

# The Way of Truth

Vol. 76

“Go ye into all the world and preach the gospel to every creature.”

No. 8

THE TRUMPETS ARE SOUNDING,  
SETTING THE CAPTIVES FREE,  
AND CALLING FOR GOD'S  
PEOPLE TO BE ONE.

*August*  
2018

**"The Year of Jubilee and  
the Day of Atonement"**

Message begins on page 15.





## WILL WE KNOW SPECIFIC PEOPLE IN HEAVEN?

**I**N A recent Young People's service, I was asked to answer this mysterious question. Without trying to create a controversy, I thought I would share my response with our readers.

There are two lines of thought concerning this age-old question. We try to reason it out in our finite minds and cannot fully understand the transfer from this natural physical existence to the spiritual realm of heaven. Opinions can run deep, but this point should not cause dissension among God's people. In an overall sense, we will have to wait and see. Heaven will be glorious!

One line of thought is that we will not know one another in heaven because our appearance will be changed from mortal and corruptible to immortality and incorruption. This position also emphasizes the belief that if we know who made heaven their home, then we will know who did not make it to heaven, and that will bring us grief and sorrow. Since in heaven there will be no tears or sorrow, that could not be. Though I understand the reasoning, I respectfully disagree. To think that we will not be able to recognize and fellowship in heaven those we have loved on earth would decrease the appeal of heaven, and make the parting of a loved one permanent and final and much harder to deal with. The hope of being reunited on some level with those who have passed on before brings great comfort.

Just because there is a change in appearance doesn't mean we will not recognize anyone. It is not true that we only recognize others because of physical traits. A loved one may suffer a horrible tragedy and have his or her physical features completely reconstructed by means of plastic surgery. He or she may appear totally different, yet we have no difficulty in knowing the person because of their personality!

As to the argument that knowing someone in heaven will automatically mean we will know who didn't make it and bring pain and sorrow, I submit that is not necessarily true. There is going to be a change. It is very possible that our glorified bodies will not be capable of comprehending pain or sorrow. If that be the case, we will enjoy the reuniting with a familiar kindred spirit without being reminded of anyone who missed heaven. Impossible you say? But consider the fact that even in this mortal body our brain has the capability of blocking out memories of a traumatic event. It has happened many times. Is it far-fetched to believe our immortal consciousness will be incapable of remembering anything that would bring us pain? I think not!

This second line of thought is that we will know people in heaven. We definitely will know Christ. I John 3:2 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We will know Him, and we will know others. I Corinthians 13:12, "For now we see

through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

There will be no male and female there. Jesus said there will be no marrying there, but there will be fellowship and pure love. Jesus said in Mark 12:25, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." Angels are known by specific names like, Gabriel and Michael. So will we have identities.

*The following thoughts are taken from various sources on this subject and did not originate with me:*

"All the redeemed will maintain their identity forever, but in a perfected form. We will be able to have fellowship with Enoch, Noah, Abraham, Jacob, Samuel, Moses, Joshua, Esther, Elijah, Elisha, Isaiah, Daniel, Ezekiel, David, Peter, Barnabas, Paul, or any of the saints we choose. For that to be possible, we must all retain our individual identities, not turn into some sort of generic beings.

"Describing the Lord's appearing and the resurrection of the saints who have died, Paul writes, 'Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord' (I Thessalonians 4:17).

"Paul's purpose in writing was to comfort some of the Thessalonians who evidently thought their dying loved ones would miss the return of Christ. He says in verse 18, 'Comfort one another with these words.' The comfort comes from the prospect of reunion. Little comfort this would be if in the reunion we could not even recognize one another. But Paul's promise that we will all be "together" forever implies that we shall renew fellowship with all whom we have known.

"We will be reunited not only with our own families and loved ones, but also with the people of God from all ages. In heaven we will all be one loving family. The immense size of the family will not matter in the infinite perfection of heaven. There will be ample opportunity for close relationships with everyone, and our eternity will be spent in just that kind of rich fellowship.

"If you're worried about feeling out of place in heaven, don't. Heaven will seem more like home than the dearest spot on earth to you. It is uniquely designed by a tender, loving Savior to be the place where we will live together for all eternity and enjoy Him forever—in the fullness of our glorified humanity.

"Many people say that the first thing they want to do when they arrive in heaven is see all their friends and loved ones who have passed on before them. In eternity, there will be plenty of time to see, know, and spend time with our friends and family members. However, that will not be our primary focus in heaven. We will be far more occupied with worshiping God and enjoying the wonders of heaven. Our reunions with loved ones are more likely

### ABOUT THE COVER

Trumpets sounding bring forth light. In Leviticus we read of the trumpets sounding to set free those who have been in bondage. We trust and pray that this magazine will be like a trumpet sounding in our generation!

# THE WAY OF TRUTH

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Vol. 76

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No. 8

*Devoted to the gospel of our loving Savior, the Lord Jesus Christ, who gave freely His life-blood, to save us from our many sins, to sanctify our fallen nature and to bring into one body all true believers, by whose stripes we are healed.*

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—Gregory E. Tyler, Editor

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to be filled with recounting the grace and glory of God in our lives, His wondrous love, and His mighty works. We will rejoice all the more because we can praise and worship the Lord in the company of other believers, especially those we loved on earth.

“What does the Bible say about whether we will be able to recognize people in the afterlife? When David’s infant son died, David declared, ‘I will go to him, but he will not return to me’ (II Samuel 12:23). David assumed that he would be able to recognize his son in heaven, despite the fact that he died as a baby.

“There is affirmative evidence for personal recognition after death. Let us reflect upon several lines of evidence—from both Testaments—regarding this important issue.

“Abraham was gathered to his people. Concerning the father of the Hebrew nation, Moses wrote: ‘And Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people’ (Genesis 25:8). This cannot refer to the interment of the patriarch’s body, for he was buried near Mamre in Canaan. Yet his ancestors had been entombed hundreds of miles away in distant lands.

“Death does not abolish earth’s memories according to the parable of the Rich Man and Lazarus. First, the rich man saw and recognized Lazarus (Luke 16:23). There is personal cognizance after death! Second, he was challenged to remember his own past. *Remember* indicates the survival of personality, for it required the retention of memory. If we could not remember or recognize ourselves, there would no longer be personality. However, I am convinced our new body as Christians will not be able to remember anything that would cause us pain or sorrow. Not so for the lost. They will be able to retain much that will cause torment!

It is interesting that though the rich man saw much to cause torment, and even recognized Lazarus, there is no record of Lazarus beholding hell or anything that would cause him pain. Abraham did all the talking and I believe in this parable he was a type of Christ.

“*Our Hope, Our Joy, Our Crown*—The Scriptures confidently affirm that one of the great joys of heaven will be in seeing the fruits of our earthly labors in the Lord, i.e., being with those whom we have led to Christ. For example, reflect upon Paul’s exclamation to the brethren of Thessalonica. ‘For what is our hope, or joy, or crown of glorying? Are not even you, before our Lord Jesus at his coming? For you are our glory and our joy’ (I Thessalonians 2:19, 20). Surely there is future recognition here.

“What about dying testimonies? There have been many dying saints who had visions of loved ones on the other side calling them home. If these visions were of God (and I can’t imagine Satan would author such), it certainly leaves the impression of our being reunited in heaven with loved ones who have gone on before.

“Yes, we may have perfect confidence that there will be many joyful reunions after we have passed through death’s dark valley. May we thus press toward the goal in anticipation of the glories that ultimately be revealed!”

Though it is hard to comprehend what we shall be, I am convinced that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18). †

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# THE GOSPEL OF CHRIST

Radio Message by  
Bro. Donovan Darby  
(aired in Jamaica)



**T**HANK THE Lord we can come to you with another *Way of Truth Broadcast*. We trust that it will be a blessing to you. I will be speaking today on the subject, "The Gospel of Christ."

Our scripture text is taken from Romans, chapter 1, verse 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."



The word *gospel* means, "good news." It is indeed great to hear good news. We are in a time wherein we hardly hear good news; but in spite of all the bad news, there is good news. This is the good news of Jesus Christ, the good news of the kingdom of God. I personally would rather hear good news than to hear bad news. It gives you joy and happiness to hear good news. I believe that we have heard the "good news." The good news caused us to react in a positive manner, and it made us happy. So I trust today that this subject will be a blessing to you.

It is certainly good news to hear that after man has sinned and chosen the path of darkness, that God has provided a way in which man could be reconciled to Him. We are told in the Scriptures, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The angel told the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). This was indeed good news. I believe this is the greatest news that's heard by humanity. God has provided a Savior so that lost humanity can come to Him and be saved. Dear Ones, sin is a choice. You do not go into sin by accident. You go into sin by choice, and we also serve God by choice.

Paul said, "I am not ashamed of the gospel of Christ." Paul knew the power of the gospel. He knew whereof he spoke, for he was once a servant of false religion. He had religion, but he did not know Christ. Saul, the one we know today as Paul, was a persecutor and a blasphemer. He persecuted the children of God. Paul thought that these people were being wrongly led. He thought that Christ was an imposter and a deceiver. He testified that he "persecuted the church of God, and wasted it."

One day while Paul was on his way to Damascus to persecute the people of God and put them into prison, the Lord met him by the way. The Lord transformed his life on the way to Damascus and he became a child of God. This same Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." So when Paul

said that the gospel is the power of God unto salvation, he knew what he was saying, because he experienced a change in his life.

Jesus came preaching the gospel, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." What time was Jesus referring to? He was referring to the prophecy that is found in Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Jesus is the Head of this kingdom. He is its only King. This kingdom will not pass from one king to another. We need to note that this scripture stated that this kingdom would stand forever, not for 1,000 years.

The kingdom of God is a present reality. It is here. It is not yet out in the future, as it is taught today. We gain entrance into this kingdom by accepting the gospel, repenting and forsaking sin. Dear Ones, you can become a member of the kingdom of God today. You don't have to wait until some future time. You can become a part of this kingdom today.

There is only one true gospel in this world. In Galatians 1:8, Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The gospel is the same today. It hasn't changed. Paul was the one who preached to the Galatian brethren, and he established a congregation of the Church of God there. Sometime after, some of the saints started to depart from the gospel, so Paul wrote to them. Dear Ones, the kingdom of God is standing today. It is sure, and it's a reality.

The gospel is the gospel. We cannot mix the gospel with the world. A Christian is free from the world. If we are going to have true Christianity, we must be free from the spirit of the world. The Bible says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

There isn't such a thing as a sinning Christian. It is either you are a Christian, or you are a sinner. You cannot be a Christian and a sinner at the same time. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." So, Dear Ones, for you to be a Christian (a child of God), you must be born again. You must depart from a life of sin. I want to make this clear: God's ministers are not sinners. God's ministers are saved from a life of sin.

It is a shame that there are ministers telling the people that we are all sinners. Now, if we are all sinners, why did Jesus come? "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). When we choose the path of sin, we lose our way and abide in darkness. We stand in danger of the judgment. We also stand in danger of the wrath of God. Today, sin stands as man's greatest enemy.

Romans 6:1, 2, says, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer



therein?" God forbids us to live in sin. Why live in sin when Jesus came and paid the price for our redemption? Why live in condemnation when you can live a life that is free from sin, a life that is pleasing and acceptable in the sight of God? The Scriptures say, "Whosoever is born of God doth not commit sin." I believe that the children of God do not commit sin. Dear Ones, there is a difference in committing sin and making a mistake. A mistake is not necessarily a sin. For one to commit sin, that one has to commit an imputed sin. He has to know that it is wrong.

The gospel is "the gospel of peace" (Romans 10:15). A sinner doesn't have peace with God. A sinner is in rebellion to God. A sinner is against God's government, against God's rule. A sinner does not please God. The Bible says, "They that are in the flesh cannot please God" (Romans 8:8). Dear Ones, we need to make sure that we are pleasing God. Thank God the gospel has made it possible that we all can live a life that is pleasing and acceptable in the sight of God. Thank God today that we can be saved.

