it have been easier for the boss to come over to the receptionist's house and kicked the cat rather than making everybody else frustrated and everybody else upset because you messed up. You messed up, you don't like yourself, you don't like what you did, but you're making everybody else pay for it. I'm not against cats, but it's probably easy to kick a cat then to go and kill people and be violent and hurt other people because you're upset at

yourself.

CNK: What are people so upset about?

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DC: I, I claim--I don't claim to be any psychologist. I have no idea. It could--The Bible says it's the little foxes that destroy the vine. It could be little things. It could be big things. I'm sure there's a whole lot wrong with our world that we could be upset at. And so I, I don't think there's any universal thing other than spiritual concept of sin that they could be upset at. I mean there's so much injustice. And justice runs like a river, like the Atlantic and the Pacific put together. It's--Injustice runs from certain stores that ring bells when black people walk in to have extra guards on. To--I sometimes go in stores, and I get followed. And I have never, ever done, and I don't have any criminal record whatsoever. I don't think I look like a criminal. I, I--But sometimes because of the color of your skin. Two injustices are sometimes people just mistreat you because of, of the way you look or the style of your hair or anything. So injustice, they can be so minute and then they can be so major as being prevented a promotion or being prevented a job. And there's more than

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just racial injustice. There's, there's injustice because a person's a woman or because a person is tall or fat or skinny or--I mean injustices just run so many variables. And you can crusade against all of them. I--But I, I just believe, as I said earlier, that you have to start by training your children or, or bringing up your house right or looking at your own values. The Bible says if, if the salt has lost its savor what good is it, meaning that you must have enough salt in your life to bring about a change where you are. One person wrote a book and said bloom where you're planted. There--If you can start making a change for the better, if you can give a sweeter smell in your area, then, then that's what it's all about. And that's what I've aimed my life at doing, is just--I don't think that I'll change the world. I--But if I can just change my neighborhood and I can change my community and I can change the street that I live on or the community that I pastor, then I think my living won't be in vain. Because, hopefully, you know, I've done something to help somebody somewhere.

CNK: Amen to that.

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PJ: When, when the task force against hate got together, we were brainstorming about what, the whole group was brainstorming about what, what kind of issues we wanted to cover, what kind of issues we wanted to talk on. And there were a lot of issues that we thought were divisive kind of issues, but one of them that we thought was particularly divisive right now in this, in this, in our era or in our time is, is homophobia.

DC: Um hmm.

PJ: And, and we just wanted to get--We really respect your, your point of view. We respect who you are and wanted to get your thoughts about homophobia. I wondered if you could just talk about that.

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DC: Oh, you're putting me on the hot seat!

PJ: I know.

DC: My only view is the Bible view. I, I can't, I can't--The Bible says don't add to it and don't take it away. And so I don't know that I would have a popular view. I believe that homosexuality and lesbianism is a sin. I have no--It's not up for me to discuss. I, I'm not going to rewrite the Bible. I'm not going to add to it or take it away. But I also believe adultery is a sin. I believe lying is a sin. I, I believe if you shoplift that's a sin. And we don't have any, according to the Bible, big sins or little sins. All we have is sin. And no white lies or black lies or red lies, just lies. And, and so I think sometimes when we bring that one area up as if to say, "This is bigger than anything else," and that's not true as far as the Bible is concerned. It's just sin, it's just sin. A lot of people bring up Sodom and Gomorrah. Sodom and Gomorrah was said to be destroyed for homosexuality. But if you look, I believe it's in the Book of Isaiah, he gives seven reasons why he destroyed Sodom and Gomorrah. And homosexuality was the seventh on the list. It was not the number one reason. There were other

