

The Way of Truth

Vol. 77 "Go ye into all the world and preach the gospel to every creature." No. 4

"Facts Concerning the Resurrection of Our Lord and Savior"

Page 2

April
2019



"Learning to Live Godly"

Page 6

THE LORD'S SUPPER

THE ORDINANCE of the Lord's Supper is very special. Many religions have watered down its significance and go through a weekly form. The Bible does not state how often it is to be observed; it simply says in I Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Our congregation observes the Lord's Supper annually during the week preceding Easter in accordance with the chain of events leading up to the crucifixion and resurrection of our Lord Jesus Christ. We also occasionally observe the ordinances of feet washing and communion during convention. We have always found it to be a sacred time, drawing saints closer to one another and closer to God.

Historical Significance

This ordinance was instituted by Jesus Himself. Luke 22:7-20, "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

Jesus replaced the Passover with an ordinance that would be a reminder forever of His suffering and sacrifice for the family of man!

The Feast of Passover was observed for generations as a reminder of God's mercy to the children of Israel when the death angel passed over them during the tenth plague. When the Israelites obeyed the Lord and slew a male lamb of the first year without blemish, they took of the blood, and put it on the two side posts and on the upper doorpost of the houses, then they ate it—all of the lamb. The death angel slew the firstborn of all who did not observe what God had commanded.

The perfect lamb was, of course, a type of Jesus Christ. When John saw Jesus coming unto him, he cried out, "Behold the Lamb of God, which taketh away the sin of the world."

Jesus was slain at the ninth hour just as the High Priest slew the Passover lamb. God never again honored the Passover celebration because Jesus was the Lamb of God slain from the foundation of the world.

Personal Significance

The Lord's Supper is a time of reflection. We, as Christians, are to *remember*.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me" (Luke 22:19).

We are to remember what the Savior did for us. We are to remember the suffering He bore.

Dan Baumann shared some thoughts about crucifixion that should deepen our gratitude for what the Savior did for us. He wrote, "The twentieth century has forgotten how cruel and hideous crucifixion really was. We have perhaps unwisely and sometimes unconsciously glamorized the cross. Jewelry and steeple alike are often ornamental and attractive but carry nothing of the real story of crucifixion. It was the most painful method of public death in the first century. The victim was placed on a wooden cross. Nails, undoubtedly wooden, were driven into the hands and feet of the victim, and then the cross was lifted and jarred into the ground, tearing the flesh of the crucified and racking his body with excruciating pain. Historians remind us that even the soldiers could not get used to the horrible sight, and often took strong drink to numb their senses."

Jesus endured six hours of such anguish, just for us so that we might be forgiven of all our sin!

The cross consisted of a perpendicular stake with a crossbeam either at the top of the stake or shortly below the top. The height of the stake was usually little more than the height of a man. A block or a pin was sometimes driven into the stake to serve as a seat for the condemned person, giving partial support to his body. Sometimes also a step for the feet was fixed to the stake.

Victims of crucifixion did not usually die for two or three days. But this was determined by the presence or absence of the seat and the footrest, for a person suspended by his hands lost blood pressure quickly, and the pulse rate was increased. Usually the victim had been severely scourged before crucifixion took place. Total collapse through insufficient blood circulation to the brain and the heart would follow shortly.

If the victim could ease his body by supporting himself with the seat and footrest, the blood could be returned to some degree of circulation in the upper part of his body.

To fix the hands to the crossbeam, either cords or nails and cords were used; sometimes the feet were nailed also. When it was desired to bring the torture to an end, the victim's legs were broken below the knees with a club. It was then no longer possible for him to ease his weight, and the loss of blood circulation was accentuated.

Coronary insufficiency followed shortly. The victim's offense was usually published by a crier who preceded him to the place of execution. Sometimes it was written on a tablet which was carried by the condemned man himself.

THE WAY OF TRUTH

(Registered Trademark)

Vol. 77 April 2019 No. 4

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.

Published by the Church of God which assembles at 12819 Point Salem Road in Hagerstown, Maryland. Publishing office: 12811 Point Salem Road, Hagerstown, Maryland, U.S.A.

The Way of Truth is published without any given subscription price, and is supported by freewill offerings from our readers and funds supplied by the local congregation. It is sent out free to anyone who is interested enough to ask for it. We shall continue this policy as long as God sees fit to make it possible. FOREIGN READERS are requested to write us at least once a year if they wish to continue receiving the paper the following year. Address all correspondence to: The Way of Truth, P. O. Box 88, Hagerstown, Maryland 21741, U.S.A. Always when writing, give your name and address clearly, please.

—Gregory E. Tyler, Editor

Our telephone number is 301-739-2980

Our fax number is 301-739-7173

Our e-mail address is truth@fred.net

Visit our website at www.wayoftruth.org

How painful was crucifixion? One man describes it like this:

“The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries especially at the head and stomach—became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release.”

Jesus was innocent—yet He bore our sins on the cross of Calvary. *Remember!*

Our Own Application of the Blood

Just as the blood had to be applied for the Israelite to be delivered, so the blood of Christ must be applied to our hearts for us to be delivered from the penalty of sin. We cannot save ourselves. “What can wash away my sin? Nothing but the blood of Jesus!”

“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: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.” During the observance of the Lord’s Supper the curtain of memory is rolled back!

Public Significance

To partake of the Lord’s Supper is a testimony of life. Not everyone is a candidate to partake thereof! When we take of the unleavened bread (which is a type of Christ’s body) and drink of the fruit of the vine (which is a type of His blood), we are publicly saying we are living according to all His Word that we know.

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (John 6:51-56).

Of course, Jesus was not speaking of drinking His literal blood or eating His literal body. He is speaking of accepting His Word, spiritually digesting it, and allowing His precepts to become part of our being and lived out in our lives.

We are also saying we are totally His. I Corinthians 10:21 says, “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.” We do not try to serve two masters.

IN THIS ISSUE:

Facts Concerning the Resurrection of Our Lord and Savior

Page 2

Radio message by the late A. A. Craig

The Poetry Page

Page 4

Poems of the death and resurrection of Jesus

The Question Box

Page 5

Our monthly feature

Learning to Live Godly

Page 6

Full-length message by Doug Koerner

Young People’s Page

Page 11

Continuing “The Heavenly Footman”

Winning a Crown

Page 13

Part 10 of the book by the late C. W. Naylor

Bible Lesson of the Month

Page 15

“Restitution”

The Children’s Corner

Page 17

“Who Is Strongest?”

Preach the Word, the Whole Word, and Nothing but the Word

Page 18

Full-length message by G. E. Tyler

A Warning Worth Consideration

I am afraid many people don't recognize the seriousness of partaking in the Lord's Supper! It is a blessing. It is an honor. But it is also a responsibility! It is not a meal to eat. It is not to fill an empty belly. It is a sacred ordinance full of spiritual meaning. I Corinthians 11:20-34, "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

Don't be intimidated by the devil. He will condemn all who love the Lord. But let us examine ourselves. If you are not saved, do something about it! Give your heart to Jesus. If you are saved, rejoice in Him and gladly partake of this glorious privilege.

So, as we partake of this wonderful ordinance, let us be filled with appreciation for all the Lord has done for us. Let us remember, let us worship Him who is King of kings and Lord of lords! †

OUT OF BOX 88

I'm happy that the Lord God makes it possible for me to send a donation. I'm blessed when I read *The Way of Truth* paper each month. I appreciate each one who helps. God bless you.

—D. W., Maryland

Dear Saints of God,

I am still being helped with *The Way of Truth* that you send me each month. I got saved about 67 years ago and this magazine has helped me with my walk with the Lord.

I don't hear the truth like I did when I got saved, so I am thankful for the work you all are doing.

I am sending an offering to be used the way you see fit.

—J. H., Kentucky

FACTS CONCERNING THE RESURRECTION OF OUR LORD AND SAVIOR

Radio Message by the late Bro. Alvin Craig

THE DEATH of Jesus on the cross is a very important part of God's redemptive plan; yet, it is only part, for the resurrection is also necessary to complete the plan. So, on today's broadcast, I would like to bring to you, "Facts Concerning the Resurrection of Our Lord and Savior."

Jesus taught His disciples that He must not only be killed, but be raised again the third day, as we read in Matthew, chapter 16, verse 21. He repeated these facts to the Twelve going up to Jerusalem, as recorded in Matthew, chapter 20, verses 17-19. Matthew, Mark, Luke, and John all record facts concerning the resurrection of the Savior.

Peter, in his sermon, as recorded in Acts 2, declares "it was not possible that he should be holden of it" (verse 24); speaking of how death could not hold Jesus. Why was it impossible for death to hold Him? Because "God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30). However, it is Paul, that great apostle, who returns again and again to the theme of the resurrection. We will look at only part of Paul's statements on today's broadcast.

On his first missionary journey, Paul speaks in the synagogue of Antioch and Pisidia, briefly covering the calling of Israel out of Egypt in coming to the promise of God to David: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus" (Acts 13:23). Then Paul speaks of His being slain and boldly declares in Acts 13:30, "But God raised him from the dead." So, Jesus Christ was slain, but Paul declares that God raised Him from the dead.