The gospel brings peace to our hearts. If we accept the gospel, it will bring peace to our communities, peace to our homes, to our families, and to our land. Peace is something that everyone should seek after. Peace is a great thing for us to have today. Isaiah said, "There is no peace, saith my God, to the wicked." God sees the sinners and calls them wicked. Why are sinners called wicked? Anyone who knowingly transgresses and disobeys the Word of God is wicked. Well, this may sound hard, but it is true. Paul said, "Be not moved away from the hope of the gospel" (Colossians 1:23). The gospel gives hope. The gospel assures and makes us happy. The songwriter said, "Blessed hope we have within us is an anchor to the soul." Thank God that we can accept the gospel and have an anchor to our souls.

There is a never-ending soul in every human being. We have an eternal soul that needs to be saved. If it is not saved, it is in danger of being lost forever. Jesus asked a very important question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Dear Ones, it is either our souls will be saved at the last day, or our souls will be lost forever. When we consider the thought of being lost forever, it is so sad to know that millions have died without making peace with God. Millions have died in their sins, and if you are not careful, you, too, may die in your sins. The Bible says, "Behold, now is the accepted time; behold, now is the day of salvation"; not tomorrow!

The Bible also says, "It is appointed unto men once to die, but after this the judgment." We are passing through this life just once. "Only one life, 'twill soon be past, Only what's done for Christ will last." It is a blessing that God has provided the way for us to be saved. We can be saved from a life of sin. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12); not in the world to come, but "in this present world." This grace is found in Jesus; this grace is found through the gospel.

We are told in II Corinthians, chapter 4, verses 3 and 4, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Dear Ones, if your life has not been touched by the gospel, if you are not being blessed by the gospel, it is evident that you are lost. But you don't have to be lost. You don't have to abide in this condition, because Jesus came to save from sin.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." Thank God that there is abundant life in Christ. Thank God that we can be saved and know what life is really about. Dear Ones, if you do not have life today, you are abiding in spiritual death. "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:1, 2).

In Acts, chapter 8, we read where "Philip went down to the city of Samaria, and preached Christ unto them." Philip was a man called to preach the gospel. He had a burden and a concern for the souls of men. He went to the city of Samaria and found a divided people, for the Jews had no dealings with the Samaritans, but the gospel was for one and all. Jesus tasted death for every man. So "Philip went down to the city of Samaria, and preached Christ unto them." He didn't preach his idea, or what he thought, but he preached Christ unto them. *Christ* means, "the anointed One." Acts 8:6 says, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." The people had a heart for the gospel. They were not gospel hardened. Today, we find where men hear the gospel over and over and still they reject it.

Dear Ones, we need to have a tender heart for the gospel. We need to have a tender heart towards God. The Bible says, "For godly sorrow worketh repentance to salvation not to be repented of." For you to become a child of God, you must become penitent. You must realize that you have transgressed the Word of God; you must realize that you have disobeyed and wandered away from God. Come with a penitent heart, humbly bow to God, acknowledge your condition, and ask the Lord to pardon you. Jesus said, "Him that cometh to me I will in no wise cast out." Because of the people accepting the gospel Philip preached, there was great joy in the city.

I do not see anything else, or know of anything else that can bring joy to our hearts like the gospel. We who are saved today know the power of the gospel, because we were once in sin, but we have accepted the gospel. Because of us accepting the gospel, it was able to transform our lives. It changed our lives. The gospel is here today, and we are endeavoring by the grace of God to bring the gospel unto you.

We are so thankful that you took time to listen today. We are so grateful that we had the privilege that we could share this gospel message with you. God loves you. He cares for you. The Bible says, "Who will have

all men to be saved, and to come unto the knowledge of the truth." It is not God's will for you to live in sin. It is not His will for you to perish. He loves you with an everlasting love. You need to find that great love for God. For you to serve God, you must have a desire to serve Him. Again, serving God is a choice.

We hope and trust that you will make the great choice to serve Christ. It is a choice you won't regret. When you accept Christ as your personal Savior, it will be the greatest choice or decision that you have ever made in your life. This decision will bless your life.

The songwriter says—

*There's a theme that is sweet to my memory,  
There's a joy that I cannot express,  
There's a treasure that gladdens my being,  
'Tis the kingdom of God's righteousness.*

Dear Ones, we invite you to open your hearts and have a hungering and thirsting after righteousness. We know that the Lord is able to save you. He saved us and others. What He has done for others, He will do for you. He will not force the gospel on anyone. You have to come by your own free will. He will not save you against your will. Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We trust that you will respond today. Your life will be blessed. You will have this everlasting hope through the gospel. †

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## OUR DEBT OF LOVE

**By Bro. Darrell Sanford**

*"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."*

—Romans 13:8.

My Dear Brethren,

Peace be unto you in the love of our Savior, Jesus Christ.

I have not written in some time concerning the unity of the church (or more accurately, the division in the church), in some part for fear of sounding as though I am merely berating the condition with yet another article, while not really offering solutions. The solution of course is in the mind and the hands of God, and we can but seek His mind, place our hands in His and pray for guidance. I believe, at this point, that many see, and many more are coming to see, the dire state we have fallen into over the course of many decades, as well as the great need to address it, rather than accept it. As difficult as the task seems, there is far more at stake here than gathering together our conflicting fellowships, and mending fences, or, as it may be, tearing down walls. The true work lies in the great commission, "Go ye into all the world, and preach the gospel to every creature." There are unknown numbers of saints languishing in various denominations, hoping for something better that will truly feed their souls. There is also a world of lost souls who need to hear the



gospel of Jesus Christ and see a people made perfect in one, so that they may, as Jesus prayed in John 17:23, "... know that thou hast sent me, and hast loved them, as thou hast loved me." We all know that the unity of God's people is not the final goal. Unity is simply what should result from a sincere, fervent salvation experience; the real purpose and goal of the church is to win souls. However, as long as there is even one division separating God's people, we will not fulfill John 17:21-23, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." If we are not that, then we really are not fulfilling and manifesting what the Head of the church prayed and died for. If we are all truly saved, if we are all teaching and living the essential and clear truths of the gospel, if we are all built upon that one foundation, Christ Jesus, then we are obligated and commanded to love one another and be one. Oneness among all of God's people is not optional, it is essential to the very nature of the church Jesus built. Only sin separates us from fellowship with God, and only sin should separate us from fellowship with one another. There may be instances of personal disagreements wherein a breach of sorts could form, or exist, between some, and in which it could take some measure of time and effort to solve. We have an example of such with Paul and Barnabas concerning John Mark, but such matters as these need not divide the church. I believe Paul and Barnabas arrived at a course to follow in a difficult situation. Both had valid reasons for their positions, and eventually Mark regained Paul's confidence. However, I know of no evidence that Paul and Barnabas "unsaved" each other, or formed parties to support their diverse sides of the issue. Now, people may have different ideas concerning that matter, but that is merely the way I see it.

Brethren, let's not continue our father's battles, no matter how passionately they felt about them. This state is where we find ourselves today, and we must set our course from this place in time. This is our time to act, and we are not obligated to carry on feuds over "meat and drink." For decades saints have found salvation and continued in salvation within these different fellowships. For decades saints have learned of the one church of God and believed in the one church of God among all these different fellowships. That is a fact, for I was one of them, and I have confidence that others who came into one of these groups, seeking salvation, found it, and was taught the foundation of holiness. Yet, I have heard more than one group boldly make the claim, "We are IT!" Well, I beg you to judge me kindly when I boldly reply, "No, you are not; no, we are not." In the early church, if some of the Jews had had their way, the Gentiles would have had to conform to everything these were doing in order to be saved. These Jews obviously thought they were IT, and felt that if these Gentiles wanted to be IT, then they must be like them in every respect. That was not the case then, and it is

not the case now. There were things the Jews could continue to do which were part of their tradition and customs, things which they were even bound by their conscience to do, yet were of no harm to the gospel. And, there were things the Gentiles could do, and not do, with no harm to the gospel. But neither had liberty to bind these things upon the other. "Wherefore receive ye one another, as Christ also received us to the glory of God." Now, enough of that.

We are in a unique time, living with unique circumstances unlike any other time in church history. That is not an unusual or first time predicament for the church, as practically every era of church history has faced unique challenges, especially when God was about to set His hand and cause dramatic events to unfold. The morning time certainly had their challenges, as well as the eras of the Waldenses, the Protestant age, and the great move of the latter 1800's. They were all unique in their own right and required appropriate action from the saints. Now, it is our turn to act, and we must not fail. I will not speculate, at risk of sounding overly dramatic, as to what this could mean for the work of God, but it's not hard to visualize the impact a united church could have upon the world today.

So, practically speaking, what are we, as God's people, to do to help bring this to pass? That is the great question, is it not? For one, fellowship cannot be forced; this must be done with a free and willing heart. It could be as difficult and complicated as we humans are capable of making things when we try to prefigure every step and anticipate every problem, or it could be as simple as "have love one to another." I prefer the latter, of course, and do not believe we can improve upon the Lord's admonition to His people as the basis for unity.

The first step is to recognize the fact that fellowship with God, via the salvation experience, is what produces fellowship between all His people. It has nothing to do with knowledge, culture, common language, or anything else—it has to do with salvation. "The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight."—Colossians 1:21, 22.

This may be a well-worn principle I have often repeated, but the realization of it is absolutely essential if we are to understand the true basis of our brotherhood in Christ, and accept one another as children of God.

The second step (which is really the first step, the aforementioned first step simply being a mindset we must adopt as a precursor), is this: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Speaking hypothetically, perhaps we may honestly believe others are misguided concerning certain ways in which they may differ from us; perhaps we honestly believe that they yet have light to walk in, and perhaps

they do. Can we not love them as brethren in spite of it? Let us love one another for Christ's sake—for the sake of Him who loved us, and gave His life for us when we were unlovable. Now, I reiterate, that when I speak of brethren here, I am referring to those who bear the fruit of the Spirit, and who profess belief in deliverance from all sin and holiness of life through Christ to all of their understanding, as well as claim membership in the one true divinely built body of Christ alone.

Love, my brethren, shall hide a multitude of sins. Love is the bond of perfectness. "Beloved, if God so loved us, we ought also to love one another."

Please allow me to offer for our meditation—I Corinthians 13—

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

What more can I say? What more can be done? Are we going to say that we do not know how to love one another? Are we going to say, there must be something more, it can't be that easy. But I say that to love as we ought to love is likely both the easiest and the hardest thing we will ever do. Easy, because God put it in our hearts and taught us to love one another. Hard, because we are not accustomed to doing it with the depth and perfection we should. Love is the bond of perfectness—without it, we can never be one, nor can we ever be perfect.

Please do not take it that I am accusing all the ministers and saints of not having love, for we could not be saints if we had not love. But I am speaking of extending the body of that love to where only its shadow has fallen until now. We have loved from afar, for we, as God's people, harbor malice to no one. But, we have loved those beyond our fellowships with a generic, general love, rather than with a "love as brethren" love. In some cases, we may even have loved them with a "love your enemies" kind of love.

I can report, with joy, that positive moves are being made and hands are being extended in peace. I have



spoken or communicated with saints and ministers with whom I have never met or interacted before. These are people who have the vision of unity, and who see the fallacy of the course we have too long followed. This is a work of God, it is not something drummed up by men. The Lord is talking to hearts and hearts are responding. I have only recently communicated with a brother who is quite a bit different from me in certain ways, yet his heart is one with mine and his messages sound as though I wrote them, or visa versa. Others I know are mending old breeches and restoring fellowship that has been disrupted for many, many years. We would love to see more—much more, and by the grace and help of God, we shall. It is, after all, His church, not ours, and I believe with all my heart that He shall bring it to pass.