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things that were going wrong as well. He talked about idleness and he talked about not helping one another. And so there were seven reasons. And the seventh, the lowest on the list, was homosexuality. Now that's not to say that he thought less of that or more of that, it's to say it was just another sin. Just as bestiality is a sin. Just as abusing children are sin. I mean it's just another sin. And we hate sin, we don't hate the sinner. We don't throw the baby, we don't throw baby out with the bath water. But we do hate dirt, you know. So we put the baby in the bathtub to clean the baby, the dirt from off the baby, but we don't hate the baby. And so it's, it's just dirt. It's, it's just sin. It's just sin. I, I believe that God's plan is the best plan, so we have, you know, we have no great campaign against homosexuality, homosexuals or lesbians. We have a great campaign against sin, and that's just one of them. We believe that God has a better way. And the only thing that we want to show the homosexual or

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the lesbian is that God has devised a pretty good plan. And that here's the, you know, the, the pleasures and the, the ability and the, even the responsibility, to carry out God's plan. And I just don't think I'm smart enough to come up with another plan other than what God came up with. And I think that it's a rebellion against God, as any other sin is a rebellion against God. Because the Bible says that the wages of sin is death. And that's not to say that we go out there and kill somebody, as we don't go out and kill somebody because they lie. And we don't go out and kill somebody because they commit adultery. We don't go out and kill somebody because they committed homosexuality, homosexuality or lesbianism. But we do believe that, spiritually, they begin to die. We do believe that. We believe. Just like when you, if you remember, according to the Bible and the Book of Genesis, it says, God told them not to eat the forbidden fruit. We all know what it was, but he told them not to eat it.

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And they ate it. And he said to them before they ate it, "The day that you eat thereof you'll die." And so some people say, well, the Bible must be wrong because they ate of it and they didn't die immediately. Well the truth is spiritually they died immediately. And morally they died progressively. And physically

they died ultimately. They did die. Spiritually they died immediately. And I believe that when we commit sin, whatever the sin may be, spiritually you being to die immediately. And morally you will die progressively. And physically you will die ultimately. But it's not my responsibility to do that. My responsibility is to preach the word. To tell you there's an alternative, that that's not the only way. To tell you that I believe God's way is the best way. And the rest is left up to you. Again, it goes back to--I try to demonstrate it. Someone said, "I would rather see a sermon than hear a sermon any day." So I try to demonstrate it by living it in my house,

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and when you know how it works in my house. And then after that you, if you come to me and, and ask for counseling on it, I'll, I'll talk to you about it. And I'll pray with you about it. And just as I would pray with you about and counsel you about any sin. Is--You know, there's so many lists of sins, and the Bible's not a book of sins. The Bible's a book of deliverance as a--Because there's just so many things. Just as you talk about what people could be upset about. There's so many variables. There's so many things that a person could be, sin or be upset about. The Bible's not a list of things to be upset about. The Bible is a, a book that says how to be delivered. That Paul would say, there's a more excellent way. And that's the only thing we say to those who, who are homosexuals and lesbians, there's a more excellent way. We try to love them as God would love them. And--But even though I love my children I will tell them when I think they're wrong, you know. I tell them that I don't think that's

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the road you want to go down. I'm not going to kill my children. I'm not going to abuse my children. And they don't always do what I want them to do. But I am going to say and that's not the road you really want to go down. My experience tells me you want, you don't want to go down that road. And someone said, "well, don't you have to experience it before you can talk about it?" And, and that, that sounds logical except for the point that it's, someone said experience is the best teacher, but it's a hard taskmaster. And I have--You can't see it right now, but it's a scar on my, on my head. And what happened was I poured hot coffee into a cup, and the cup had a hole at the top of it. I didn't know it. And it--And there it is right there. And it poured down, and it burned my skin real slow. Now, my experience tells me that you don't, you want to check the cup before you pour the coffee in it! But now does my son have to pour hot water in a cup that has a hole in it before, or can I just tell

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him about my experience. Can, can he benefit from my experience. And if he can benefit from my experience he won't have this lifetime scar that I have. And, and so experience is the best teacher, but it's a hard taskmaster. And once you've been, gone through that experience it leaves a scar that may never be taken away. And so I feel God has been here forever. He knows what works. God said do it this way. That's the way I'm going to do it.