On his second missionary journey, Paul comes to Athens, and he sees altars there to various gods and one to the Unknown God. According to Acts 17:16, Paul's "spirit was stirred in him" and on Mars' hill, he begins to speak. I would like to read from Acts 17, beginning with verse 22: "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Paul further informs these Athenians that the true and the living God had appointed a day in which He will judge the world. Reading again from Acts, chapter 17. This time we'll begin reading from verse 28: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like

unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Who did Paul say was going to be the Judge? None other than the resurrected Jesus Christ. "... whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Paul, standing as a prisoner before Agrippa, asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Then Paul goes on to tell of the message that he received from the resurrected Christ. I would like to read from Acts 26, beginning with verse 14: "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

Now, Paul realized and knew that this was not a dead Christ who was speaking to him. No! He realized and knew that the One who was speaking to him there on the road to Damascus was the living Savior, the Lord Jesus Christ.

Paul, in his letter to the saints at Rome, doesn't get very far into the letter before he speaks of the resurrection and uses it as proof that Jesus was the Son of God. We read about this in Romans 1:4. Later, Paul points out that we are not justified by our own works, but by faith in Jesus Christ. But notice how Paul connects our justification to the resurrection. Reading from Romans, chapter 4, verses 23-25: "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." Yes, the resurrection was for our justification.

In chapter 6 of Romans, Paul points out that after we are justified, we are to walk in newness of life. This, too, is possible only because of the resurrection of Jesus Christ. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:10-12).

Paul again returns to the resurrection in Romans, chapter 7, showing that the old law had ended and a

New Covenant was in effect, and that we are now married to the resurrected Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). If Jesus Christ was not resurrected, we the church, do not have a husband, and we are not now married to Christ; but Beloved, Jesus was raised from the dead. The Old Covenant ended. We have a New Covenant, and we are today, if saved, the bride of Christ.

In Romans, chapter 8, Paul assures the saints not only of Christ's resurrection, but of theirs as well. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

Before Paul closes his letter to the Romans, he declares, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Romans 14:9).

Paul, in Ephesians, gives us some insight as to the exalted position that was Christ after His resurrection. In the book of Ephesians, where Paul speaks of this, I'd like to read a few verses. Ephesians, chapter 1, verses 19-23: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." So, if Jesus Christ has not been resurrected, not only do we as the church have no husband, but we do not have a head; but did you notice the scriptures that I read of how God had exalted Him? "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church."

In First Thessalonians, Paul assures us that Jesus Christ, this living resurrected One, who is no longer in a physical body, will come again; not in a physical form, no, but He will come again. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thessalonians 1:10). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thessalonians 4:16).

In II Timothy 1:10, Paul lets us know that it is through this resurrected Christ that death has been abolished and life and immortality is possible through the gospel, through the resurrected Christ. No wonder the same apostle Paul wrote, "And if Christ be not raised, your faith is vain; ye are yet in your sins." Let me read from I Corinthians, chapter 15, beginning with verse 13: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea,

and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." But Paul wasn't in doubt concerning the resurrection of Christ! Notice I Corinthians 15:20: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

The resurrection is the very heart and soul of the gospel. "I am he that liveth, and was dead; and, behold, I am alive for evermore." Because He lives, we shall live also. Yes, the apostle Paul assures us later here in I Corinthians 15 that there will be a resurrection, and this mortal shall put on immortality. "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. 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?" Yes, the last enemy that shall be conquered is death. In the resurrection for the redeemed, there will be no more death. †

THE POETRY PAGE

THE PATH TO THE CROSS

F. W. Davis

The path to the cross was marked by His blood,
As He climbed up Calvary's hill
To give His life for a sin-cursed world
And to honor His Father's will

The road was rough and infested with thorns;
There was no one who seemed to care.
The guilt of the world and the weight of the cross
Were laid on the Master to bear.

Are we willing to tread the path of the cross,
With all the reproach and shame,
And take the scorn of His enemies here
To honor His worthy name?

We were never promised an easy way;
Yea, often the path grows dim.
The Lord will help us to bear our cross
If we choose to go with Him.

JESUS, THE SACRIFICE

I. M. Smalling

Gaze on Mount Calvary;
Gaze on the accursed tree.
See there the Father's will,
And for awhile be still;

Gaze on the wondrous plan;
Gaze on the Son of Man.

Nailed to the cruel tree
Nailed there for you and me—
Pierced were His hands and feet
The curse of sin to meet.
Gaze on the bleeding side
Of our Lord crucified.

Gaze on the bitter cup,
Which our dear Lord did sup.
Gaze on His blood-stained face
Ponder the amazing grace
To save a fallen race.
Christ did die in my place.

Thorny the crown He wore,
Heavy the cross He bore
That we might ransomed be.
He died on Calvary,
Suffering in agony.
He died for you and me.

Alone on Calvary,
He prayed for you and me.
He bowed His head and died,
Jesus the crucified.
He bruised the serpent's head
By the rich blood He shed.

RESURRECTION

J. R. Turnbull

Dark was the night, and hearts were dark with sorrow;
No gleam of hope could pierce the awful gloom;
No word of cheer or promised bright tomorrow;
All, all seemed hidden in the silent tomb.

Their Lord, their Light, by Roman soldiers taken,
Nailed to the cross, had suffered there in shame;
Died all alone, by followers forsaken,
Mocked and derided for His kingly claim.

Love had prepared sweet spices for anointing;
At early morn they came to seek Him there;
Angels they saw who joyously were pointing,
Saying, "Behold the place; He is not here.

"There is the grave; o'er death He is victorious;
See where He lay; He's risen as He said;
Wondrous in power, in majesty most glorious;
Why seek the living among the silent dead?"

Shout, all ye lands, and hail Him King of Glory!
Victor o'er death your Savior loud proclaim!
O'er all the earth, go tell the wondrous story!
Shout glad hosannas to His glorious name!

Hail Him your Lord, all powerful to deliver!
All ye His saints, His praises gladly sing!
Sing of His grace and boundless love forever,
Mighty to save, our Savior, Priest, and King! †

THE QUESTION BOX

Editor's Note: These questions and answers in this issue, which are based on the cross, the crucifixion, and the resurrection are taken from *The Way of Truth Question and Answer Book*, 1946-2001.



QUESTION: Why is it that after Christ had been hanged on the cross that the cross of Jesus became so popular? Even on that day, two criminals were also hanged, but the cross of the criminals did not become so popular.

ANSWER: Many people were slain on crosses before the Savior was crucified, and as you say, two criminals were also hanged on crosses at the time Jesus was on His. So it was not just the cross, but the One who was hanged on the cross. Because of this, the cross rapidly became interwoven into theological construction or religious thinking and teaching, especially in Paul's ministry and writings.

The cross was the most shameful way for a person to be put to death in that day, so Paul appealed to the Christians to bear the shame, take whatever came their way, and still be loyal to the One who died on the cross to make it possible for them, and for us all, to be delivered from sin and its bondage.

In its article on the cross, *Nelson's Illustrated Bible Dictionary* says, "Thus the cross symbolizes the glory of the Christian gospel (I Corinthians 1:17); the fact that through the offensive means of death (I Corinthians 1:23; Galatians 5:11), the debt of sin against us was 'nailed to the cross' (Colossians 2:14), and we, having 'been crucified with Christ' (Galatians 2:20)."

QUESTION: What about the cross? Some Christians show Jesus with His arms nailed across the cross, while others show with His arms nailed above His head. Which of the two is correct?

ANSWER: Some contend that Jesus was crucified on a stake, because the Scripture says He was "hanged on a tree"—Acts 10:39. That, of course, would require them to be above His head. Some were crucified on a stake, but that was not a "cross"! The cross Jesus was crucified on was made from a tree, but again a stake is not a cross. A number of scriptures speak of Jesus being crucified on a "cross." A *cross* was an upright stake with a cross bar, so I know of no reason to doubt that His arms were nailed to the cross bar.

QUESTION: Who do you think was really responsible for Jesus' death?

ANSWER: The religious leaders of His day were the ones who plotted, and carried out their plans to see that Jesus was crucified. But when you look at the overall picture, all humanity was responsible for His death. He came into this world to seek and to save the lost, and that includes everyone, for all have sinned, and it took His death and resurrection to accomplish salvation's plan.

QUESTION: Jesus said, "It is finished" on the cross. What did He mean? Did He mean to say He finished the work before He ascended into heaven? Then why are so many people still innocent about the Word of God?

ANSWER: Jesus came into the world to accomplish the work His Father gave Him to do. This included His death on the cross. He purchased our salvation by His death and resurrection. He purchased healing for us by the stripes He suffered, and He purchased our sanctification by suffering death "outside the gates" of Jerusalem. He left nothing undone that the Father gave Him to do.

If you mean by the last question, why are there people still uninformed as to the truth of the Word of God, Jesus gave His church the commission to preach the gospel to the world. The church still has that commission today. But, even when Jesus was here on earth, the laborers were few. There is yet much to be done.

QUESTION: We learned that Jesus died to save the world. How are we saved by His death? Could He not have saved the world while He was living?

ANSWER: God the Father, Son, and Holy Ghost made the gospel plan before the world was created. They could have made it differently if they would have seen fit, but they didn't. As it is, the blood of the Son of God had to be shed, for without the shedding of blood, there is no remission of sins. It took not only the death, but also the resurrection to complete the plan. Paul said, "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17).