I would like to add one more thought. David was forbidden from building the house of God, because he was a man of war. He was allowed to gather the materials, but it fell to his son, a man of peace, to build the house. We have been at war for too long. Blood-stained hands cannot do the work. We must be the sons of peace if we are to build a house to His glory, and a house in which He is willing to dwell. God help us to love one another with a pure heart fervently—with a fire that will purify the temple and sanctify it for His service.

All my love to all the ministers and saints who love God the Father, and His Son, Jesus Christ with pure hearts in the truth. †

## WINNING A CROWN

By the late C. W. Naylor



### Part II

## THE TRUE PURPOSE OF LIFE

**T**HE BIBLE tells us that God created man and clearly implies that all the rest of the material creation of earth was for his benefit and for his use. But what purpose had God in creating man? Did God make him simply to gratify a desire to make something new? Is his existence the result of some mere whim? When God created him, did He expect to give him no further attention? The Bible tells us plainly that God had a distinct purpose, and that his creation was for God's own purpose, not simply that man might exist. Speaking of man, he says, "The work of my hands, that I may be glorified" (Isaiah 60:21). Again, he says, "For I have created him for my glory" (Isaiah 43:7).

That man was endowed with natural faculties that make it possible for him to know God and to communicate with him, to understand his will, and to obey him, and to find his highest pleasure in all these, shows that the purpose of man's life is something very exalted. It is possible for him to debase his powers, to put them to ignoble purposes, and to fail entirely of the true purpose of his life. He may develop his physical being and bring it to a high state of perfection, so that he is an athlete. He may be in perfect health. He may conform to the laws of his physical being and be worthy of the

admiration of his fellows. He may develop his mind until he reaches out into the starry heavens and reads the secrets of the planets. He may delve into philosophy and into science until his mental faculties are enriched and highly developed. He may grapple with the great problems of life and solve them. He may fill the chair of some great university. Men may marvel at his learning. He may be eloquent until he can sway the multitudes. He may rise to eminence in the political world and be famous. Men may admire and respect and honor him, but the perfect body and the highly developed mind, or these two united, do not make a perfect man.

Sooner or later disease will seize upon that body. Sooner or later that mind will lose its brilliance and its power. The end is but the grave. What then? Shall we say that a man who has lived only for his body and for his mind has truly lived, has truly fulfilled the purpose of his creation? Not so. He has omitted from his life that which is highest and best. He has failed to develop that spiritual element which is his real self, that element which will live on forever. He has starved and neglected it, and it has withered away, overshadowed by the other parts of his being. If a man forgets his soul, if he makes no preparation for the life that is life indeed, there is no symmetry in his life. It is unbalanced and incomplete. No matter what his success in other lines, his life is a failure. No matter how much wealth he may amass, how much he may win, nor how much of anything of earth may be his, it must end with the word "failure," for he has not lived for God. He was created for God's glory, but how much has his life subserved that glory? Has he honored God? Has he served him? Has he fitted himself for his society in the world to come? The man who fails to develop his mind and then is brought into the society of men of learning feels at once and feels most keenly how he has neglected himself and how hampered he is in his associations with them, how unfit he is to enjoy their society, and how little such society can really mean to him. So the man who neglects his spiritual life, when he shall have come into the presence of God will find himself wholly unfit to mingle in the society of heaven. His soul-faculties will not be able to respond to the influences of that place. In fact, it would be torment to him to be there and constantly feel his unfitness.

There is but one true purpose in life. All other things are subsidiary to it. If we fill our life with trifles, with things that amount to nothing, shall we not reap the trifler's reward? God desires our services. He desires union with us. He desires to be honored and worshiped by us—not simply for some selfish interest; for when we give to him that which belongs to him, we do for ourselves that which is best and highest. And when we refuse to give him that which belongs to him and that which he has a right to expect of us, we are injuring ourselves and are placing barriers before our own souls. We are destroying our own selves.

Reader, what is the purpose of your life? What is your life amounting to? Are you spending it for God? Are you developing your soul, your spiritual faculties and powers? What will your life profit you if you are not? Shall you endure the things of this life, its cares,



its sorrows, its heartaches, toil on till its end, only to have “Failure” written over it at the last? Be wise. God has given you intelligence. Use it for his glory. Neglect not your soul, that priceless treasure which must somewhere spend eternity, the eternity for which you are now preparing it. †

## THE CHILDREN'S CORNER



### CAREFUL STEPS

A Bible Lesson by Sis. Rebecca Bland

“Have you fed the chickens yet?” my mother asked me one afternoon.

“Not yet,” I told her. “I’m getting ready to, as soon as I change out of my school clothes.”

“Well, don’t forget to change your shoes, too,” she said. “You don’t want to mess them up, walking around in the chicken coop.”

I frowned to myself as I sat down on the edge of my bed to take off my school shoes. *I’m thirteen years old*, I thought to myself. *Doesn’t Mom remember that? Why does she have to remind me of every little thing?* I knew better than to wonder those things out loud, and so I kept my mouth shut as I stepped off the porch and walked across the yard toward the chicken house.

By the time I opened the door to the feed room that adjoined the chicken house, my mind was already on something else. Automatically, I began the tasks associated with tending to the chickens. I grabbed a bucket from the shelf and walked toward the big metal barrel that held the chicken feed. Two heaping scoops should be enough for this evening. The scoop, cut from an old plastic bleach bottle was kept inside the barrel, itself.

I stopped mid-stride as I remembered that the feed was getting low in the barrel. I had forgotten to mention it to Dad so he could replenish it. When the feed level got that low, I had to stand on something in order to be tall enough to reach down into the barrel. If I let the rim of the barrel support my waist, I could lean down into the barrel just far enough to reach the feed with the scoop. It was uncomfortable, but I could do it.

There was an old wooden box in the corner of the feed room that I used for such occasions. I picked it up, took it over to the feed barrel, and stepped up on it. Balancing myself carefully, I leaned down into the barrel and reached for the scoop. To my utter shock and horror, the scoop was not the only thing I saw at the bottom of the feed barrel. A large rat looked back at me for a split second and then began leaping and scrambling at the sides of the barrel in an effort to escape.

I screamed and jumped backward, nearly falling in my haste to put as much space as possible between myself and the feed barrel. For a few moments, I stood

stock still, staring at the barrel, my heart thumping. I thought about going back to the house and telling my mother about the rat, but I knew she would only say, “Well, get it out of there!”

I thought hard. The sound of scrambling inside the barrel had stopped. The rat had given up trying to get out. As much as I hated it, the only solution I could think of was to tip the barrel on its side so the rat could run out. I opened the door of the feed room so the rat could escape. Then I took a deep breath and moved slowly toward the barrel.

After taking only two steps, I stopped. *What if the rat runs toward me?* I thought suddenly. *What if he jumps on me? Maybe I should get a stick or something to protect myself.* I looked around the feed room and saw a cattle prod standing in a dusty corner. I picked it up and gripped it firmly in my hand.

Now I was ready if the rat should come toward me. Still I hesitated. I stared at the barrel, trying to think of another way out of the situation. Nothing came to mind. Soon my mother would be calling from the house, wondering what I was doing in the chicken house all this time.

I took a deep breath and walked to the feed barrel. I grabbed the rim and pushed the barrel forward. With a bang and a clatter, it fell onto its side and rolled across the floor. A furry streak of gray made for the door and disappeared.

With a sigh of relief, I righted the barrel and scooped out feed for the chickens.

“What took you so long?” my mother asked when I returned to the house.

“There was a rat in the feed barrel,” I told her. “It took me awhile to get him out.”

“How did you do that?” she wanted to know.

I explained, and she nodded her head. “You’re going to have to start looking around in the feed barrel before you stick your hand in there,” she said.

My mother didn’t have to tell me. From that day forward, I approached the feed barrel with careful steps. Before reaching inside for the scoop, I always peered over the rim and looked around to see what might be in the barrel.

Children, as we go through life, it pays to take careful steps. Only God knows what is ahead of us, and so it is important to seek His wisdom and help. Our wise saying this month comes from Proverbs 28:26, which says, *He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*

As we go through our daily activities, temptations will arise, sometimes very unexpectedly. If we belong to God, He will walk with us and guide our steps. He will keep us from going astray or making decisions that could hurt ourselves and others.

### Activity

There are two verses in Psalm 37 that tell us about taking careful steps. Can you find them?

### Answer to Last Month’s Activity

The “Golden Rule” may be found in the gospels of Matthew (7:12) and Luke (6:31). †

# CHRIST, HEAD OF THE CHURCH

Message by the late Bro. Alvin A. Craig

Delivered 03/21/10 at Hagerstown, MD



**W**E APPRECIATE those of you who have come to be with us in this service. We also thank the Lord for His presence.

I appreciated Bro. Greg's message last Sunday morning, "Things Christians Have in Common," and he touched on the church. Tonight, I have as my subject, "Christ, Head of the Church."

I'll read, first of all, from Isaiah, chapter 9, verse 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

In Revelation, chapter 21, verses 9-11, we read, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Now, I realize that there are those in the religious world who believe that there's going to be a literal city come down out of heaven and set down over in Palestine, but I want you to notice what the latter part of verse 9 says that I have just read: "Come hither, I will shew thee the bride, the Lamb's wife."

If you understand the Scriptures, you know that the bride of Christ is the church. It's not a literal city, and it's not heaven. The bride of Christ is the church; and in Revelation, chapter 12, we read, "And there appeared a great wonder in heaven [or in a heavenly place]; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." This beautiful, pure, holy woman here in Revelation 12, is the same as the bride of Christ mentioned in Revelation 21:9. This woman is a pure, holy woman. She has a crown on her head, which indicates her ruling and her reign.

Beloved, I am glad tonight that every child of God is reigning. We don't have to wait until some future literal kingdom, which isn't going to come anyway. We are reigning with Christ today if we are a child of God, and we're reigning over sin. Sin is not reigning over us. We are reigning over sin. If you're still serving sin, you need salvation. Now, John said that this angel said to him, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain." When you get up there on that mountain, you can see things you can't see down below. John said, "He carried me away in the spirit." I say to you, if you are carried away in the same Spirit that

John was carried away in, you'll see what John saw, and that's the bride of Christ.

## THE FUNCTION OF GOVERNMENT

The function of government is: legislative, judicial, and executive. An absolute ruler combines all of these in his administration, or the administration of his government. The government of the New Testament church is an absolute anarchy, as far as the source of authority is concerned. Christ is the supreme Ruler of it. Not only does our text declare it, but Ephesians 1:22 tells us, speaking of Christ, "And hath put all things under his feet, and gave him to be the head over all things to the church." Christ is the Head of the church, and He doesn't have a half a dozen bodies. The apostle Paul tell us in Ephesians 4:4, "There is one body, and one Spirit"; and that one Holy Spirit is with the one body, the body of Christ. Don't get offended of what I've said. I believe that every child of God is a member of the body of Christ, but I don't believe that God would have us all divided and scattered and separated from one another.

Christ's rule is indeed complete and absolute, and Christ's rule is a rule of love. We have in the religious world some who are lords over God's heritage, dictators, etc. Christ does not force anyone to serve Him. If you serve Christ, you serve Him because you love Him. He said, "If ye love me, keep my commandments." The Lord said, "I have set before thee life and death, and good and evil; you choose." There's the idea of predestination, and those insisting on irresistible grace. Beloved, there are a lot of people resisting the grace of God, but He would have every man to be saved. But there's a choice that we must make. If you really choose to serve sin, you're going to serve sin; but if you choose to serve the Lord, you're going to leave a life of sin and get on the highway of holiness, because the Bible says, "The unclean shall not pass over it." The highway of holiness is for the redeemed. "The redeemed shall walk there," and only the redeemed are on the highway of holiness. So Christ is indeed the Head of the church. He is the Ruler, the Monarch, but His rule is the rule of love.