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PJ: I really like your words. I'm wondering as a pastor how you would minister to your, to someone in your congregation if they came and said, you know, "I'm really worried. My, my son or my daughter just

told me that they were gay.”

DC: Um hmm.

PJ: I’m just wondering what your, how you would minister to them, to a parent like that.

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DC: Well, I would--And I’ve, I’ve been in that situation before. And the only thing I would say is we’re going to pray for that it’s not over yet. And don’t give up on them, don’t turn your back on them. We’re going to love him back in. And they’re going through an experience. They’re going through what we would call a trial of their faith. And we would believe that they would be misguided, but we would try to treat them as we would treat a dope addict. We would try to treat them as we would treat someone who had gone off into prostitution. We would treat them as we would try to treat somebody who is married but is having an affair with someone else that they’re not married to. Because it’s just another sin. And, and prayer may sound like a cop out, but prayer has great power. I, I talked about on Mother’s Day about how I was glad I had a mother that prayed for me. Because prayer has greater power than we might think. It’s probably the most powerful weapon on earth. More

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powerful than a hundred atomic bombs, is prayer. When I was growing up there was hero called Superman. And, and they used to say of Superman, faster than a speeding bullet, more powerful than a locomotive, able to leap tall buildings at a single bound. Look, up in the sky, is it a bird, is it a plane, it’s Superman. Well I want you to know faster than a speeding bullet, more powerful than a locomotive, able to leap tall problems with a single prayer, it’s God, talk to him. He is able to turn anything around. And it’s just a matter of faith and trusting him and waiting on him. Because it doesn’t always come when we want him to, but he’s always on time. He’s never late. He always gets there on time. He may not come according to our schedule, what we think is right, but he’s always on time. And so I would, I would say to a mother, I would say to that child that they talk to me, you know, that we’re going to pray for you. We’re not going to let you go. We all love you. And we think that God is the answer. And we think that once you realize this, as a prodigal son or a prodigal daughter, you’ll come home. And you’ll realize that God’s way is the best way. It’s the only way that works.

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PJ: I really--I’m really liking what you’re saying, and I’m wondering if, if those are the same kind of words that you might use to, to whoever it was who was, to the people who planned this bombing in Oklahoma City. If you would say similar kind of things to--I was--

DC: To the person who, who did the bombing?

PJ: Or to the people that helped, helped--

DC: Helped in making the bombing?

PJ: Right. Yeah.

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DC: What would I say that we’re going to pray for you?

PJ: Yeah.

DC: Yeah, sure.

PJ: ... they need our prayers.

DC: Oh, yes, most definitely. Most definitely. It's a misguided person. I, I don't think that it exempts them from their penalty that they will have to pay. We pray for people who, who commit any kind of, of sin. But it doesn't mean that they will escape the penalty of it. If you're promiscuous and you have sex with a number of individuals and one of the people you happen to have sex with has AIDS, you come to us, we'll pray with you and for you. We do believe God is able to heal you, even of AIDS. And he has done others. But it doesn't mean that you'll escape the penalty. And, and just as a person smoked for thirty years and then they came to God and said they was sorry. I believe he was able to heal you of lung cancer if you should have it. But it's also possible you could die of lung cancer. You, you would be forgiven. If you ask for forgiveness he would forgive you, but it doesn't exempt you from the penalty.

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And so the same thing is true with Mr. McVeigh. If he's part of it and if he's proven to be a part of it, and others who are around him and, and--We think they were all misguided, are misguided. And we would definitely pray with them and for them. But if they did this, there is a penalty they're going to have to pay for. They can still get forgiveness from God, but there will be a penalty they have to pay to man. So it doesn't, it doesn't--There is no escape for that, you know. Just as we would pray--We go to prisons every month. We minister to murderers. We believe God loves them. We believe God even loved the person they murdered. It doesn't escape the penalty though. You still have to pay the price. But you pay the price knowing that you have forgiveness from God. If that, if, if that eases, if that helps, great, you know. But it doesn't escape the penalty. My dad, my dad said all the time that God does not come to exempt us from the ordinary experiences of life. He's only come to