QUESTION: Can you please explain I Corinthians 15:19?

ANSWER: This chapter deals with the resurrection, not only of Christ, but of all mankind. In verse 19, Paul is saying, if there is no resurrection, if the Christians have no hope beyond this world, then we are sadly deceived, for Christ is still dead; we really have no salvation; we are still in our sins and are deceived.

Notice what Paul said: "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:13-17).

Thank God! Christ was resurrected, we have salvation, we have hope, not only in this world, but in the one to come. There is eternal life in Christ.

QUESTION: Would you please explain Ephesians 4:8, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men"?

ANSWER: Paul, of course, is referring to the resurrection and ascension of our Lord Jesus Christ. Jesus, through His death and resurrection, has conquered all enemies, all have been put under His feet. The last enemy, as far as mankind is concerned, is death, and through Christ this enemy will be defeated when the saints are given their spiritual, glorified bodies. All these gifts—salvation, the Holy Spirit, the power to live holy, eternal life, and even the gifts of the Spirit—were made available to man through Christ. †

Learning to Live Godly

2018 Hagerstown Convention Message by Bro. Doug Koerner



I THANK GOD for His goodness to us. I certainly do thank the Lord for that wonderful drama last night. I believe I can probably speak for each and every one of us that it was certainly a blessing. I've told different ones since then that we've read that story 1,000 times, but we felt it last night. The young people and others in the drama did a wonderful, wonderful job, and God used it. It's amazing how God uses different ways and avenues to preach His Word. We know that God has called ministers, preachers, pastors, and teachers to teach the Word of God. That's our main theme of being in services, whether it's during camp meeting or at home.

Many churches today have walked away from preaching the Word. It's entertainment with this and that, and just a few short moments for the Word of God to be brought, but by the help of the Lord, we want to use the Word of God for the main drive for the services here and at home.

I do thank God for the camp meeting. It has been a certain blessing to me this year. I've heard many different ones say over the years, "It's been better than the year before," and I've always wondered about that. I don't know really why this year has been so special to me, but I do thank God for His blessings and His anointing in each of the services.

If you would, I invite you to open your Bibles to the scriptures of our theme—Titus, chapter 2. We're going to read verses 11 and 12: "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."

LEARNING WHAT A CHRISTIAN REALLY IS

The theme for this convention is, "Living Godly in This Present World." We're going to look at a couple of companion verses. Let's go to Acts 11:25, 26: "Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

My thinking and thought for this morning is what we just read here of these brethren who were in Antioch. They were teaching, and they spent an entire year with the church. We know that the church began with the apostles. They would go to different places and preach and spend some time trying to establish congregations. They would ordain other saints to be deacons and ministers so they could continue the work. Then the apostles would go on to another place to teach and to help others. The saints were first called Christians in Antioch. There were a few reasons why they were called Christians. One reason was because they were teachers

of Christ. They taught and acted like Christ. The purpose why they were called Christians was because they were doing as Christ had taught them.

Other companion scriptures are found in Matthew, chapter 28. Verses 19 and 20 says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." *Teaching them to observe all things.* If you'll go back to the second verse, verse 12 of our theme found in Titus 2 (the verse that drew my thoughts for this morning), the first word says *Teaching.* As the apostles were in Antioch and in different places, they taught people. They taught them to live godly, righteously, and soberly. They had to teach them those things.

We know that when people come to an altar of prayer and get saved, they know very little about the teachings of Christ. According to our testimony, when we came and got saved, we, too, knew very little about the teachings of Christ, so we had to be taught. We had to come to the place to learn some of these things. Today, with an iPad or a cell phone, we can add an app and everything is downloaded. That doesn't happen like that with people. They have to be taught. They have to have a desire for Christ's teachings. So, as the apostles taught in Antioch and in different places, Jesus gave them the Word to "go into the world and teach people." Ministers, pastors, and teachers must teach them to "live soberly, righteously, and godly, in this present world." I thank God that He didn't mean that we should teach people to live that way just in church. This isn't a place that we come to and just live that way, but out there in the world is where we need to be an example to people. We need to learn and understand that there are things that the world is doing that we need to refrain from. We need to help other people out there to be able to learn these things also.

LEARNING SOUND DOCTRINE

If we would go back to the beginning of Titus, chapter 2, verses 1-15, we will see that Paul gave instructions to Titus. We will just touch on a verse or two. In verse 1, Paul says, "Speak thou the things which become sound doctrine." In other words, talk about things that are solid and established that we can hold firm to. In verse 4, he, in a sense, says the same thing: "Teach the young women to be sober, to love their husbands, to love their children." This means to teach people.

My drive for the message this morning is, "Learning to Live Godly." Learning to live godly doesn't only apply to a young person, or to anyone else who gets saved, but I have found that as we get older, there are

things we have to learn to be able to live godly and righteously. Some of the saints here can testify, too, that their lives change as they start to get up in later years. There are some things that never even crossed my mind at age 25, but now they're different. Some of those things don't bother me any more, but there is a constant learning. We have to learn. There's a constant learning we have to do. We will never stop learning about the things of God until the day we leave this world.

HUNGERING FOR THE WORD OF GOD

Let's go to II Timothy, chapter 4. Verses 2 and 3 says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." I make this comment at home and many times wherever I preach: *It is vital, it is needful that you have a hungering for the Word of God.* You need to have a hungering for truth. I want that to sink in. You need to have a desire, a hungering, a want for truth. Let me tell you, there are a lot of people out there that have watered down the gospel. They're not involved with truth. They don't want truth. Sometimes we can be persuaded. We can have our minds changed by some of the notions that are out there. We need to have a hungering and a desire for truth. I thank God, if we truly do that, the Spirit of God will lead us into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." But you have to have a desire for those things. We have an enemy of our souls that is doing everything in his power in not allowing us to have that desire. He tries to take it away and tries to get us to minimize it in whatever way we can. Verse 3 says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

We're in the time when people will not endure sound doctrine. If you talk to some ministers in denominational churches, they'll tell you that they have a problem keeping people entertained. I've heard that there are people who come into these churches and stay for six months, then they get bored and move on to some other church that can entertain them.

People are going to be taught something. Again, my message to you is, "Learning to Live Godly." If you're in church, or if you never go to a church service, you're still going to be taught something. Somebody is going to influence you and teach you a different way. People's minds are filled of how they think they can make heaven their home, other than by the Word of God. In their own eyes their way seems right, but the Bible says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." People are trying their very best to try to leave the Word of God out, leave the church and Jesus Christ out, and think they can make heaven their home. There are preachers who teach that you can still sin and go to heaven. They tell the people, "Just live any way you want to."

There are people who are taught, "We'll just have one faith"—your faith, my faith, their faith. We'll all just get together and have one faith. There are teachings

of all kinds. There are all kinds of teachings. I John 4:1 says, "... but try the spirits whether they are of God." God gives us that advantage. He gives us permission to try the spirits; not only us to them, but they to us. Try the spirits. Meet with them. Talk with them and deal with them to see whether they be of God.

How are we taught things? We're taught by teachers. We're taught by someone who is willing to teach us, and we have to be willing to be taught. God has ordained pastors after His own heart. He has ordained them to teach people. He's put it in the Word of God that they are not to be a novice (a beginner), but they are to have some record of themselves. They must have a good report and a good foundation.

IT IS IMPORTANT TO BE TAUGHT TRUTH

When I received the theme for this year's convention, I read the verses in Titus. I always try to read the whole chapter the verses are taken from, but God impressed me with the words *teaching us*. My mind went to school. I know we have some school teachers here with us. You bear with me some. I haven't been in school for a while, and I don't know how much the curriculum may have changed, but I thought about some things. I remember the first day I went to school. I remember the teacher introducing herself to the class. She said, "I'm going to give you some categories of what is going to be required of you this year for you to pass this class." She wrote some things on the board and the percentages of them. She wrote different percentages. "This is for that, and that is for this." We'll talk about a few of them here today. Some we'll touch on and some we won't. The teacher took all those percentages at the end of the year and calculated them. That's how we received our grades. The grades were not based on just one of those things. It was on all of them. Again, we live in a world today where people are taught that just one thing will get them to heaven.

We have asked God to help us to see the Spirit of God dealing with people in such a way that they will come under conviction. Conviction is a wonderful thing. It's a very uncomfortable thing, but it's a wonderful thing to have the Spirit of God dealing with you. When you come and yield yourself to God and get saved, He puts you in the body of Christ. That's where I want to start. That's the starting point. There's no use of going any further unless you start at the beginning point, and when you're there, these words will apply: "Teaching us." I believe He's speaking to the saints, not necessarily the world, in a sense.

Some people in the world seem to think, "Oh, there's just one of those categories I need and I can get through," and there are some people who think, "Oh, all I need to do is to get baptized. I'm good to go. They'll give me a paper with the date and time I was baptized. I can live whatever way I want." That's not the way to make it.

Some people believe that all they need to do is to confess that Jesus Christ is Lord and Savior. They have to do that, but there's more to it than that. You just can't say it. I guess the individual who only had one thing to do to make heaven was the thief on the cross. I know there could be others, too, but the thief on the cross acknowledged Christ and said, "Lord, remember

me when thou comest into thy kingdom.” I know God can save people on their deathbed, for they might not have had another opportunity before, but I’m talking about people who get saved and have the ability to go on in life and are able to do something for the Lord.