Christ loved the church so much that He gave Himself for it. This is a little beside the point, I suppose, but I've said this numbers of times: Paul said that we husbands should love our wives as Christ loved the church. You wives who have husbands who love you as Christ loved the church, you're fortunate. It shouldn't be very hard for a wife to obey her husband if he loves her as much as Christ loved the church, but how many husbands love their wives that much? This is still scripture.

Any ruling authority in a church that does not proceed from Christ is an usurped authority. Christ is the



Law-giver. We don't need denominational creeds; we don't need a bunch of ruled books. What we need to do is to take this Book (God's Word), believe it, and live it out in our lives from day to day. So Christ is the Law-giver. No, we're not under the Old Covenant law. We're under the New Covenant, and the New Covenant has laws. Beloved, even though Christ is love, and He loves the church so much that He gave Himself for it, He intends for the church to obey Him. We do it because we love Him, and we want to please Him.

No one told me that I had to come to service tonight. I came because I wanted to. I heard of a man in Louisiana who gets up every Sunday morning and prays, "Lord, direct me to what church You want me go to today." I don't have to pray that way, and I don't have to make a decision. When I get up on Sunday mornings, I know where I'm going, and I thank the Lord for the privilege of having saints of God to meet and fellowship with.

Again, Paul said, "There is one body, and one Spirit," so the Holy Spirit is referred to, from time to time, as the Divine Executive of the church. Paul also said in regard to the Spirit, "For as many as are led by the Spirit of God, they are the sons of God"; and, "If we live in the Spirit, let us also walk in the Spirit." If we're going to walk in the Spirit, we're not going to be out there sinning more or less every day. The Spirit of God will never lead us to live that kind of life. It's the Spirit of God that leads us out of that kind of life. You can't get saved without the convicting power of the Spirit. So the Holy Spirit works in and through the church.

Do you know one of the reasons why we enjoy good singing in this congregation? Now, I'm not saying it is limited to here, but this is where I worship. One of the reasons is because they sing in the Spirit. It isn't just talent. Thank the Lord for the talent! Thank the Lord for Sis. Beth being back to play the piano for the specials this morning and tonight. There are some people who don't believe we should have any musical instruments in services, but I really think I have felt the Spirit of God in some musical selections. Anyway, we are to live in the Spirit and walk in the Spirit.

Whenever Saul was converted on the road to Damascus, he later returned to Tarsus where he was brought up. After his conversion, Barnabas went looking for him and brought him to Antioch and Syria. They were there among the Church of God at Antioch, and as they were fasting and praying, the Spirit of God said, "Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit of God! not some missionary board. The Spirit of God said, "Separate me Barnabas and Saul for the work whereunto I have called them." So the Spirit of God leads us. The Spirit of God works in and through the church. "Divinely built, divinely ruled, To God she doth submit."

There is government in the church. Government is one of the gifts of the Spirit. Christ is the sole Source of authority in the church, therefore whatever authority elders may have is from Him. The Church of God doesn't believe in voting in and voting out people when it comes to spiritual offices. We do have a Board of Trustees, and we do elect them for three years at a time, but when it comes to spiritual offices, you can't

vote people into those offices. They are to be put in the place they are by the leadings of the Spirit of God and by the gifts of the Spirit. When it comes to elders, their authority is not that sort on which human government rests, nor merely in the position to which one has been appointed. Neither is the authority of that driving, compelling kind that is common in so many human governments. I know this is familiar to you: Sheep are led and not driven. You drive goats. The Bible uses goats to represent sinners and uses sheep to represent Christians.

A pastor is not a driver. His rule is not a harsh rule. His ruling is like Christ's, because that's where his authority comes from, and he doesn't have any more authority than what Christ gives him. The authority that Christ delegates to a minister is the same kind that He Himself exercises.

## THE OFFICERS OF THE CHURCH

I want to deal a little bit about the offices, etc. The pastor of a local congregation has ruling power that other ministers do not have. Do you agree? His authority is from Christ and limited by the Scriptures as to what his duties are. He does not have the authority over other congregations. He has the authority of ruling over the congregation of which he is the pastor.

Paul, in his writings to the elders of Ephesus, said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." So a pastor has the authority that Christ gives him to be the ruler over the flock. I'll have a little more to say about that as we go on.

Other officers in the church have their authority from Christ as a result of the gift or gifts they have, and the recognition of them by the members of the local congregation they are a part of. They must be careful what they do in any other congregations. Whenever we talk about officers, spiritually speaking, in a local congregation, their authority is in that congregation. If you, as an officer, goes and visits another congregation, you need to be careful how you conduct yourself. You're a visitor there. Pastors, bishops, and elders are used in the same office.

The word *elder* (or *elders*) is used otherwise in some scriptures, but the word *elder* comes from the fact that in ancient biblical times, Old Testament times, the elder men of a given city would sit in the gates, and they would make the rules and the laws for that city. You've read in the Scriptures about those who sat in the gates. So an *elder* is one who has the responsibility of being a leader. Elders are responsible for the spiritual oversight and government of the church. Did you know that there is a gift of government, a spiritual gift? That's one of the spiritual gifts.

A pastor needs the gift of government. It is his responsibility to govern the congregation. I'm not saying that that's all, and he's the only one, but I'm saying that the elder has the responsibility of overseeing and designating, etc., in regard to the spiritual oversight of the congregation. Elders need the gift of government.

Paul said something in his writings about the requirements for the ordination of bishops, but I'll get to that in a minute. He said, "If a man know not how to rule his own house, how shall he take care of the church of God?" If a man doesn't know how to rule a wife, and maybe three or four children, how is he going to take care of 50, 60, 70, 80, 90, or 100 children? If a man doesn't know how to rule his house, how is he going to rule the Church of God? So the elder is one who is responsible for the spiritual oversight, the leadership of a given congregation.

The word *bishop* means, "overseer." You don't find the ministry that we work with referring to one another as bishops. Yes, a pastor is a bishop, but he's not a man over numbers of congregations and preachers. The sectarian world uses it in that sense, but the Bible does not. "If a man desire the office of a bishop, he desireth a good work," Paul said. A bishop and an elder is one and the same. The word *bishop* means, "overseer," just like Paul said. In the 20<sup>th</sup> chapter of Acts, both of those are referred to there. So you don't find us using the word *bishop*, although pastors are bishops. I suppose one of the reasons why we don't use it is because of the misuse of it in the religious world.

Do you know my favorite expression is "Brother"? Brother So-and-so. Someone said in regard to these people who get D.D. degrees (Doctor of Divinity), "I didn't know that Divinity was sick." Well, most D.D.'s are honorary anyway. They're not really earned, I guess, in one sense of the word. I mentioned this not too long ago: These funeral directors around here are beginning to learn that I don't use the title "Reverend." You find the word *reverend* only one time in the Bible. "Holy and reverend is his name" (Psalm 111:9); not mine! I receive mail addressed to me once in a while with the word *Reverend*, but I don't use that word, and I don't use bishop. I like "Brother." I didn't say it was anything wrong in saying "Brother Alvin is our pastor." I'm not saying it's wrong, but as far as talking among ourselves, I like *Brother*. We're one. We don't lord it over one another. We don't think we're better than other people. We don't look down our noses at people.

### THE OFFICE OF A PASTOR

Now, the word *pastor* is one who feeds the flock. In other words, he's a shepherd. We read in Peter's writings in I Peter 5:2, 3, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock." Again, Acts 20:28, "... feed the church of God, which he hath purchased with his own blood." Not lording it over, and "not by constraint, but willingly."

Martin Luther was trying to correct the errors and things in the Catholic Church, and the church was not accepting what he was saying. He was in Rome, supposedly, and he was climbing up a flight of stairs. They claim that those stairs were the very stairs that Jesus walked up on when He was in Jerusalem. Somehow or other, those stairs were sent from Jerusalem to Rome, and they didn't want those stairs worn out, so they put a cover over them. But, if you went up those flight of stairs, you were supposed to go up on your hands and

knees. You weren't supposed to walk up using your feet. It is said that while Martin Luther was going up those flight of steps, about half-way up God all of a sudden shone a light of truth in his soul, and that was "the just shall live by his faith." That's what he began to preach, and that really didn't go over with the Catholic Church. They ex-communicated him. People talk that Martin Luther came out of the church. No, he was put out. Some years ago, they began to discuss the possibility of reinstating him.

Beloved, God's ministers are a humble people. They're not lording it over God's heritage. They're not crawling on their hands and knees and walking up to the pope to kiss the big gold ring on his finger, either. When I was in Rome for the first time, I said to the guide, "I heard that some people took the pope's bath water and bottled it up and sold it for holy water." He didn't deny it. We went into St. Peter's, which is the largest church building in the world, and there was a statue of a man sitting with his foot protruding out over the base of it. Back hundreds of years ago that was an idol that people worshiped, but now they have it named Peter. I stood there for a little while, and here came a lady who took her hand and rubbed it over the big toe of that statue, and she put it to her mouth. When E. E. Byrum was in Rome in 1903, he said that there had been so many people who kissed that big toe that they were wearing it down. I didn't see anyone kiss the toe, but that lady rubbed her hand over it.

Do you know that the Bible says, "Call no man your father upon the earth: for one is your Father, which is in heaven"? That's not talking about your earthly daddy. That's talking about religiously speaking. Some of you knew Sis. Hope Glidden-Borden. She was working in the Post Office in Grand Cayman when the priest came in, and she addressed him, I guess, by his name. He said to her, "Father." She refused to call him Father. Thank God for her spunk. "Call no man your father upon the earth: for one is your Father, which is in heaven." I don't want to get too far into this, but Ireland, Germany, and some other countries in Europe are really having a time with all those priests who have abused children. It was worse there than it was here in the United States, and it was bad enough here. What am I saying? I'm saying that God's ministers are not lords over God's heritage. You don't crawl on your hands and knees to get to them, and you don't have to put them up on a pedestal. The Bible does say that if they rule well, they are worthy of double honor for their labor and work in the Word of God, but they're not to be worshiped.

I wrote an article for Mother's Day about Mary, the mother of Jesus, for *The Way of Truth* paper. Mary was to be honored among women, not above. She was not to be worshiped. Some years ago, there were at least three million people, including Mother Theresa, who signed a petition requesting that the pope declare Mary co-redeemer with Christ. Can you imagine that? My Bible tells me, "There is one God, and one mediator between God and men, the man Christ Jesus." Christ doesn't have a co-redeemer, and we don't have a co-redeemer. Nowhere in the Bible does it say that you should pray to Mary. Some people would have you to



believe that Mary can get things from Jesus that no one else can, therefore pray to Mary. Jesus told us how to pray: "Hitherto have ye asked nothing in my name: but now I say unto you, whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." That's the instructions Jesus gave us, and that's the name He told us to pray in; not Mary's, nor any other supposed person.

There's a move now to try to make a certain pope a saint. I tell you one thing, if you're not a saint when you leave this world, you never will be a saint. I read in the Word of God that there were saints of God in different congregations back in those days. We still use the expression *saints*. Well, it's biblical. You don't have to be dead for so many years, or prove that you sought for miracles in the name of some man of whom you prayed to. You don't have to do such things to be made a saint. The church can't make you a saint anyway. Not even the true church can make you a saint. Again, there's only one Redeemer, one Savior; and whenever you get a real experience of salvation, and living in the Spirit of God, you're a saint.

### THE OFFICE OF A DEACON

There's another office that I want to mention in regard to the church, and that's *deacon* or *deaconess*. A deacon is a helper. A deacon is one who has a spiritual gift. Let me say this: The widows in Jerusalem were complaining because they were being neglected. Seemingly, they were having favorites in distributing the food and other things to the poor, so they went to Peter with their complaint. Peter said, "It is not reason that we should leave the word of God, and serve tables. Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." So many times those seven men are referred to deacons, but the Bible does not make reference to them being deacons. You'll never find it anywhere in the Scriptures that they are called deacons. I say, to actually be a deacon, you have to have a spiritual gift.