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be with us in it. He helps us. My mother died when I was a teenager. And I prayed to God hard for my mother to come back to life, and she didn't. But God was with me even during that trying experience. I almost committed suicide, but it didn't bring my mother back. But God was with me. And when I talk about God being with you, the word, the word in the Bible is Emanuel, God with us. And it reminds me of growing up in school. When I grew up in school I went to a school by the name of Claire Tech Brewer. And every school has a bully. And there was a bully there by the name of Sherman. That doesn't mean that I don't like all Shermans, it's just that Sherman was a bully. And Sherman, with his gang, because every bully has a gang, caught me going home. And when he caught me going home he said it was my day to get beat up. And so I haven't always been the muscle-bound person that I am right now. I, I wouldn't tell no joke! But, but I haven't always been as strong as I

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might think I am now. But anyway, Sherman said he was going to fight me with his gang. And there happened to be a young man by the name of Wilbur that was walking by. And Wilbur said to Sherman, "What's going on?" And Sherman said, "I'm going to beat Darrell up." And Wilbur said, "You can't beat Darrell up." And Sherman said, "Oh, yeah, I can beat Darrell up." And Wilbur said, "No," he said, "you

can't beat Darrell up because I go to Darrell's dad's church. I'm in their Sunday school. And I'm not going to sit here and let you beat up my pastor's son." I said, "Thank you, Jesus. Thank you, Jesus. Thank you, Jesus." Well, Wilbur and Sherman got into a fight. And of course you know who I was praying for. I was praying for Wilbur. And it looked as if Wilbur was going to lose, but Wilbur did win. He won the fight. And after that Sherman and his gang ran off. Well, for the rest of the time that I was at Claire Tech Brewer all I had to do was make sure that Wilbur was my friend! I

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didn't have to worry about Sherman. It was not that I became so strong. It was not that even Sherman was afraid of me. He wasn't afraid of me. He was afraid of the one I was with. And so then God comes to be with us. The devil is not afraid of me, but as long as I keep God as my friend the devil's afraid of the one I'm with. He's Emanuel, he's God. With us. Not God over us, not God under us, not even God around us. He's God with us. It denotes relationship. He's with me. You say to somebody, "They're with me." God's with me, and I'm with him. And together we can handle anything.

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CNK: You mentioned AIDS.

DC: Um hmm.

CNK: Are you concerned--Is AIDS a concern to you?

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DC: Oh, most definitely. I think it's a concern to anybody on this earth. And we, we're trying to encourage our young people, let them know that true love waits. And there are some experiences that you should wait until you're married for. And that virgin is not a bad word. We believe that we ought to tell them that abstinence is the answer. And I know some people look down on that and say they're not going to be abstinent, they're going to do it anyway. But I don't think that's true. Because I didn't--I was a virgin until the, my honeymoon night. And I don't think that I was the last virgin on earth. I think there are many others. And I think it's nothing but peer pressure that makes people say that they're not, or makes people go ahead and do it. If you don't do this then you don't love me. And if I've got to do that to show that I love you, then you don't love me. You obviously don't feel that I love you. And so--Because if, if we're going to base a relationship on that I've got to always

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go around and prove things. If I've got to--Love is based on trust. You, you trust me and I trust you. If I've got to prove it, then you don't trust me. And that's not love. So it's not a question about if, if I loved you I would do it. It's a question of if you love me, you wouldn't ask. That's, that's what love is. You respect my feeling. And I believe that that's one of the ways that we have to counteract AIDS. We, we have, we have some members here who have relatives that have AIDS. Some of them have gone to take care of them. We pray for them constantly. Not only those who have AIDS but the caregiver to those who have AIDS. And we think that it's an act of love that they would--Some of them moved out of their houses, left their jobs to go take care of, of a relative with, with AIDS. We're not there to judge. We're not there to pounce. We're not there to talk about it. We're there to show love. Because that's what God