A lot of people want to put works in front. There are some people out in the world who would put us to shame with works. They will work, work, work, and think they’re going to work themselves into heaven. They’re not going to make it that way.

ATTENDANCE IS IMPORTANT

I want to look at five categories that a teacher might write on the board. The very first one I want to look at this morning is the first one my teacher wrote on that board: *attendance*. I didn’t think about this in school, but I think about this now: if we don’t have the first one set, there’s no use of even worrying with the rest of them. You’re not going to learn one thing if you’re not there. You’re not going to learn anything if you’re not in attendance. How can anyone be taught, how can anyone teach anyone anything if he or she is not there to be taught? We have to be taught. We can’t learn one thing if we’re not in the services. I remember that particular percentage was a large portion of our grade in school. If I wasn’t in attendance, I couldn’t learn what she was teaching me. I couldn’t do the tests or some of the other things that were involved.

I thank God that when He saves us, He puts His Spirit within us. We have enjoyed the Spirit of God this week. When God saves us, our desire should be to be with the saints. As a minister, as a pastor, we see that. That’s one of the areas that we can see a child of God growing. “I want to be with the saints of God.” When I first got saved, I remember the hungering and thirsting I had for the Word. I wanted to read the Word. I wanted to be in the services. I wanted to hear.

Let’s go to Acts, chapter 8. We see the story here of the Ethiopian eunuch. We’ll start with verse 30: “And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?” Now, this was a man of influence. Verse 27 says, he was “a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians.” He wasn’t just someone who was a nobody. He was a learned man. Philip joined him. Philip was a teacher of God, and the Ethiopian eunuch’s attitude was right: “How can I understand, except some man should guide [teach] me?” I want to look at the next couple words: “And he desired.” He desired for Philip to come on board. He wanted Philip to teach him, to help him to understand and learn. The Word says, “We should live soberly, righteously, and godly.” We have to be taught how to act and how to present ourselves to people. The scripture says, “And he desired Philip that he would come up and sit with him.” Philip taught him.

The Ethiopian eunuch came to the understanding of being baptized. “See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest.” There are steps to be taken. The old saying says, “Don’t put the cart before the horse.” There are steps (processes). There’s conviction,

salvation, sanctification, and then you can be a candidate for baptism. The world is so messed up because false preachers have taught them false doctrines.

God told a man named Ananias that he needed to go and talk to a man named Saul. God talked Saul on the way to Damascus, and as Saul got up he asked, “Lord, what wilt thou have me to do?” “I’m going to give some instructions, Saul. I want you to down to Damascus. Go to a place there and I am going to send someone to teach you.” Of course, God sent Ananias. He said to Saul, “Saul, Saul, God has told me to come and tell you some things that you’re going to suffer for His sake.”

Some of the simple basic things of learning are: one plus one is two and learning the A B C’s. If you have a child that goes to school and he comes home and says, “One plus one equals three, and the first letter of the alphabet is M,” I don’t know if you’re going to send that child back to school again, are you? Or, you’re going to find out what’s going on. Well, the responsibility of our souls is greater than that, but people will accept one plus one equals three, spiritually. They will accept it because they don’t want the truth. They don’t want the things of God.

Titus says, “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” The Bible teaches us how we are to live. The Bible teaches us modesty. The Bible teaches us how we are to present ourselves. The Bible teaches restitution, how to love our enemies, and to pray for those who despitefully use us. I’ve often mentioned this at home: wives, mothers, love your children. Wouldn’t that seem to be an odd thing? But the Bible says, “Love your children, love your husbands.” There are some things that need to be taught. You might say, “Well, they are common sense things.” We who are adults know that’s not always the case. When people get saved, there are some teachings that need to come through. Whether we are 10, 15, 50, or 100, there are teachings all down through the times.

PARTICIPATION IS IMPORTANT

The second one: *participation*. This was part of the teacher’s grade. It’s no use of me going to school, sitting in class, and putting ear buds in my ears to listen to music. I have to be there. I have to participate. Saints, we’re only here in service for a short period of time. An hour. Our children go to school five days a week, six hours a day, I guess, or more. People will go to a ball game and sit there for three hours and are intensely involved in the game; but we have an enemy that is doing his very best to direct your thoughts somewhere else.

Let’s go to Ecclesiastes. Ecclesiastes 5:1 says, “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.” Be ready to hear. I have said for years, when we come to the house of God, we need to have a desire to receive something; whether it’s through the singing of the songs, whether it’s through someone’s testimony, through someone’s prayer, through the preaching of the Word of God, or just through the fellowship, we need to have a desire to receive something. In order to do that, we have to look for it. We don’t just come in and sit and wait for

someone to hand it to us. We have to look for it. The devil is doing everything he can to hinder us from looking for it. Be ready to hear; follow along.

I don't know what these ministers do, but when I tell you to look at a verse, I like to turn to it, too. I like for you to follow along. It takes a few minutes for me to get to it and it takes you a few minutes to get to it, too. Follow along. We've always taught through the years to follow along. Read the Word. Don't take just what I say or what another minister is saying. Read what is being said. Make sure what is being read is true. Maybe write some notes. Go home and study the message out. Follow along. Participate—be a part of it.

We need to be careful with today's technology. Don't be on Facebook during service. I don't know how many of you remember Kmart. They used to have a *blue light special*. I remember as a young boy being in the store with my mom. They would announce the blue light special and it was like a herd going that way. Now, sometimes on a cell phone, a special is announced. "Oh, there's a special going on at the Home Depot" or somewhere else. I'm going to say this kindly: Saints, young people especially, we ought to make it a good pattern to put our cell phones away during services. It's so easy to slide them out and look at them. I know you sometimes use them for your Bible reading, and I understand that. I've done that before, but don't use them otherwise, because the devil will do his very best to get you occupied. You might nudge someone sitting next to you, "Look what happened. Look what's going on." The devil does his best to preoccupy our minds.

Saints, don't bring something to read that shouldn't be read during the service. "Oh, I'll read this during the service." Be in the service. When the song leader says to turn to a page, turn to the page, unless you know the song by memory. Sing along with the congregation. If the minister says something, say "Amen; praise God!" Add to the service. Be a part of the service. You know, when I was in school, I was very quiet. I was not willing to put myself forward. Usually, if the teacher asked a question, she had to call on me. I usually never volunteered. She may have called on me to make sure I was awake. She wanted me to pay attention. Participation. Timothy says in I Timothy 4:13, "Give attendance to reading, to exhortation, to doctrine."

When Moses and the children of Israel were fighting against Amalek, and Moses went up on top of the hill and held up his hands, Israel started to prevail. After you hold your hands up for a period of time, you get tired of holding them up. Moses' hands went down. When his hands went down, Israel lost ground. So when the children of Israel noticed that his hands went down, they went up on the hill and placed a stone under him, and he sat down. Aaron and Hur held up his hands.

You might say, "Well, I can't play the piano. I can't sing or be in a drama. I can't do those things." Can you be faithful? I can speak as a pastor, and I'm certain these brethren can speak as pastors, too, that it means a great deal for you to be faithful. For me to sit back here and see you sitting there in your place, you're being faithful. You might say, "Well, they don't do a

whole lot," but they're still being faithful. Not everyone can play the piano and do other things, but they are being faithful. I think it was Bro. Ralph who sang, "Where He Leads Me, I'll Go." "Lord, do you have something for me? Do you want me to take up the offering? Use me, Lord." Are you willing to be used in God's hands?

HOMEWORK IS IMPORTANT

The third one was a part I didn't like in school: *homework*. I remember in high school that there were some classes that the teachers never gave me any homework to do. In other grades at school, the teachers gave a lot of homework. I thought to myself that if I have six or seven classes and every teacher gave a lot of homework, I'd pretty much do homework all night long all the time. Jesus said in John 17:18, "As thou hast sent me into the world, even so have I also sent them into the world." We come into the house of God to worship. We leave to serve.

This is a phrase I've heard for many years and I believe it to be very true: "The only Bible some people will read is the life that we live." Give an opportunity to testify; give an opportunity to witness. Even in your appearance and in your conversation, people will recognize that there is something different about you. They may not know that you go to church, or where you go to church, but they will see something different about you if you're around them for any period of time.

Let's go to Matthew 5:13-16. Jesus is speaking here. He says, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We need to be a light to the world. We enjoy coming to the house of God. We receive some blessings, but when we leave, be an encouragement and a help. We as saints have met people who know us, and they may even call upon us to pray for a need. They may not ever ask you this, but when there's a real need, they may say, "I need someone to pray. Can you mention it to your church when they pray?" We need to be a part out there in the world. In our neighborhoods, in our stores, or wherever we might be, we can be an influence on people.

TESTS ARE IMPORTANT

The fourth one of our percentage: *tests*. When you're in school, you have tests every quarter. Sometimes when you go to class the teacher might say, "We're going to have a pop quiz today." You weren't prepared for that. Tests! She wants to know if you've been there, if you were paying attention, if you were keeping notes, so she's going to give you a test to see where you stand. God is going to allow you to go through things in life to see if you've been paying attention, to see if you've been listening to the Word of God, to see if you know what the Bible says.