Do you know the Bible does not speak about the gift of deaconship? You don't find that in I Corinthians 12, or in Ephesians 4, where it enumerates a number of gifts. A deacon is not limited (although it would cover it) to just the material. Russell Byrum, in his book, *Christian Theology*, said that the best he could understand was that the gift of helps (which is mentioned in the Scriptures) is actually what a deacon is. So a deacon is one who has the gift of helps, and a deacon is one who is to help the pastor and others.

A deacon should be one who is qualified to pray with people at the altar. You know, it is not everybody who is qualified to pray with people at the altar. Sometimes people can be given the wrong counsel and the wrong advice at the altar, and it can be spiritually detrimental to them. So a deacon should be a pastor's helper, and he should be able to pray and counsel people at the altar. He should also be able to anoint and pray for the sick when they come to be prayed for.

If the pastor is away, or for some other reason he's absent, and a deacon is requested to bring a message, he should be able to do so. Although he's not what you

call a full-fledged preacher, he should be able to bring a message to the congregation. It is quite a responsibility, isn't it? It isn't just some little thing, and not just anybody can be ordained as a deacon. If you'll read in the Scriptures of Paul's writings to Titus and to Timothy, where he gives the qualifications for a bishop, you will see that he also gives the qualifications for a deacon. Those qualifications are pretty close to what is required of the pastor. So a deacon is one who has the spiritual gift of helps.

I know my thoughts tonight have been a little scattered, but I'm trying to emphasize the fact that Christ is the Head of the Church, and the full government is on His shoulders. But there is government in the church, and the various ones who have ruling positions in the church only have the authority Christ has given them. If they go beyond that, it is man-rule.

I trust that the saints see that the position, whatever it is—elder, pastor, deacon—is a responsible position, and they need your prayers. If you have a complaint, go to them and tell them. Don't sow discord in the congregation. We are to endeavor to keep the unity of the Spirit in the bond of peace.

### CONCLUSION

Let me close by saying that the Church of God is a divine institution, purchased by the blood of Christ who is its Head, and it is made up of all the redeemed who become members when they are born again. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). You cannot join the Church of God. The only way to get into God's church is to be born there. We read about it in the 87<sup>th</sup> Psalm. In fact, I just read it in Revelation 12, where it speaks about the woman "being with child cried, travailing in birth, and pained to be delivered." That's the church with a soul burden and seeing people saved. You might ask, "How do you know it's the church?" Read the last verse of Revelation 12. You'll see where it speaks about her seed. "... her seed [her children], which keep the commandments of God, and have the testimony of Jesus Christ." Her children are those who obey the Word of God and are living the gospel.

We are one body. The Lord wants us to have unity and oneness that we might show to the world that God has sent His Son, Christ, into the world. Isn't that what Jesus prayed for in John 17? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jesus prayed for unity among His people. Thank God for the one body! Her members are redeemed and triumph over sin. Thank God tonight for freedom from sin.

I trust you'll take these thoughts to heart. I've said nothing to offend anyone, but to enlighten. I also trust that they have been a blessing to you. †

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**"A pastor needs the gift of government. It is his responsibility to govern the congregation. I'm not saying that that's all, and he's the only one, but I'm saying that the elder has the responsibility of overseeing and designating, etc., in regard to the spiritual oversight of the congregation."**

# THE POETRY PAGE

## GOD'S WORKS DECLARE HIS GREATNESS

Joseph Addison

The spacious firmament on high,  
With all the blue ethereal sky  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And, nightly, to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid their radiant orbs be found?  
In Reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing, as they shine,  
"The hand that made us is divine."

## PRESENT SALVATION

Georgia C. Elliott

Is it just the hope of heaven  
When this troubled life is o'er,  
And the thought that there's a mansion  
Waiting on the other shore?

Is it just the hope of being  
Some day pure and white within,  
And that when across the river,  
We shall then be free from sin?

Is it just the hope of having  
Peace and gladness by and by?  
Though on earth are sighs and sorrows,  
All is glorious in the sky?

No! the hope I have now gives me  
Joy and peace beyond compare,  
And my blessed Lord has taken,  
All my trials and my care.

Oh! the precious hope we harbor  
Is an anchor to the soul;  
Never need the heart be troubled,  
Though the raging waters roll.

No, we need not cross the river  
Ere our dark forebodings cease;  
For just now my heart's o'erflowing  
With a stream of perfect peace.

## HOPE

Frances Ridley Havergal

What though the blossoms fall and die?  
The flower is not the root;  
The sun of love may ripen yet  
The Master's pleasant fruit.

Arise! and, leaning on his strength,  
Thy weakness shall be strong;  
And he will teach thy heart at length  
A new perpetual song.

Arise! to follow in his track  
Each holy footprint clear,  
And on an upward course look back  
With every brightening year.

Arise! and on thy future way  
His blessing with thee be!  
His presence be thy staff and stay  
Till thou his glory see.

## THE STORM AND THE TRIAL

Lorain McLain

With rumble of thunder, and lightning flash,  
And drenching torrents of rain,  
The storm passed by, over hill and vale,  
And left the air pure again.

With dark forebodings, my trials came,  
Like a death-knell's mournful toll;  
But faith looked up, and the trial passed  
And left sweet peace in my soul. †

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"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2.





**Editor's Note:** These questions and answers in this issue are taken from *The Way of Truth* 2002-2005 issues.



**QUESTION:** Please explain, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Proverbs 23:23).

**ANSWER:** Truth is very precious. It is by obeying the truth that we are set free from sin and all evil. Jesus said He was the truth. When we receive Him we receive truth.

**QUESTION:** Many preachers use the name Reverend as a title. Is this appropriate, or is it ok according to the Bible?

**ANSWER:** The word *reverend* is found only one time in the Bible: "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name" (Psalm 111:9). This, of course, speaks of God, and for that reason I would say it is not proper for a preacher to use it.

There are a number of words used in the Bible speaking of ministers, such as elders, pastors. Why not use them?

The word *reverence* is found a number of times in the Scriptures, and means "fear; deference; respect." Wives are told to reverence their husbands. I would say that every human being is to be respected as one of God's creations. How much a person is respected would depend on how he conducts himself.

**QUESTION:** Can one be a believer as well as a liar?

**ANSWER:** A Christian is not a liar! "All liars, shall have their part in the lake which burneth with fire and brimstone" (Revelation 21:8). That is, of course, unless they repent and are saved before they die.

Let me point out, however, we need to be careful about calling someone a liar. It is possible to tell someone something that is not true without being a liar. How? If I tell you something, believing it to be true, and I am mistaken, I have not lied to you. A lie is when you tell someone something and you KNOW it is not true. You do it to deceive the person, or for some other reason.

**QUESTION:** How can one impose one's faith on another in the church? If I believe something to be true and in accordance to the Bible, and I try to let others know it and to do it, am I imposing my faith on them by so doing?

**ANSWER:** You may try, but you cannot really *impose* your faith on anyone. When you see truth and try to help others see it—in the right spirit—you are not imposing your faith on them. If you try to *force* them to see it, then you are trying to impose your faith on them.

**QUESTION:** What is the sign to show that someone has received the gift of the Holy Spirit?

**ANSWER:** It is not "tongues"! What is the *sign* of a person being converted? You are saved by faith, when you meet Bible conditions, without a "sign"; you are filled with the Spirit by faith, when you meet Bible conditions, without any sign.

The gift of the Holy Spirit is the Spirit Himself, not one of His gifts. A person who has been truly converted and filled with the Spirit will show it by the fruit he bears.

**QUESTION:** The unpardonable sin is blasphemy against the Holy Spirit. How do we know we have committed, or not committed the unpardonable sin? Would you please give examples of how this might happen?

**ANSWER:** You know you have not as long as you have not blasphemed the Holy Spirit. What then is *blasphemy*? In part: "To speak irreverently or profanely of ...; to curse or revile."—*Webster*.

An example is found in Matthew 12, where certain Pharisees accused Jesus of casting out devils by Beelzebub, when He was doing it by the power of the Holy Spirit. It was after this that Jesus spoke of blasphemy against the Holy Ghost. Whether they really realized what they were doing, and were held accountable, I cannot say.

**QUESTION:** In the Old Testament, God gave instant punishment to those who offended Him. Will those people still be judged again on the last day?

**ANSWER:** God did not always instantly punish those who offended Him; but whether He did or not, all will be judged at the general judgment when time is no more. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10).

**QUESTION:** Is there a difference between Holy Spirit and Holy Ghost?

**ANSWER:** No. It is simply a matter of translations. In light of the way the word *ghost* is used today, the Holy Spirit is more proper.

**QUESTION:** We read in Matthew 27 where Judas hung himself. We know that he did a bad thing and sinned against God. And we think that it is one of the ways God wanted to fulfill His promise to man through Jesus Christ. Why did Judas not die a peaceful death?

**ANSWER:** I would like to make it clear that Judas *did* not have to do what he did! He did what he did by choice. It is true that there was a prophecy about one doing this, but it was not done at God's leading.

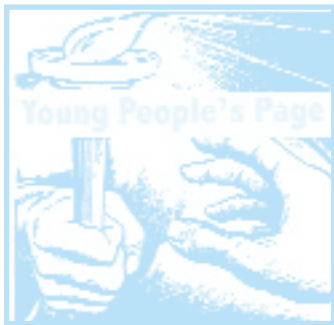
As to why Judas did not die "peaceful": He was not at peace with God and he was not at peace with himself.

He took the money back and said, "I have betrayed innocent blood," and went out and hung himself. Had he been at peace with God and himself, he would not have done it.

**QUESTION:** In Matthew 10:5, Christ instructed His disciples not to go to the Gentiles or Samaritans, but to the lost sheep of Israel. Are these instructions not discriminatory?

**ANSWER:** No! Jesus sent them out on a special mission. He told them where they were to go. He also told them not to provide gold or silver for their journey; not even two coats or extra shoes. This was to be a test of their faith. Also, He was giving His own people the opportunity to hear the gospel first. Had they have gone to the others first, it may have hindered them from reaching their own people, for the Jews did have an attitude against the Samaritans that was not good.

Later, we find Jesus telling them to take things with them. Judas "carried the bag"; Jesus ministered to the Samaritans; and the last commission instructed them to "go into all the world, and preach the gospel to every creature." Peter said he "perceived that God was no respecter of persons" (Acts 10:34).



Blessings to you, dear Young People!

What an honor it is to be called children of God! Our God has given us abundant blessings. Even if all else in our lives is, seemingly, going wrong, we still have the great gift of salvation. To be free from the power of evil is no little thing. To have so

great a Friend as He, it is worth more than this world can offer. Let our minds dwell on these thoughts and our hearts swell up in praise and adoration to our God. We can never love or praise Him too much.

This month, we have an article written by Bro. Bradon Violet from the congregation in Patton, Pennsylvania. What a blessing this article was to me! I hope it will bless and encourage you as well.

May the Lord strengthen you!  
Sis. Crystal Gossard

## ALL THINGS WORK TOGETHER FOR GOOD

We have been taught that all things happen for a reason, and that all things work together for good. But, sometimes we forget these things and start to worry, and we try to think of ways that we can fix things all by ourselves.

Romans 8:28 says, "And we know that all things work together for good to them



that love God, to them who are the called according to his purpose."

Our life is like a connect-the-dots game. We don't just go in a straight path all our lives, just the same way that a painter doesn't paint with one color in one straight line. That would be a pretty boring picture, wouldn't it? I heard a friend say, "God is the Master Painter, and we must give Him the paint and the brush and not try to take it back when we think we need to handle our life."

Ephesians 6:13, 14, says: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness."