is all about, he's about love. It's about love. And he says perfect love cast

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out all fear, meaning that when, when we love as God wants us to love then it would take this fear away. And I, I think--Every time I think of that verse I think of my son Claude who, when he was a lot smaller, he heard it thundering and lightening. And he ran and knocked on our door, bedroom door, and he asked if he could come in and sleep with us. And we don't let everybody in our bed, but we let him in our bed. He got in between his mother and I, and he went to sleep. To me that was strange because it was still thundering and lightening outside. And he said he was scared of the thunder and lightening. But when he got in between his mother and I he went to sleep. That's when the Scripture came to me. Perfect love cast out all fear. When he knew that he was in the middle of people that loved him, the thing that he was scared of before didn't scare him any more. Because he knew he was loved. And so then if we know that God loves us and we operate in his love, then we won't be in

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fear of all the different things that could happen, including AIDS. But we will act in love. And, and what we will do is we will love others. And, and we will care for others. And so on one side we're trying to counteract AIDS by saying true love waits. And on the other side we're saying if you, if that person already has AIDS, we want to still love them and still care for them. Because that's what God is all about. CNK: Can you be a God loving person and contract AIDS?

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DC: I'm sure you can. I'm sure you can. I don't think--This is just Darrell Cummings one and one, this is not the Bible. This is not what I read in, this is just Darrell Cummings one and one. I don't think they know all the ways you can contract AIDS. And so just because a person has AIDS it doesn't, doesn't mean anything. I mean that's not a judgment in itself. I do believe that sickness and disease is all part of a judgment of God, but I don't believe that a person that has it has been judged by God. Let me explain it. Judgment of God came with Adam and Eve. They're the ones who let the devil in. That's where sin came in. And everything that came in through that door came in because of the judgment. So it was not judgment of something that happened last night, it was judgment of something that happened thousands of years ago. And we're still fighting those things off. And so it's not just, it's not just AIDS, but according to the Bible, the thorns on the rosebush is because of the judgment of God. Because before sin came in there were no thorns on the rosebush. According to the Bible the lion eating other animals and eating meat is because of the judgment of God. Because before that, according to the

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Bible, the lion ate grass. So all these things are because of the judgment of God. According to the Bible, even a woman in giving her child birth, being so painful, is, according to the Bible, part of the judgment of God. I think it's Joan Rivers that says if a man wants to know what it feels like to give birth to a baby he should take his bottom lip and pull it over his head, and then he'll get part of the feeling. So--But all those things are part of the judgment of God. And so it is, it is not one event, one--I'm sorry, it is one event. It was the event that happened thousands of years ago. It's not one event in that individual person's life. So

we don't judge the person because they have AIDS, you know. We've had pastors that have died with AIDS. And that doesn't, that's not a judgment in and of itself. And it's--AIDS is a, is horrible. It's like cancer is horrible. My mother died of cancer. And she died of lung cancer. And she's never smoked a cigarette in her life. But she worked in an office. Of course

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they didn't know that back then, but she worked in an office where it was full of smoke. And she breathed in second-hand smoke, and it destroyed her lungs. So--But it's all part of the judgment. I don't think that was a judgment on my mother. I don't think that means my mother's a bad person. I think that it's a judgment that death came in because, according to the Bible, before they sinned they were going to live forever. But now every time we go to a funeral, for whatever the reason, that's part of the judgment of God. But thank God that's not the end of the story. Because the, the New Testament tells us that any man being ... is a new creature. The old things, the old judgment is passed away and behold, all things become new. So we believe if this mortal house be dissolved, we have another building not made with hands, eternal in the heavens. And so it's the next life that is eternal. When we get, we, we've gone through the judgment of God. I'm not sure, don't quote me, but I think it's

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Shakespeare that said that this is not the real life it's just a dress rehearsal. It's the next life that's the real life. It's the next life that's eternal. This is just a dress rehearsal. All we're doing now is getting ready for the next one. And, you know, if your person lives to be 200 years old down here, that's nothing compared to eternity. Eternity will be forever and ever and ever. And so we're just getting ready for eternity. That's all we're doing. Putting our--As old mother of the church used to sing the song, put our time in because payday is coming after a while.