Jesus told the disciples one time, “Don’t think about what you’re going to say when you stand before the people, but let the Spirit of God lead.” He taught His disciples some things. We’ve all said at times, “I wish I would have said this, or I wish I knew how to say things.” But sometimes the Spirit of God does open up our minds and gives us the things that we have in the Word of God to say to people.

Let’s go to I Corinthians 3:13. It says, “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” If you’re in school, you’re going to take some tests. Again, the teacher wants to know if you’ve been paying attention. That test is a part of your grade. The teacher wants to know if you’ve been listening. Every once in a while my teacher would say, “We’re going to have a little test.” Do you know what I really liked when the teacher said, “We’re going to have a little test”? When she said, “This is going to be an open book test.” Now, one thing you had to be sure of was that you kept good notes if you were going to have an open book test.

I thank God with every test that we go through, we have the Open Book. God says, “Here’s the Word of God. I don’t want you go out into the world and have battles and trials without having the Word. I want you to have the Word. I want to teach you the Word. I want to give you the things you need to fight against the enemy. I want, with every single test you may have, I want you to have the Open Book.” If you have battles, you have the absolute right to dig into the Word. You can ask your pastor for help. You have the absolute right to dig into the things of God.

I’m going to tell you something else that God does that teachers don’t do: God not only allows you to have the Open Book through every test, but He allows the Teacher to give you the answers. He allows the Teacher to walk with you every day. Jesus said that He would send the Holy Spirit to teach you [guide you, show you] all things. I’ll even go a step further. I was thinking of this while the young sister was singing “Footprints in the Sand”: God not only gives us the Open Book and allows us a Teacher, but sometimes during our tests, He just picks us up and takes us through those tests. He carries us through them. He allows us to have victory through every test. In school, you might get an 88%, a 90%, or maybe a 99% on your test, but thank God, He will help you to receive 100% on every test. I know we may falter along the way, but God says, “I’m going to equip you with everything you need to make 100% and to be victorious.

John 14:26 says, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Thank God, Saints! Every single test and battle we may go through, God has promised us victory by teaching us the Word of God and giving us His Spirit. He will carry us through. We can’t lose as long as we follow Christ and stay in the Word of God.

Let’s go to Psalm 139. I have used these verses in this Psalm many times in my preaching. They have been an encouragement to me. Verses 23 and 24: “Search

me, O God, and know my heart [That’s what tests are about; to see where you are]: try me, and know my thoughts [Do you ever ask God?]: And see if there be any wicked way in me, and lead me in the way everlasting.” As I said earlier, it is vital that we have a desire and a hungering for the things of God, but we also need to ask God to help us to recognize the enemy that could cause us to have problems. “Lord, if the devil’s after me, let me have the Word of God to have the victory.” You’re not alone in the battle, but the devil will tell you that you’re alone. “No one is going through what you’re going through.” You may be going through a particular battle, but God may give someone a testimony that will inspire your faith and help you. David said, “Try me; find out if the enemy is trying to work on me and cause me to fail the test.”

FINISHING IS IMPORTANT

My last one, which is not one the teacher wrote on the board: we have to *finish*. We have to graduate. You can’t go through 13 years of school and not graduate. Sadly, there have been young men and women who did not graduate because something happened weeks before graduation. They were in school every day, had homework and tests, but something happened. Saints, it’s no more different than living for God. We can live for God, 30, 40, 60, or 80 years, but we have to finish the race.

Let’s go to Matthew, chapter 24. Verse 12 says, “And because iniquity shall abound, the love of many shall wax cold.” I feel we’re in a time that it is difficult to see people with a desire to come to church, or have a desire for salvation. This can get you discouraged. We are seeing things today we thought we would never see. Because “iniquity shall abound,” don’t let your love grow cold.

I don’t know if I’ve told you this story before, but I had an aunt who had cancer. We drove to where she lived. We knew she only had a few days to live, but her mind was clear. I asked my family to let me have a little time to talk to her. I started to talk to her. I said, “I want to talk to you about your soul.” She was bitter towards God. She said, “If there is a God, He’s doing a poor job of running this world.” She didn’t want to hear anything I wanted to say. I had prayer with her, and for days I prayed that maybe God could get through to her. She went into eternity. Matthew 24:13 says, “But he that shall endure unto the end, the same shall be saved.” We have to graduate. We have to finish the course.

I remember my graduation day. I remember walking across that stage to receive my diploma. I remember holding my tassel and taking it from one side to the other. I graduated! I went through the process. I went through the years of school, being in attendance, doing my homework and tests, and by the help of the Lord, I graduated. We have to finish our course to hear, “Well done, thou good and faithful servant.” We have to go all the way to the end. We can’t get to the end time and say, “I’ve been doing this long enough. I’m just going to sit back and relax.” That is a game the enemy tries on us.

I thank God for Sis. Hawk in our congregation at home. She’s 97 years old. Her mind is still clear. She’s

in Sunday school, morning and evening services, and Wednesday nights. She attends every revival service. Someone brings her. She's faithful. One day the Lord's going to take her home, and we're going to miss her. We can be faithful. You all have missed many of the saints who have gone on. They've graduated. They've been promoted. We have to be promoted. We must finish the race.

CONCLUSION

How are you doing this morning? In some of the categories I've mentioned, have you fallen short? Our purpose is to help you to grow. "Lord, help me to grow, help me to increase, help me to measure up. Maybe my participation hasn't been good enough." Ask God to search you. "Is there something somewhere that I've fallen short on? Lord, search me."

Again, the title of the messages was, "Learning to Live Godly." From the youngest to the oldest here, we will continue to learn to live, by the grace of God.

May the Lord bless you. †

2018 HAGERSTOWN CONVENTION CD'S

CD's are available of these wonderful services. These may be purchased for \$3.00 each. Any orders of 10 or more, \$2.50 each. The complete set of 15 preaching services, plus 5 musical CD's is only \$50.00.

Please indicate how many you would like by placing the number in the blanks. Send check or money order to: The Way of Truth, CD Ministry, P. O. Box 88, Hagerstown, MD 21740-0088. (Credit cards are now accepted.)

- ___ CD #929 Living Godly in This Present World—G. E. Tyler
- ___ CD #930 Living Godly in This Present World—Franklyn Bascoe
- ___ CD #931 What Advantage Do God's People Have?—Harley McClung
- ___ CD #932 Living Godly in This Present World—Raymond Martin
- ___ CD #933 Living for God as a Christian—Rupert Shippy
- ___ CD #934 The Great Exchange—Terry Deville
- ___ CD #935 We Be Brethren—Howard Moncrief
- ___ CD #936 A Sanctified Spirit—Mick Akers
- ___ CD #937 Denying Ungodliness and Worldly Lusts—D. Shenberger
- ___ CD #938 The Price Is Paid—David Shaw
- ___ CD #939 Learning to Live Godly—Doug Koerner
- ___ CD #940 How the People of God Live—Gary Alwell
- ___ CD #941 The Potter's House—Duane Jeffries
- ___ CD #942 The Value of God's Hedge—Terry Deville
- ___ CD #943 Getting a Glimpse of Heaven and Hell—Harley McClung
- ___ CD #286 Singing #1
- ___ CD #287 Singing #2
- ___ CD #288 Singing #3
- ___ CD #289 Singing #4
- ___ CD #290 Singing #5

2018 BOUND VOLUMES NOW READY!

Each year we bind together the twelve issues of The Way of Truth to form an annual bound volume. The 2018 copy is now ready. The price is US\$4.00 each.

Presently, the copies we have available are from the years 2001 through 2017. \$3.00 each when you order more than one.



Dear Young People,

I would like to look at two different scriptures this month concerning joy and sorrow. Everyone experiences times of both. The first is familiar to us all: Nehemiah 8:10, "For the joy of the Lord is your strength." During the joyful times, do not let yourself get slack concerning

the ways of the Lord. Dedicate yourself to study and prayer. Build up your strength, for we know that harder times come to us all.

The second is Ecclesiastes 1:18, "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." This verse tells us there is wisdom and knowledge to be found during times of grief and sorrow. These times show us who God is, how strong He is, how kind He is. After Job faced all of his trials, he said of the Lord, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Let yourself see the Lord while going through the difficult times. We also learn better how to help others during their difficult times. Choose to take in all you can, no matter what your surrounding conditions. May God's grace help us.

We are continuing with our reading of *The Heavenly Footman* by John Bunyan.

With Christian love,
Sis. Crystal Gossard

The Ninth Direction

Beg of God that he would do these two things for thee: *First*, Enlighten thine understanding. And, *Second*, Inflame thy will. If these two be but effectually done, there is no fear but thou wilt go safe to heaven.