This shows us that sometimes we have done all we could in a situation, and now we just have to wait for God to do the rest. After all, we have heard the words of a song, "When you have done your best, let Jesus do the rest, He knows what's best for you."

Did you ever lose something and you finally stopped and prayed to be able to find it, and then you found it very soon after? If God is faithful in the small things, how well does that show that He is watching and helping in your life?

Matthew 6:25, 26, says: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 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?" Verse 30: "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

So when the devil comes along to try to discourage you about what you are going through, just stop and talk to the Lord. And remember, no matter what happens, God will help you get through it.

With love to our brethren,

Bro. Bradon Violet †

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

## OUT OF BOX 88

Dear Friends,

I thank God for each one of you there. I feel blessed to have you all and the truth. I know it is the real thing. Thank you for *The Way of Truth* magazine and the Sunday school literature.

May God bless each of you.

—C. J., West Virginia

# The Year of Jubilee and the Day of Atonement

Message by Bro. Gregory E. Tyler, delivered 08/31/14 at Hagerstown, MD

**W**E HAVE had a good day in the Lord. I appreciated the song service tonight. We trust our thoughts will be a help to the congregation.

Sis. Rebecca asked in a recent service, “What was the jubilee in the Bible?” I am going to try to answer that question in the message tonight. Let us turn to Leviticus, chapter 25. I’ll be reading verses 8-14: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour’s hand, ye shall not oppress one another.”

Now, we are going to go over some other verses in this 25<sup>th</sup> chapter of Leviticus. Moses was on the mount for 40 days and 40 nights, and he received far more than the Ten Commandments. He did receive those, but he received many other commandments, and these were some of the commandments, or some of the teachings and principles that God spoke unto Moses on Mount Sinai.

Every 50 years, there was to be a jubilee year. We speak of the *day of Jubilee*, and we’ll have more to say about that in the message a little later. There was actually a *year of Jubilee*. From Sinai, God instituted not only a seventh-day sabbath, but every seventh year, there was to be a sabbath. Then after 49 years, before the 50<sup>th</sup> year, there was to be a second sabbath, which would be two sabbaths in a row, and that would be the year of Jubilee. All real property reverted back to its original owners. The property then was prorated, depending on how close to jubilee the time was. The walled cities had one year to redeem itself. People who bought buildings or built buildings in the walled city, and had to sell them, had one year to redeem them; otherwise, they would go back to the people who had purchased them, but all other property could be redeemed. If the property was not redeemed in the allotted time—at the year of Jubilee, every 50<sup>th</sup> year—it was to revert back to the original owners. God divided the land when they inherited it, and God willed that the land would stay in the ownership of the families for purposes we’ll explain in a few minutes.

On the 10<sup>th</sup> day of the 7<sup>th</sup> month, a trumpet would sound, proclaiming liberty to the land. This was the day of Atonement. Can you imagine the joy that was resounding when that trumpet began to blow throughout the land proclaiming liberty to those who were bound and were servants to others, and they were able to return with their families to their original homes? What joy the sound of that trumpet brought to them! Those who were compelled by poverty to sell themselves as slaves regained their liberty at the sound of the trumpet on that 10<sup>th</sup> day of the 7<sup>th</sup> month. So slavery itself was thus prorated. In other words, a person could sell himself into labor for a certain amount of time and he would get a certain amount. If it was close to the year of Jubilee, he would get less for his labor than if it was for many years, because the owner knew that when the trumpet sounded on that 10<sup>th</sup> day of the 7<sup>th</sup> month, that person who had become their slave or laborer would be set free at the sound of the trumpet.

There would be no sowing nor reaping during the course of the sabbath years, but enough would be grown to cover the year. In other words, enough would be grown in the 48<sup>th</sup> year to store up for food for the Israelites for the 49<sup>th</sup> year, which was the sabbath year, and for the year of Jubilee. This caused them to have a dependency upon God. God wants us to depend upon Him. You know, in our world we become so self-sufficient, we don’t feel like we need God, but every one of us definitely need the help of the Lord in our lives. God is pleased when we depend upon Him. So that is basically some of the things that are told here in this 25<sup>th</sup> chapter of Leviticus.

I’m not going to read all the verses, but I want you to open your Bibles to the 25<sup>th</sup> chapter of Leviticus and follow along silently and read the verses as I cover them.

I’m going to read some of the comments on verses 1-7 of Matthew Henry before I make some spiritual applications to the year of Jubilee—

*All labor was to cease in the seventh year as much as daily labor on the seventh day. These statutes tell us to be aware of covetousness, for a man’s life doesn’t consist of the abundance of his possessions. We are to exercise willing dependency upon God’s providence for our support, to consider ourselves the Lord’s tenants or stewards, and to use our possessions accordingly. This year of rest typified the spiritual rest which all believers enter into through Christ. Through him we are eased of the burden of worldly care and labor, both being sanctified and sweetened to us, and we are enabled and encouraged to live by faith.*

Matthew Henry on Leviticus 25:8-22: *The word jubilee signifies a particularly animated sound of silver trumpets. This sound was to be made on the evening of*



the great day of atonement; for the proclamation of gospel liberty and salvation results from the sacrifice of the Redeemer. It was provided that the lands should not be sold away from their families. They could only be disposed of, as it were, by leases till the year of jubilee, and then returned to their owner or his heir. This tended to preserve their tribes and families distinct, till the coming of the Messiah. The liberty every man was born to, if sold or forfeited, should return at the year of jubilee. This was typical of redemption by Christ from the slavery of sin and Satan, and of being brought again to the liberty of the children of God. All bargains ought to be made by this rule, 'You shall not oppress one another,' not take advantage of another's ignorance or necessity, 'but thou shalt fear thy God.' The fear of God reigning in the heart would restrain one from doing wrong to our neighbor in word or deed. Assurance was given that they should be great gainers by observing these years of rest. If we are careful to do our duty, we may trust God with our comfort. They should not want food in that year in which they would neither sowed or reaped. This was a miracle for an encouragement to all God's people, in all ages, to trust him in the way of duty. There is nothing lost by faith and self-denial in our obedience. Some asked, What shall we eat in the seventh year? Thus many Christians anticipate evils, questioning what they shall do, and fearing to proceed in the way of duty. But we have no right to anticipate evils, so as to distress ourselves about them. To carnal minds we may appear to act absurdly, but the path of duty is ever the path of safety.

I heard just recently about someone who had a child's baby bed given to her by her husband's mother, as her brother and sister-in-law had just had a baby, but she wanted to sell it to her brother and sister-in-law, although it was given to her. She was taking advantage of the situation.

I think one lesson we should learn from this teaching in Leviticus is: We should not oppress one another; we should not take advantage of one another. God wants us to be kind to one another and to take care of one another.

Matthew Henry on Leviticus 25:23-34: *If the land were not redeemed before the year of jubilee, it then returned to him that sold or mortgaged it. This was a figure of the free grace of God in Christ; by which, and not by any price or merit of our own, we are restored to the favor of God. Houses in walled cities were more the fruits of their own industry than land in the country, which was the direct gift of God's bounty; therefore if a man sold a house in a city, he might redeem it only within a year after the sale. This encouraged strangers and proselytes to come and settle among them.*

Matthew Henry on Leviticus 25:35-38: *Poverty and decay are great grievances, and very common; the poor ye have always with you. Thou shalt relieve him; by sympathy, pitying the poor; by service, doing for them; and by supply, giving to them according to their necessity, and thine ability. Poor debtors must not be oppressed. Observe the arguments here used against extortion: 'Fear thy God.' Relieve the poor, 'that they may live with thee'; for they may be serviceable to thee. The rich can*

*as ill spare the poor, as the poor can the rich. It becomes those that have received mercy to show mercy.*

Matthew Henry on Leviticus 25:39-55 (the last part of the chapter): *A native Israelite, if sold for debt, or for a crime, was to serve but six years, and to go out the seventh. If he sold himself, through poverty, both his work and his usage must be such as were fitting for a son of Abraham. Masters are required to give to their servants that which is just and equal. At the year of jubilee the servant should go out free, he and his children, and should return to his own family. This typified our redemption from the service of sin and Satan, by the grace of God in Christ, whose truth makes us free. We cannot save sinners, but we may point out Christ to them; while by his grace our lives may adorn his gospel, express our love, show our gratitude, and glorify his holy name.*

Let's look at some beautiful truths that are revealed through jubilee. The first one I have written down here is: *The Restoration of Personal Liberty*. Those who were bound and slaved were made free. They received their personal liberty. Although the whole year was jubilee, it was the day of Atonement—the 10<sup>th</sup> day of the 7<sup>th</sup> month—that the trumpet blew and the joy went out from the people of Israel for the freedom that was restored to them. True liberty and freedom was not made possible until Calvary. Christ's death on Calvary sets us free. That's why there's an association between the day of Jubilee and the Christian message. The Christian message offers unto mankind restoration of personal liberty. People have it in their minds that if they're serving God and going to church that they're in bondage. They think they're free when they are living in sin, but that's just the opposite of what it really is. A person who is living in sin is in bondage to sin. You're made free in Christ Jesus.

Adam Clarke says this: *It is worthy of remark that the jubilee was not proclaimed till the tenth day of the seventh month, on the very day when the great annual atonement was made for the sins of the people; and does not this prove that the great liberty or redemption from thralldom, published under the Gospel, could not take place till the great Atonement, the sacrifice of the Lord Jesus, had been offered up?* Of course, it shows us that by Christ dying on Calvary, He paid the price to set us free and to give us liberty in our lives. It's wonderful to be a child of God. We're free in Christ Jesus.

The day of Atonement was a very special day. During the course of the year Jubilee, it was the 10<sup>th</sup> day of the 7<sup>th</sup> month, but the laws were based on Leviticus 16. Let me read verses 8-10: "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

Now, according to R. R. Byrum, in his book, *Christian Theology*, both parts or both goats here are important symbols. The first one, the one that the Lord's lot fell upon, was a type of Christ offering His life for the sins of humanity; a sin offering for all humanity. Christ

is the Lamb of God that taketh away the sins of the world. The scapegoat that they let go in the wilderness area where no one was, was a type of Christ taking our sins far from us. The high priest who laid his hand upon the scapegoat and confessed all the sins of the people, and that goat was then let go in the wilderness, never to be seen again. That's a type of our sins being cast far away from us. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). Cast into the sea of forgetfulness, to remember them against us forever no more. Isn't that a beautiful thought? Christ bore our sins; not only forgave us of our sins, but cast them far from us.

Leviticus 16:29, 30, still talking about the day of Atonement: "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." So we are restored to personal liberty through the day of Atonement. Through the atonement of Christ, our sins are forgiven. We need to remember that we sold ourselves into sin as sinners. We chose to rebel against God. Once we sold ourselves into sin, we needed to be redeemed.

Let's go back to the 25<sup>th</sup> chapter of Leviticus and see what it says. It says, "... any of his kin come to redeem it" (verse 25). This is talking about someone who has sold himself.

Adam Clarke says—

*The land that was sold might be redeemed, in the interim between jubilee and jubilee, by the former owner or by one of his kinsmen or relatives. This kinsman is called in the text goel or redeemer; and was not this a lively emblem of the redemption of man by Christ Jesus? That he might have a right to redeem man, he took upon him human nature, and thus became a kinsman of the great family of the human race, and thereby possessed the right of redeeming that fallen nature of which he took part, and of buying back to man that inheritance which had been forfeited by transgression.*

Jesus Christ came to pay the price for our sins. He is our Redeemer. He redeemed us from all iniquity. He gave His life on Calvary. He came teaching the gospel of the kingdom. Let us turn to Luke, chapter 4, and read verses 16-21. Some beautiful terminology is found in Leviticus 25 that applies to us today, and Jesus fulfilled the prophecy that was given in the Old Testament: "And [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them

that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

I believe a lot of translators and commentators make the application that "the acceptable year of the Lord" was speaking about the year of Jubilee, when those who were in bondage were set free. It seems to go along with the idea of healing the brokenhearted and preaching deliverance to the captives, etc. Beloved, we are living in "the acceptable year of the Lord" now. This gospel dispensation is truly the year of Jubilee, the year of freedom, the year that captives who are bound in sin can be set free by the power of God. The gospel is still "the power of God unto salvation to every one that believeth." It hasn't lost any of its power. Just as Jesus spoke it so long ago, it is still true today. We are His ministers who are following in His footsteps and endeavoring to preach the very same gospel. So we preach the year of the Lord, the year of Jubilee, the time of freedom and liberty. The trumpets are sounding. No, not literal trumpets, not musical trumpets, but the voice of God's ministers is calling today. We are still preaching deliverance to the captives that they might be set free, so the trumpet is sounding in that way.