CNK: All right. Did you have a couple more questions?

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PJ: No, really I don't.

CNK: I was just interested, if I could ask one more--

DC: Sure.

CNK: Thing. How, and at what point, does a person become a homosexual?

DC: I'm sure--I think there are a number of studies out, and some say that a person's born that way. And others say it's through experiment, experimentation. I don't claim to be a psychologist, and I'm definitely not someone who has been able to dissect that event. But the only thing that I could say would be what the Bible says, and that is that it came in when they were born. When they--Not, not they were born that way. That's not what I'm saying. I'm saying what the Bible says. And the Bible says that all of us were

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born in sin and shaped in iniquity. So we were in sin when we were in our mother's womb. Before we did anything we were in sin. And it's just like, you know, God forbid, any baby that is born. You don't have to do anything to kill that baby. You don't have to, you don't have to throw it in the garbage can to kill that baby. You don't, you don't have to run over it. You don't have to throw it. Somebody threw their baby

out a three-story building. You don't have to do that to kill that baby. I'm not telling you how to kill babies, but I am telling you that all you have to do is nothing and the baby will automatically die. It will-- The only way it can live is if you do something. You've got to do something for it to live, nothing for it to die. The same thing is true for sin. You don't have to do anything in order to become a homosexual or become an adulterer or become a liar. What, what parent has taught their child how to lie? But they know how to lie pretty good. Nobody's taught them anything.

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They were born that, born in sin. They were born in sin. And so when we get of age and when we, when, when we're brought up to hear his word and, and we find out that we have to do something to change it. We don't have to do anything to become it. Paul said, not just dealing with that phase but with any sin, Paul said, "There go I but for the grace of God." I could be in that same situation because I was born in sin too. I wasn't born any better than anybody else. So someone said, "The only reason you should be looking down is to help somebody else up." Because I can't look down and judge you because there go I. I was born that way too. But through the grace of God, you know, we've done something. We don't have to do anything to become it. We have to do something not to. It's a, it's a continual struggle. It's not like I've made it and I'm old now. Anything could still happen in my life, you know. God's grace doesn't intercede. I, I could be out on the street. I could be a prostitute. I could

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be anything. I could be anything that sin would allow. But I have to do something not to be it. I don't have to do anything to be it. It will automatically flow. Law--The law of the water is that water always flows down; it never flows up. You want to go up, you have to do something. You have to pipe it up. You've got to, you've got to do--You know, we were in Niagara Falls, and we went to Ripley's Believe it or Not. And they had this pipe up in the air and, but it was no connection to it. And the water was flowing out. And I don't want to bust anybody's bubble, but I, I--At first I thought it was, you know, something special going on. But if you look real close you can see there's a clear pipe that flows up that causes the water to come back down on the outside. What I'm saying is, in order to go up you've got to do something special. In order to go down, it takes nothing at all. And so if we want to go up with God and we want to go up in our morals, and we want to go up in our, our

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standard, we want to go up in way we live, we want to go up in a better community, we'll have to do something. You cannot do nothing and get better. Bad men rule because good men do nothing. You must do something. If--As, you know, you, you heard these terrible things on, on the radio. It could have been easy to sit back and do nothing. But if you want to bring about a change for the better it's not sitting back doing nothing. You have to do something. So the answer is that--When did they become, it was in them when they were born, as is in all of us. I'm not saying that there was some tick in their brain, I'm saying there was sin in their life because there's sin in all of our lives. And you got to do something if you want the water to, to flow up. You got to send a pipe up. You got to do something. You cannot just do nothing. And if--And all of us, if, if you were to do nothing, if I were to do nothing, if anybody would do nothing--