One of the great reasons why men and women do so little regard the other world, it is because they see so little of it. And the reason why they see so little of it is because they have their understandings darkened. And therefore, saith Paul, do not you believers "walk as do other Gentiles, even in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance," or foolishness, "that is in them, because of the blindness of their heart" (Ephesians 4:17, 18). Walk not as those, run not with them: alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it. Moses, having a sight of this, because his understanding was enlightened, he feared not the wrath of the king, but chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He refused to be called the son of the king's daughter; accounting it wonderful riches to be counted

worthy of so much as to suffer for Christ, with the poor despised saints; and that was because he saw him who was invisible, and “had respect unto the recompence of the reward” (Hebrews 11:24-27). And this is that which the apostle usually prayeth for in his epistles for the saints, namely, “That they might know what is the hope of God’s calling, and the riches of the glory of his inheritance in the saints” (Ephesians 1:18). And that they might “be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge” (Ephesians 3:18, 19). Pray therefore that God would enlighten thy understanding: that will be very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, “After ye were illuminated, ye endured a great fight of afflictions. You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance” (Hebrews 10:32-34). If there be never such a rare jewel lie just in a man’s way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why, so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see it, thou wilt not regard at all: therefore cry to the Lord for enlightening grace, and say, Lord, open my blind eyes: Lord, take the veil off my dark heart, show me the things of the other world, and let me see the sweetness, glory, and excellency of them for Christ his sake. This is the first.

Cry to God that he would inflame thy will also with the things of the other world. For when a man’s will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul’s will was set resolvedly to go up to Jerusalem, though it was signified to him before what he should there suffer, he was not daunted at all; nay, saith he, “I am ready,” or willing, “not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all. Your self-willed people nobody knows what to do with them; we used to say, He will have his own will, do all what you can. Indeed to have such a will for heaven, is an admirable advantage to a man that undertaketh the race thither; a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; “though he slay me yet will I trust in him” (Job 13:15). “I will not let thee go except thou bless me” (Genesis 32:26). I WILL, I WILL, I WILL, O this blessed inflamed will for heaven! What is like it? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,

1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire or faggot, sword or halter, stinking dungeons, whips, bears, bulls,

lions, cruel rackings, stoning, starving, nakedness, etc. (Hebrews 11). “Nay, in all these things they were more than conquerors, through him that loved them” (Romans 8:37); who had also made them “willing in the day of his power.”

2. See again, on the other side, the children of the devil, because they are not willing [to run to heaven], how many shifts and starting-holes they will have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out of sight, till I am got a little aforehand in the world, till I have done this and that, and the other business; but alas, the thing is, they are not willing; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson when he broke them like burned flax (Judges 15:14). I tell you the will is all: that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil; and therefore they both endeavour very much to strengthen the will of their servants. God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affection of those that are his, with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, “Ye will not come to me” (John 5:40). “How often would I have gathered you as a hen *doth* her chickens, and ye would not” (Luke 13:34). The devil had possessed their wills, and so long he was sure enough of them. O therefore cry hard to God to inflame thy will for heaven and Christ: thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that, when Jacob wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint, as he wrestled with him, yet, saith he, “I will not,” mark, “I WILL NOT let thee go except thou bless me” (Genesis 32:24-26). Get thy will tipped with the heavenly grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou falter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at the last. The Lord give thee a will and courage!

Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But because I would have thee think of them, take all in short in this little bit of paper.

1. Get into the way. 2. Then study on it. 3. Then strip, and lay aside everything that would hinder. 4. Beware of bye-paths. 5. Do not gaze and stare too much about thee, and be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey, if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a prosperous journey. †

WINNING A CROWN

By the late C. W. Naylor



Part X

Entire Sanctification

Holiness, a Biblical Doctrine

IN OUR English Bible we have the two words “holiness” and “sanctification” in their various forms; but they are translated from a single word in the Greek text, and consequently the two words mean the same thing. It matters not, then, which word is used in the English translation; for the meaning is always the same, and the words are perfectly interchangeable. If we would understand what the Bible says about the subject, we must keep this fact in view.

That it is God’s plan that we should be holy, has already been shown; but it will probably be well to quote the Scriptures again. “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thessalonians 2:13). “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Ephesians 1:4). “We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son” (Romans 8:28, 29).

Now, this image of Christ, to which we are to conform, is the same as the image in which man was originally created. This pertains especially to his moral image. It is God’s will that we be like His Son so that He shall not be ashamed to call us brethren. Christ became like us and took upon Himself mortal flesh and the nature of man that we might bear His image, and in nature be like Him. That we be in nature like Christ has from the beginning been God’s plan and purpose. He has made all necessary provision that it may be so; and we may now be holy like our great high priest, Jesus Christ; of Him the Bible says, “For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Hebrews 7:26). And in Hebrews 12:14 we find the following words, “Follow peace with all men, and holiness, without which no man shall see the Lord.”

Concerning the purpose of Christ’s death, we read, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12). Again, we read, “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will” (verses 20, 21). When God called us by His grace, He did not call us to an unholy service, nor to an unholy life. “God hath not called us unto uncleanness, but unto holiness” (I Thessalonians 4:7). He has made it possible for us to be holy and to live holy. “That he would grant unto us, that we ... might serve him without fear, in holiness and righteousness before him, all the days of our life” (Luke 1:74, 75).

God wants us to be holy because He is holy. He can find pleasure in nothing but what is holy. Listen to what He has said: “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (I Peter 1:15, 16). And Jesus prayed thus: “Sanctify them through thy truth: ... and for their sakes I sanctify myself that they also might be sanctified” (John 17:17-19). In this prayer he did not make his request merely for the Twelve, for he continued: “Neither pray I for these alone, but for them also which shall believe on me through their word” (verse 20).

Many have supposed that holiness is something to be obtained only after death. The Scriptures, however, speak of it as a present experience. When Paul wrote his First Epistle to the Corinthians, he addressed them thus: “To them that are sanctified in Christ Jesus” (chapter 1:2). Jude addresses his Epistle to “them that are sanctified by God the Father” (verse 1). Neither of these apostles was writing to persons in heaven or to persons who were dead. On the contrary, they were writing to persons who were alive and were then in this world. Those addressed in the Hebrew epistle are called “holy brethren, partakers of the heavenly calling” (chapter 3:1). Paul calls the Colossian Christians “holy and beloved” (Colossians 3:12). In I Corinthians 3:16, 17, Paul says, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ... For the temple of God is holy, which temple ye are.” Surely language could not make anything plainer. Holiness is for us, now and here. Concerning the purified man, Paul said, “He shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work” (II Timothy 2:21). And here is a picture that Peter drew, describing the sanctified state: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (II Peter 1:4). The reader can, if he will consult his Bible, easily find many other texts bearing on this subject.

Two Phases of Sanctification

There are two phases, or two steps, in the work of sanctification. In the Scriptures just quoted no attempt was made to distinguish between these phases; but we shall now proceed to note that there are some distinctions. We have before shown, by Hebrews 13:12, that Jesus suffered and shed his blood that he might sanctify the people. All cleansing, therefore, of whatsoever sort, that is wrought by the work of Christ comes properly under the term “sanctification.” John tells us that “the blood of Jesus Christ, his Son cleanseth us from all sin” (I John 1:7). The Revelator speaks of Christ thus: “Unto him that loved us, and washed us from our sins in his own blood” (Revelation 1:5). In Hebrews 1:3 it is written of him: “When he had by himself purged our sins, sat down on the right hand of the Majesty on high.” All who are truly Christians have been thus purified in the blood of Christ; the guilt of their sins has all been washed away. They have yielded themselves to Christ and have become holy through His blood.

The cleansing from guilt, however, is not all that the Scriptures promise. Under a previous heading it

has been shown that there is a remedy for that inner depravity that still remains in the believer. To the Thessalonian Christians, Paul said, "The very God of peace sanctify you wholly" (I Thessalonians 5:23). This language was not addressed to sinners. In verse 27 he speaks of them as being "holy brethren." If the reader will turn to the first chapter of the Epistle, he will find that they were neither sinners nor backsliders, but Christians in a very commendable state of grace. They had need, however, of still further attainment, and so he prayed that they might be sanctified wholly. This is in perfect harmony with Christ's praying for the apostles that they might be sanctified. In II Corinthians 7:1 Paul mentions "perfecting holiness in the fear of God" and defines it as being a cleansing from "all filthiness of the flesh and spirit." It will serve no good purpose to multiply texts here, though it might easily be done; for if anyone will reject these, he would reject a thousand, whereas, if he will accept these and submit himself to God, he may know in his own soul the truth of them.

Why People Oppose the Doctrine

There are a number of reasons why people oppose the doctrine of sanctification. One is because they misunderstand it. Some get a very exaggerated idea of what is meant by the term and of what the life of one possessing the experience must be; and that misunderstanding makes the doctrine appear unreasonable to them, therefore they cannot receive it. The experience is, of course, something that no man can understand until he knows it for himself by having entered into it. We may have a theoretical knowledge of it, but real knowledge comes only through experience.

Some persons reject the doctrine because they have, through the influence of others, been prejudiced against it, or because the theology which they have been taught finds no place for it. If we accept any theological opinions that are contrary to the Scriptures, the sooner we can get rid of them, the better for us. Those theological opinions, whatever may have been their source, are likely to prove a barrier when we come to investigate this doctrine. It is something worthy of our most careful investigation, and we should not, therefore, let our theology stand in the way of such investigation.