We are bought with a price. Christ is our Redeemer. Paul said, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We belong to God. God made us. We're made from the dust of the earth. He made us physical and spiritual. We are His by right of creation, and we are His by right of redemption. Not only did He create us, but He sent His only begotten Son into the world to die for us that we might be redeemed from all iniquity and to be a peculiar people unto Him. What a price it was that was paid for our redemption! It wasn't a goat or a lamb. It was the Son of God.

Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19). Isn't the blood of Christ precious to us? He spilt His blood for our souls that we could be redeemed from sin. That's one thing that makes our communion services so beautiful and meaningful. When we partake of the bread and drink the juice, and we remember the broken body and the blood that was shed by our Savior, this means so much to us. We should be thankful and grateful. We should want to serve Him with all our soul, mind, and strength. We are His! Through sin, many have sold themselves into bondage, therefore there was a need for the trumpet to blow and the redemption to be made final.

Not only were we redeemed by the blood of Christ, not only were we saved through His blood, but the right of inheritance was reclaimed. Remember, in the day of Jubilee (atonement), there was a restoration of property. When the trumpet sounded on the day of Jubilee, the property that was sold or leased for a period of time was reverted back to their original owners. This is something that happens in salvation. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." We return to our original owner, God.



Those of us inhabiting the earth as people have a right to make heaven our home. God created us, and He made us in a way that we could be saved and be His children. He made it possible for every human being to make it to heaven. In fact, the Bible tells us that God is not willing that any should perish, but that all should be saved and come to the knowledge of the truth; but when people commit sin, they refuse the right that they have by birth (their inheritance), and they need to have that inheritance reclaimed in order to go to heaven. Sin will never enter heaven. To go to heaven, you have to be free from sin. You have to be redeemed through the blood of Christ. When you are saved, your sins are cast far from you, as the types and shadows show us. We also have a right to inheritance once again—the restoration of property. The Scripture says that we should not take advantage of one another, but we should support one another in the gospel, and we should remember that we're heirs of God. We have eternal life through Jesus Christ our Lord.

Romans 8:16, 17, says, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." We are heirs of God, Beloved Ones, and joint-heirs with Jesus Christ. We forfeited that when we became sinners, but through the redemptive plan of God, we are restored to our original state through salvation and sanctification. We have our property and inheritance restored. Then once we are saved, there's a place reserved for us in heaven; and if we stay true and faithful unto Him, we shall gain our crown at the end of the way.

We're not worthy or deserving in any way of salvation. It's only through the grace of God. But isn't it a wonderful plan, as in the natural sense, in Old Testament Israel when the trumpet sounded, and the literal slaves were set free, and their property was restored to them, the same can be true for us in the spiritual realm? We were sold unto sin. We were servants of Satan. We forfeited our rights as children of God, but when we are redeemed, our inheritance is reclaimed. We are restored to our place in God's sight; in His sight, free from sin, and redeemed by the blood of the Lamb. Heirs of God, and joint-heirs with Christ! Can you imagine being a joint-heir with Jesus Christ? A joint-heir with Jesus! What a day that will be when we see Him! Heirs of God, and joint-heirs with Christ. "If so be that we suffer with him, that we may be also glorified together." So we are redeemed by the blood of Christ in our New Testament day of Jubilee, and we have the right of inheritance to be reclaimed in the year of Jubilee. It was a year of Jubilee, but it was actually a day of Jubilee, because when the trumpet sounded on the day of Atonement is when everything really happened, as far as the restoration was concerned.

There is also an implementation of a life dependent upon God. In the 25<sup>th</sup> chapter of Leviticus, verses 18-22, it tells us that God wants us to be dependent upon Him, to trust in Him. Don't worry about what holds tomorrow. Hold His hand. We don't know what holds tomorrow, but we know who holds our hand. We need to depend on God. Don't fret; don't worry. Don't cross

bridges before you get to them. Trust in God and He will lead you in the right way.

In Deuteronomy, chapter 8, verse 3, we are told, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Jesus quoted this in Matthew 4:4, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God wants us to be dependent upon Him, not only for our physical raiment, food, transportation and shelter, but also for our spiritual needs. All of us have spiritual needs and God wants us to depend upon Him. He wants us to be hungry for the gospel. All of us get hungry during the course of the day, sometimes three times a day, and we satisfy that hunger, but we should have a spiritual hunger, a spiritual thirst, and a spiritual desire. God wants us to depend on Him. God wants us to come to services like little birdies with their mouths open, ready for their next meal. Do we come that way? Are we hungry after the Word of God? Does it become ho-hum? Does it become secondary in our life? It should be primary in our life. We should depend Him for our sustenance. It's up to us as the ministry to feed the flock of God, and it's up to you as the laity to eat the food that is prepared for you from Sunday to Sunday.

During this second sabbath year, can you imagine with nothing to do but to worship God, to rest in the Lord and in the power of His might? We have six days in July for camp meeting. We have four services a day, and many take vacations to spend that time in the house of God. We feel so blessed, don't we? We feel so edified. Can you imagine a whole year being with the people of God? No garden to take care of, or other work, but to depend upon God and draw close to Him. They should have been a people who were close to God, but instead their hearts took them away from the Lord. In my reading, there's no record of the Jewish people keeping the Jubilee. After the Babylonian captivity, it is not found anywhere in history that they actually carried out these teachings; but these teachings were given to Moses by God, and they had some wonderful principles in them.

Two sabbath years back to back—the 49<sup>th</sup> and the 50<sup>th</sup> year. That tells us that God wants to give peace and rest to the people of God. Let us turn to Hebrews, chapter 4, beginning with verse 1. The sabbath is a type of God's rest for His people. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he



limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

The symbolic meaning of the year of Jubilee, after two sabbaths back to back, is simply deep peace given unto the children of God. Rest from their labors, their turmoil, rest from trouble and difficulties. We're going to have difficulties and tests in life, but through them all, He gives us peace. Peace like a river that floods our soul. "Great peace have they which love thy law: and nothing shall offend them." So peace is given to the people of God and rest in the house of God. One thing I love in this place is the peace that we feel when we walk into this sanctuary. Don't you feel it? Peace, calmness, love, and grace; not squabbling and fighting and fussing with one another, but the peace of God reigning in our hearts. I'm praying that my children might know for themselves the peace that passes all understanding. We can talk about it and show them, but until they experience it for themselves, they're not going to know. They need to know the peace that passes all understanding, the joy unspeakable and full of glory, and the great grace that goes along with the Christian faith. They are available for the whosoever will.

When we hear the trumpet sounding, it should remind us of the year of Jubilee, the setting free of those who are bound. The trumpet is going to sound at the last day as well, and there will be a great jubilee at that time, as it were. These old bodies are going to be laid down. We're going to take our flight from this earthly tabernacle that we're in, and take on a spiritual body and forever be with the Lord.

Let us turn to I Corinthians, chapter 15. We're thinking of the trumpet sounding. Verses 50-58: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed [Hallelujah!]. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Let us be encouraged tonight, Beloved Ones in the faith, to keep in the faith, to be steadfast and unmoveable in the faith of Christ. Those of you who know not the Lord, may you be moved to yield to Him, and respond to the sound of the trumpet. It proclaims liberty to the captives.

This gospel dispensation that we're living in is the year of Jubilee—the day of salvation. Today is the day of salvation. Now is the accepted time. There is such a thing as the church's jubilee. *The reinstatement of things as they ought to be*, lined up with God's plan. *The redemption of souls* is part of the year of Jubilee. *The returning to the land of our fathers*. Our fathers had longed sought it, but they could not find it. We live today in Beulah Land, the land of our fathers, the Church of the living God.

In this year of Jubilee, this time and day of salvation, there's *deliverance from sin's bondage and the bondage of false religion*. Those in bondage in the Old Testament were set free and could return home at the sound of the trumpet. At the sound of the gospel, if you respond to message of God, you shall be made free from sin. You should be delivered from sin's bondage and become a child of God. Those who are bound in false religion will also be set free from its bondage. Yes, false religion has a bondage with it. Part of the church's message is: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Take your stand for that which is right and true. Contend for the faith which was once delivered to the saints.

Involved in this wonderful time that we're living in is also *the reclaiming of one's inheritance*. Once we gave it up and entered into sin, we forfeited our inheritance, but now as we return to Father's house, we become children of the most high God again, and recipients of God's grace and heaven.

The songwriter says—

*My Father is rich in houses and lands,  
He holdeth the wealth of the world in his hands;  
Of rubies and diamonds, of silver and gold,  
His coffers are full, he has riches untold.*

*I'm a child of the King,  
A child of the King;  
With Jesus my Savior,  
I'm a child of the King.*

We are reclaiming our inheritance by entering into the family of God, and being a spiritual sabbath (a place of rest), we are able to regain our focus and start afresh. Doesn't that sound inviting? Some people need a fresh start. By responding to the trumpet call, you can have a fresh start in Jesus Christ our Lord. It's a wonderful life! It's the only life worth living. The year of Jubilee—what a wonderful time! But I believe we can claim, in a spiritual way, to be part of the year of Jubilee today, the acceptable year of the Lord.

In closing, I want to read Adam Clarke's comments closing the 25<sup>th</sup> chapter of Leviticus—

*The reason of this law we have already seen, but we must look farther to see the great end of it. The Israelites were a typical people; they represented those under the Gospel dispensation who are children of God by faith in Christ Jesus. But these last have a peculiarity of blessing: they are not merely servants, but they are Sons [We could say we. We're not merely servants; we are sons.]; though they also serve God, yet it is in the newness of the spirit, and not in the oldness of the letter.*

*And to this difference of state the apostle seems evidently to allude : And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ; genuine believers in Christ not being heirs of an earthly inheritance, nor merely of a heavenly one, for they are heirs of God. God himself therefore is their portion, without whom even heaven itself would not be a state of consummate blessedness to an immortal spirit. The jubilee was a wonderful institution, and was of very great service to the religion, freedom, and independence of the Jewish people. The motive of this law was to prevent the rich from oppressing the poor; and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or, lastly, usurpation. That debts should not be multiplied too much, lest thereby the poor should be entirely ruined; and that slaves should not continue always, they, their wives and children, in servitude. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families, among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances; that they should have an affection for them, and consider them as estates which descended to them from their ancestors which they were to leave to their posterity, without any fear of their going ultimately out of their families. But this institution especially pointed out the redemption of man by Christ Jesus:*

*I. Through him, he who was in debt to God's justice had his debt discharged, and his sin forgiven.*

*II. He who sold himself for naught, who was a bond-slave of sin and Satan, regains his liberty and becomes a son of God through faith in his blood.*

*III. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is open to all believers; and thus, redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the paradise of his Maker, and is forever with the Lord.*

*IV. Beloved, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation by Christ Jesus, sound in the land? Surely it does. Why then continue a bond-slave of sin, a child of wrath, and an heir of hell, when such a salvation is offered unto thee without money and without price? O suffer not this provision to be made ultimately in vain for thee! For what art thou advantaged if thou gain the whole world and lose thy soul? †*

#### VIEW OUR WORSHIP SERVICES LIVE!

As many of our readers know, we can be found on the internet at [www.wayoftruth.org](http://www.wayoftruth.org) where in addition to reading past issues and other information, you can view our general services every Sunday LIVE at 10:40 A.M. and 6:00 P.M. E.S.T. Enjoy Spirit-filled singing and preaching. Also, our mid-week service at 7:00 P.M. Wednesdays is aired live.