Some persons oppose the doctrine because they wrongly interpret certain passages of Scripture. It is probable that the interpreting of the seventh chapter of Romans to mean the experience of one who is saved by divine grace, is the greatest barrier in the way of the truth seeker. Many teachers of entire sanctification refer to that chapter as being a picture of the Christian life and as showing the necessity for a higher work of grace. It certainly does show the need of a work of grace, for it is the picture of a man without grace. It is the picture of an awakened sinner, one who finds his mind approving that which is right and good, but at the same time finds sin reigning over him and holding him by its power so that he cannot of himself break away from it. If he will be a Christian at all, he must get over into the experience pictured in the eighth chapter. The Christian life at its lowest ebb is higher than that experience represented in the seventh of Romans.

In order to emphasize the believer's need of entire sanctification, many teachers lower the standard of the justified life to a plane wholly inconsistent with the teachings of the Bible. Persons who are in the justified state are represented in the Book as being holy, not as being sinful and wicked. Neither are their hearts full of a great multitude of evils ready to assert themselves at any time. Teachings that lower the standard of justification often cause real Christians to reject the doctrine of entire holiness, because they realize that the standard of justification being preached does not come up to the standard of life to which they are living; and, as a consequence, they naturally conclude that what the preacher is teaching them is simply the experience that they already possess.

Another stumbling block is the mistakes some preachers of holiness make in applying to the subject many scriptures that have no true application to it. The theology and interpretations of many of the teachers of entire sanctification are much in need of revision. This, however, does not discredit the true doctrine; instead, it discredits those teachers. But it does often hinder sincere people who would otherwise accept the truth.

Another stumbling block in the way of the investigator is the excesses of some professors of sanctification. They give way to many wild and unseemly demonstrations, actions that cause the beholders to feel ashamed. Such professors declare some things to be of God which, if they truly were, would greatly put Him to shame. These demonstrations and excesses often, instead of testifying to the presence of holiness, show the absence of that true quality of holiness for which people look. True holiness is godlike, and will not behave itself unseemly.

Some persons disbelieve because of the inconsistency of some who profess. Hypocrisy is not dead. Those who profess to be holy and who live lives, in private or in public, not consistent with that doctrine, prove themselves to be hypocrites. Such persons' lives are not a true test of the doctrine. There are many whose lives do correspond to their profession. They shine as lights in the world. They are blameless and harmless. Such persons do not make a great noise or a show of their lives. They simply live godly and righteously and let their lives tell the story. Their lips may tell the story also; but if the experience is in the heart, the life tells it more convincingly than the lips do.

Some oppose the doctrine of holiness because depravity is in their hearts. This evil element is not in the least favorable to holiness. Being the exact opposite of holiness, it naturally repels it and everything that belongs to it. Another reason why some oppose sanctification is because they are unwilling to bear the reproach that in some places attaches to the professor of entire sanctification. They are not willing to be like Christ, if being like Him means to be reproached as He was reproached; and scorned as He was scorned. They think very highly of the people's opinion of them, and they are not willing to do anything that would lessen them in that regard. Peter looked at it differently. He said, "If ye be reproached for the name of Christ, happy are ye" (I Peter 4:14). But those who love the praise of men cannot see how they could be happy in reproaches;

therefore, they refrain from accepting both the doctrine and the experience.

Others are not willing to consecrate themselves to the Lord. They like their own way; they like to make their own plans and to do as they please. The doctrine of entire consecration does not sound good in their ears. It does not meet a response in their hearts. In order, therefore, to ease their conscience, they oppose the doctrine. If they do not do this outwardly, they have an internal feeling of opposition, and God sees and knows it very well. The person who holds such an attitude, however, will soon find himself far from God. Whatever be the motive that leads to opposition, either to accepting the doctrine or to obtaining the experience, it cannot but react upon the soul with disastrous consequences. Jesus taught that if any man is willing to do His will, he shall know of the doctrine. Let him put this doctrine to that test, and he will not fail of understanding it.

What the Word Means

The word “sanctification” always has two meanings, or contains two ideas. These two ideas sustain to each other the relation of cause and effect. The two ideas in the word are never separated. The first is dedication, the second sacredness and purity. The first always results in the second; the second can never exist (except in God) without the first. There are two kinds of sanctification taught in the Bible—one, that common to the Old Testament, is a ceremonial sanctification; while the other, characteristic of the New Testament, nearly always conveys the idea of a moral dedication and purification. The theology which makes the word mean dedication only is very superficial in its nature. I shall call attention to a few examples of this twofoldness of the word as used in the Old Testament.

Exodus 29:9 states that Moses was told to consecrate Aaron and his sons. Then follows an account of the directions as to how Moses should do this; and in verse 21 we read, “And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.” As a result of this consecration and hallowing of the garments, they are in verse 29 called “the holy garments”; and of the priest who had been thus dedicated, it is said “for he is holy unto his God” (Leviticus 21:7). After telling how to consecrate and sanctify the altar, God said, “Seven days thou shalt make atonement for the altar, and sanctify it; and it shall be an altar most holy” (Exodus 29:37). Again, “And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy” (chapter 40:10). Concerning the tabernacle and the things belonging thereto, God said, “And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shall hallow it, and all the vessels thereof: and it shall be holy” (verse 9). From that time forward these were called “the most holy things.” In Numbers 4:4-15 we find a full account of these things and the treatment that must be accorded them on account of their holiness. In I Chronicles 23:13, we read that “Aaron was separated, that he should sanctify the most holy things, he and his sons forever.”

April 2019

This does not imply that the things were holy before they were sanctified, but that they became most holy as a result of that sanctification.

The scriptures quoted show the truth of the statement already made, that dedication, or the first idea of sanctification, always produced the second, and resulted in the holiness of the object sanctified, whether that was an animate or inanimate thing. Whatever was sanctified became, from that time forth, a sacred and holy thing, and might not be used for any but a sacred and holy purpose. This use of the word is uniform throughout the Scriptures. In the New Testament the same twofoldness of thought runs through all the texts relating to the subject. The purpose of dedication, both in Old and New Testaments, is that the object may be holy; not simply that it may be dedicated, but that it may be sacred and holy unto the Lord. †

(to be continued)

BIBLE LESSON OF THE MONTH

JUSTIFICATION RESTITUTION

Scriptures: Luke 19:1-10; Leviticus 6:4; Matthew 5:23, 24.

Luke 19:1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

Leviticus 6:4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

Matthew 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Memory Verse: If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.—Ezekiel 33:15.

Page 15

Aim: To show that true repentance is followed by restitution.

INTRODUCTION

WHEN God established the society of man, He granted certain rights and privileges to man. Every man has the right to work and to enjoy the fruit of his labor, and it is not permitted that any man should by force or stealth take from another that which he has gained by honest effort. Any man who does steal anything from another meets the wrath of God. But this has happened almost time without number, and God has made a way by which proper relations might be restored if under the power of temptation men do take from others that which does not belong to them. He who comes to the Lord for pardon in most cases will be reminded by God of the wrongs he has done to others, and will desire to restore that which he has taken or correct statements that he has made that were not true. It is not always, however, that men are enlightened to the need of restitution when they are saved; and it may be some days or weeks later when they hear a message brought by a servant of God that they are awakened to their responsibility. If when they are awakened to the need of restitution they refuse to do what they can, they will lose favor with God. Everyone who makes an attempt to restore will find the helping hand of God with him.

MEDITATIONS

THE RICH PUBLICAN—Luke 19:1, 2—Was the chief—Zacchaeus was chief among the publicans. The publicans were tax collectors; the Jews did not regard one well who would stoop to work for the Romans in such a position. Add to that the fact that he was rich, and you have one that you would not expect to show much interest in the lowly Man of Galilee. But we cannot always tell what is in the heart by what we see.

CURIOSITY AROUSED—Luke 19:3—Sought to see Jesus—No such Man had ever walked in the world before. How different He was from himself (Zacchaeus), who had always taken advantage of every opportunity to advance his own personal standing and wealth. Here was a Man who had thrown personal ambitions to the wind and was giving all He had to help others, even though they were the very poorest and most despised. He must see such a Man as this! **Verse 4—Climbed up—**Zacchaeus made an unusual effort to see this Man because his curiosity was great. He who puts forth a like effort today is sure to see Him.

HIGHLY FAVORED—Luke 19:5—And when Jesus—Any man who can get the attention of Jesus is surely blessed, for in Jesus is everything that any man can need. Jesus was God; and, of course, He knew that Zacchaeus was going to be up in that tree, and He also knew what He would be permitted to do for him. Jesus lets us know that He stands at the heart's door of every sinner, seeking entrance. His purpose is that He may be invited to enter and dine with him. Zacchaeus was a sinner and was disrespected by the religious leaders of his day, but Jesus was not moved by such circumstances.

A SINNER RECEIVES CHRIST—Luke 19:6—Received him joyfully—The interest that Zacchaeus

was showing in Jesus proves that he knew something of Him and was interested; otherwise, he would not have received Him joyfully. There can be no doubt but that the deep emotions of his innermost self were stirred.

RELIGIOUS BIGOTRY—Luke 19:7—All murmured—These were religious people who had a form of godliness, but their hearts were far from God. Having no compassion for the lost, they could not justify the actions of any who did. This was the kind of person Jesus was interested in, and He was delighted to be received by Zacchaeus. We must take a like interest in sinners.