## BIBLE LESSON OF THE MONTH

### SIN, MAN'S GREATEST ENEMY MODERN SINS

**Scriptures:** I Timothy 4:1-3; II Timothy 3:1-5, 7.

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

II Timothy 3:1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

7 Ever learning, and never able to come to the knowledge of the truth.

**Memory Verse:** Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

**Aim:** To reveal the modern practices of sin.

#### INTRODUCTION

Our lesson title is "Modern Sins." However, the nature of sin has been the same down through the ages. Sin is the transgression of God's law. That sin fills the world today in great measure is manifested on every hand. In one country it may differ somewhat from another, but throughout the world we find a wild and all-consuming desire for pleasure in modern amusements, such as the various professional sports played before thousands of cheering fans, and many times before millions by way of television. Television carries many shows that are indecent and ungodly. Television, along with the motion picture theater, the stage, and many magazines are doing great damage to our moral life. The internet is full of pornography. These modern sins of amusements, along with many others that could be named, are further turning the home away from God, from the house of worship, to the cunningly-devised traps of the devil. The home is our first line of defense against sin; and if its bulwarks are destroyed, what hope have we? All who know Christ need to cry out against the modern sins that are threatening our existence.

#### MEDITATIONS

**THE LAST DAYS—I Timothy 4:1—Giving heed—**Generally speaking, the last days, as referred

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to in the Scriptures, means the gospel age. We are now in the last days of the last days. Characteristic of this time is the turning of men after false spirits and false doctrines. This is an outstanding sin of modern times. Men do not want to face facts and come out and recognize modern Protestantism as the result of false teaching of the gospel. One of the causes of division is the presenting and practicing of different interpretations of the Scriptures. If the Holy Ghost were allowed to lead, there could be no division, but all would see alike and dwell together in peace. From this scripture we see that there are doctrines evolved by the devil himself, which many have embraced.

**BLINDING POWER OF SIN—I Timothy 4:2—Conscience seared**—When sin is allowed in the life of man, it has a blinding, deadening effect. It becomes easier and easier to do wrong. Only the transforming power of the gospel can restore the tenderness of heart that should be the possession of every man.

**FALSE DOCTRINE OUTLINED—I Timothy 4:3—Forbidding to marry**—This is a Catholic doctrine and is of the devil. Anyone who defends Catholicism in her error is opposing God and His truth and assisting the devil. Also, everyone who teaches that eating of meat of any kind is a sin is upholding a doctrine of the devil. We are faced with much of this false teaching, which must be vigorously opposed with the truth.

**PERILOUS TIMES ARE HERE—II Timothy 3:1—Perilous times shall come**—The great peril today is not to life and limb, but to the soul. On all sides we are surrounded by false doctrine that, if received, will damn the soul. However, he who puts his full trust in God shall not fail.

**MEN SELF-CENTERED—II Timothy 3:2—Lovers of their own selves**—Men who love themselves are certain to be overcome by many sins in their constant effort to gratify their desires. A covetous heart cannot be satisfied. With every conquest there springs up a new desire for further and greater foray. This moral condition is widespread in our nation today. Our society is sick from head to toe. Many in our government have been found appropriating public money to their own personal use.

**OPPOSED TO TRUTH—II Timothy 3:3—Despisers**—The life of the righteous is always a rebuke to the ungodly. Having no desire to mend their ways, they seek to destroy the righteous by one means or another. He who despises another has a heart full of iniquity and will not hesitate to lie if it will further his ungodly purpose.

**LIFE'S ONLY EXPRESSION IN THE FLESH—II Timothy 3:4—Lovers of pleasures**—The love of God brings lasting spiritual pleasure with no evil after-effect. This cannot be said of the man who loves pleasure in the flesh more than God. He who loves pleasure more than God will be found indulging in pleasure that is forbidden in the Word of God. Such pleasure is deadly and will end in sorrow and ruin.

**MODERN RELIGION DESCRIBED—II Timothy 3:5—A form of godliness**—Professors of modern religion go to church, pay their dues, and then proceed

to live like the world. They go to the movies, dance, gamble, and drink and commit other modern sins. The Christian is told to turn away from such.

**LEARNING UNDER WRONG INSTRUCTION—II Timothy 3:7—Ever learning**—These men and women, it is very evident, are under the instruction of false prophets; for if they were under the instruction of the Holy Ghost, they would very soon come to the knowledge of the truth.

## CONCLUSION

The Scriptures were given that we might be warned of the dangers that surround us and run a successful Christian race. Although the Bible was written many centuries ago, the keen eye of divine wisdom was able to pierce the future and forewarn us of the things that would happen in our day and the snares and pitfalls that we would encounter. Here we are with the facts plainly before us, yet men are madly seeking all the pleasures that life can give. Let us not hesitate to lift our voices like a trumpet and tell the people of their sins. The awful doom of lost souls is too terrible for words. Only the power of the gospel can deliver from it. Therefore, we must send forth the truth by personal testimony, by the printed page, the radio, and the internet. Time is short; the need is urgent. Let no Christian sleep at his post.

## FOR YOUR CONSIDERATION

1. What is the sinful heart yearning for today?
2. What will be the end of the life that lives for pleasure only?
3. What is meant by the last days?
4. Name some of the doctrines of the devil.
5. What is the meaning of a seared conscience?
6. What has produced the divided state in modern religion?
7. What is the religious peril of our times?
8. Why do men oppose the truth? †

## OUR SERVICES ON CD'S

CD's of our services are available for purchase. These are \$3.00 each; however, orders of 10 or more are only \$2.50 each, postage paid. Please write in the blank how many you would like to receive. Send check or money order to: The Way of Truth CD Ministry, P. O. Box 88, Hagerstown, MD 21741-0088 U.S.A.

- \_\_\_ CD #916 How the COG Is Different—Brian Richards
- \_\_\_ CD #917 Ten Results of Becoming a Christian—G. E. Tyler
- \_\_\_ CD #918 The God of the Mountain—Rebecca Bland
- \_\_\_ CD #919 Our Dependency Upon the Holy Spirit—G. E. Tyler
- \_\_\_ CD #920 Rewards for the Christian—Doug Shenberger
- \_\_\_ CD #921 Messages to Little Children—G. E. Tyler
- \_\_\_ CD #922 Great Is Our God—Paul Wilson
- \_\_\_ CD #923 Stewards of the Mysteries of God—G. E. Tyler
- \_\_\_ CD #924 Repeat After Me—Rebecca Bland
- \_\_\_ CD #925 Halting Between Two Opinions—Doug Shenberger
- \_\_\_ CD #926 Being Born Again—Brian Richards
- \_\_\_ CD #927 The Evening Light—Jet Batalla
- \_\_\_ CD #928 Repentance—Donovan Darby



**Church of God (Universal), Inc.**  
**The Way of Truth**  
**P. O. Box 88**  
**Hagerstown, MD 21741-0088 U.S.A.**

**Non-Profit Organization**  
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## **RADIO LOG**

### **The Way of Truth Broadcast**

**Alvin A. Craig, Radio Minister**

(Aired on Sundays unless otherwise noted.)

**Alabama**, Mobile, WIJD 1270, AM & 97.9 FM 6:00 A.M.

5,000 Watts—Heard in part of AL, and MS

**Arkansas**, No. Little Rock, KMTL 760, 10:30 A.M.

10,000 Watts—Heard in part of AR, MO, TN, MS and LA

*Listen live—Go to [www.kmtl760am.com](http://www.kmtl760am.com)*

**Georgia**, Augusta, WFAM 1050, 8:00 P.M. Wednesday & 11:30 A.M. Sun.

5,000 Watts—Heard in part of GA and SC

**Illinois**, Carmi, WROY 1460, 9:00 A.M.

1,000 Watts—Heard in part of IL and IN

**Kentucky**, Prestonsburg, WDOC 1310, 7:30 A.M.

5,000 Watts—Heard in part of KY, WV and VA

**Louisiana**, Ball, KWDF 840 & 99.7 FM, 9:00 A.M.

10,000 Watts—Heard in part of TX, AR, MS and LA

**North Carolina**, Mooresville, WHIP 1350, 6:30 A.M. Sat.

1,000 Watts—Heard in part of NC

*Listen live—[tunein.com/radio/whip-1350-s29320/](http://tunein.com/radio/whip-1350-s29320/)*

**Oklahoma**, Marlow, KFXI-FM 92.1, 7:00 A.M.

100,000 Watts—Heard in part of OK and TX

*Listen live—Go to [www.kfxi.com](http://www.kfxi.com)*

**Pennsylvania**, Altoona, WFBG 1290, 9:00 A.M.

5,000 Watts—Heard in part of PA and MD

**Pennsylvania**, Martinsburg, WJSM 1110, 11:03 A.M.

1,000 Watts—Heard in part of PA *Listen live—Go to [www.wjsm.com](http://www.wjsm.com)*

**Pennsylvania**, Martinsburg, WJSM-FM 92.7, 11:03 A.M. & 7:30 P.M.

1,460 Watts—Heard in part of PA *Listen live—Go to [www.wjsm.com](http://www.wjsm.com)*

**Tennessee**, Chattanooga, WLMR 1450, 3:00 P.M.

1,000 Watts—Heard in part of TN, GA and AL

**Tennessee**, Chattanooga, WLMR-FM 103.3, 3:00 P.M.

Heard in part of TN, GA and AL

**Virginia**, Narrows, WZFM-FM 101.3, 8:00 A.M.

3,000 Watts—Heard in part of VA

**Virginia**, Blacksburg, WKEX 1430, 8:00 A.M.

3,000 Watts—Heard in part of VA

**Virginia**, Christiansburg, WKEX-FM 105.9, 8:00 A.M.

3,000 Watts—Heard in part of VA

**Virginia**, Lynchburg, WKPA 1390, 1:30 P.M. Fri., 5:30 P.M. Sat. & 6:00 A.M. Sun.

4,700 Watts—Heard in part of VA

**Virginia**, Lynchburg, WKPA-FM 106.7, 1:30 P.M. Fri., 5:30 P.M. Sat. & 6:00 A.M. Sun.

250 Watts—Heard in part of VA

**Virginia**, Roanoke, WKBA 1550, 1:30 P.M. Fri., 5:30 P.M. Sat. & 6:00 A.M. Sun.

10,000 Watts—Heard in part of VA and WV

*Listen live—Go to [www.wkbaradio.com](http://www.wkbaradio.com)*

**Virginia**, Smithfield, WKGM 940, 6:30 A.M.

10,000 Watts—Heard in part of VA and NC

**West Virginia**, Summersville, WCWV 92.9, 8:30 A.M.

50,000 Watts—Heard in part of VA and WV

### **SHORTWAVE**

**WWCR**, Nashville, Tennessee 4.840 on SW band

Sunday, 7:30 A.M. Eastern Time—12:30 G.M.T.

*Listen live—Go to [www.wwcr.com](http://www.wwcr.com)*

**WINB**, Red Lion, Pennsylvania 9.320 on SW band

Friday, 9:30 P.M. Eastern Time, Saturday, 9:30 P.M. Eastern Time—2:30 G.M.T.

*Listen live—Go to [www.winb.com](http://www.winb.com)*

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## **COMING MEETINGS**

### **2018 PHILIPPINE CONVENTION**

**Lacayanga Subdivision**

**Paniqui, Tarlac, Philippines**

**December 26-30, 2018, Lord willing**

**Bro. Reynaldo Fabian, Host Pastor**