MAKING RESTITUTION—Luke 19:8—Restore him fourfold—Religion has to go deep into the heart of a man to compel one who is rich to enter into such an agreement as this. Since it was this that troubled him, it is evident that Zacchaeus was guilty. He had also been very close with his money; but now since he had received Jesus, he had compassion on the unfortunate and poor and was ready to do something for them. The gospel does make anew the lives of men. In Ezekiel 33:15 the law commanded that one return that which he had robbed.

THE GREATEST GIFT—Luke 19:9—Is salvation come—This is a marvelous picture of complete surrender, which was promptly rewarded by the precious gift of salvation. Jesus always rewards the honest and contrite heart with immediate attention. The Lord loves a quick and willing response.

HOPE FOR THE LOST—Luke 19:10—Which was lost—Deceived by sin, held in the darkest of despair, millions are groping for the rays of the gospel light. To bring this blessed light Jesus came to the earth, lived, and died. But the story can be told only by the man who has been to Jesus and learned of Him. Let every one who knows Christ be swift to tell others!

STANDARDS UNDER THE LAW—Leviticus 6:4—Which he found—Because a man finds a thing does not make it his property. A sincere restoration must be made. If men would have peace with God, there must be respect for the other man's property. Rather than take that which does not belong to us, we should put forth an effort to protect that which belongs to another. This is the true Christian principle; and if practiced it certainly will promote harmony, good will, and confidence in any community and will also do the same among nations.

STEPS IN ESTABLISHING PEACE—Matthew 5:23—There rememberest—When we approach the altar (which, in fact, is Christ, for the altar without Christ is nothing), it is a time when the light of heaven is turned upon our souls, and we see ourselves in the light of God's holy truth. Under such circumstances our minds will be illuminated to the point that if we have harmed our brother, we will know it. **Verse 24—Be reconciled—**If you have stolen anything, return it; if you have misrepresented your brother, make it right. Do all within your power to mend broken relations, then there will be faith to approach God for forgiveness.

Sometimes it is impossible to get to the offended brother at once; if there is a willingness to ask forgiveness, the will (II Corinthians 8:11, 12) will be accepted for the deed, and audience can be had with God.

CONCLUSION

It is the will and plan of God that man be happy, and in order to be happy, it is necessary for him to follow the laws that God has given. If we follow the laws of God, we will be happy; but men do break the laws of God. So the goodness of God has provided that in case we do break the laws of God, we can again have peace. We have not been eternally banished from all hope because we may have fallen into the snare of temptation. One way of restoring correct relations is restitution. There is no use in trying to go on as though nothing had happened if we have done wrong to our brother or neighbor. God cannot give His peace to the heart that is guilty of breaking His laws, and be sure no one ever broke one of the laws of God without Him knowing it. So, as we endeavor to live the whole Word of God and to teach His counsel, it is absolutely necessary that we teach and practice the doctrine of restitution.

FOR YOUR CONSIDERATION

1. Name one of the privileges of man in reference to material things.
2. Name one reason why the world is so full of people who need to make restitution.
3. Why was Zacchaeus curious to see Jesus?
4. What high honor did Jesus bestow upon Zacchaeus?
5. Why did the people criticize Jesus when He went to the house of Zacchaeus to abide?
6. How did Zacchaeus receive Jesus?
7. What were the requirements in regard to restitution under the law?
8. What is the result if we refuse to make restitution? †

THE CHILDREN'S CORNER



WHO IS STRONGEST?

A Bible Lesson by Sis. Rebecca Bland

“Boys and girls, I have a question for you,” said the principal of our school. We second graders looked at each other in anticipation. *What could the question be?* we wondered. *And would little children like us know the answer to it?*

Our school was small enough that all students, kindergarten through twelfth grade, could gather in the auditorium at the same time, and today the principal had called for a special assembly that included everyone.

The principal paused for one moment longer, and then she asked her question. “Who is the strongest student in this school?”

Instinctively, all of us little children turned our heads to look at the last row of chairs in the back of the basement auditorium where the high school boys sat. The boys looked at each other self-consciously and shuffled their feet.

“I see that everyone is looking at the boys in the back,” continued the principal. “How about you boys coming up front?” Slowly the high school boys stood up and then made their way to the front of the assembled students.

The boys stood in a line facing us, their faces a little embarrassed from the sudden, unexpected attention.

“Who is strongest?” asked the principal again, looking at each of the boys in turn. One boy grinned and flexed the muscles in his arms. The principal smiled. “Why don’t you see if you can lift just the corner of the piano,” she said, gesturing toward it. The piano was a big, heavy one, and we all gasped at the idea that anyone could move it single handedly.

The boy stopped smiling. He didn’t seem anxious to try to lift the piano, but he approached it with a look of determination. No matter how he struggled, however, he could not move the heavy instrument.

One after another, the other boys tried, but no one was successful in lifting the piano even an inch off the floor.

Finally there was only one boy left. His name was Leonard, and he stood quietly in front of us. He didn’t even raise his head to look at anyone. Leonard was shy.

But he was also strong. I knew that for a fact. One day, several weeks earlier, when I was carrying a lunch tray down the hallway to the cafeteria, Leonard had come bursting out of the gymnasium. Before he could stop himself, he had slammed into me. My lunch tray had gone flying into the air, and I had hit the floor. “Sorry,” Leonard had mumbled as he helped me to my feet and picked up my tray. “I’m very sorry.”

Now, remembering that painful incident, I doubted that the piano could stand up to Leonard’s strength.

“Your turn, Leonard,” said the principal. Leonard shuffled over to the piano. He paused for a moment, and then bent his stocky frame to grasp the handle on the back of the piano. He placed his other hand under the side arm of the keyboard and pulled upward. The corner of the piano came up off the floor a couple of inches, and then settled back into its place with a thud we could all hear.

The auditorium erupted in applause. Leonard gave the audience a swift upward look, and then hung his head again.

“Well, now we know who our strongest student is,” said the principal, smiling. “You boys may sit down.”

As the boys filed back to their seats, all eyes were on Leonard. He was suddenly famous in our little school.

“Let’s talk about strength,” said the principal after the excitement had died down. “Did you know that even the littlest one of you can be as strong as Leonard?”

I wondered how that was possible. A little girl like me could never budge a piano.

But then the principal began to talk to us about another kind of strength—an inner strength that enables us to resist temptation.

She was right. That strength is available to all who put their faith and trust in God.

Our wise saying this month comes from Proverbs 24:5, which says, “A wise man is strong; yea, a man of knowledge increaseth strength.”

The strongest people on earth are those who are wise enough to ask God for help to live righteously. They stand against wrong, even when it seems easier to give in. God’s strength is available to even the littlest child.

Children, do you find it hard to be strong when you are faced with the temptation to strike back at someone who has wronged you? Do you find it hard to resist the temptation to tell a lie in order to get out of trouble? Is it difficult to show a respectful attitude when your parents withhold permission for you to do something or to have something you really wanted? Remember, you cannot stand against temptation in your own power. But, as our scripture tells us, the true knowledge of God will increase your strength and help you act wisely each day. It will help you be an overcomer every time.

Activity

Fill in the blanks of these scriptures that tell us how to be “overcomers.”

“Be not overcome of _____, but overcome _____ with _____” (Romans ____: ____).

“For whatsoever is born of God overcometh the world: and this is the _____ that overcometh the world, even our _____” (I John ____: ____).

Answer to Last Month’s Activity

Were you able to create an acrostic explaining how we can remain **immovable** through the temptations and trials of life? If you had trouble thinking of phrases, some ideas are listed below.

Imitate Christ

Maintain daily contact with God

Make time for Bible reading

Obey God’s Word

Value the advice of godly people

Abide in Jesus

Bless the name of the Lord

Love God with all your heart

Exercise faith by believing God’s promises †

The Editor received the following text:

“Reading the March issue of *The Way of Truth* this morning ... what a blessing! It does nothing but inspire me to be a better Christian! Thank you all who are involved in making the publication possible, and all the contributors. I pray God will bless you REAL GOOD!!!”

—D. B., Mississippi

Preach the Word, the Whole Word, and Nothing but the Word

Message by Bro. Gregory E. Tyler
Delivered 03/03/19



OUR TEXT of scripture this morning is from II Timothy, chapter 4, beginning with verse 1: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.” I’ve entitled my thoughts this morning, “Preach the Word, the Whole Word, and Nothing but the Word.”



Bro. H. M. Riggle once brought a message over 100 years ago entitled, “The True Standard,” and I quote from this message: “Our motto is, the truth, the whole truth, and nothing but the truth. Therefore, the creeds, teachings, and doctrines of men we no longer recognize as the standard; nothing but the Bible.”

PREACH THE WORD

By the help of the Lord, I’d like to challenge the congregation to have a desire for “the Word, the whole Word, and nothing but the Word.” Preach the Word! Of course, I’m talking about the Word of God, the Bible. The Bible is the inspired Word of God. We’re not to preach from the Book of Mormon or from the Quran or from any other volume, but only from the inspired Word of God.

A story is told about a man who was once coming down to the end of his life, and he had a servant. He said to his servant, “Go bring me the book.” The servant said, “Sir, you have a library full of books. What book are you talking about?” And he said, “Son, when you’re facing eternity, there’s only one Book, the Bible, the Holy Scriptures.”

The Bible is the volume that we need to preach from. II Timothy 3:16, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Our volume that we have to study and preach from is inspired by almighty God. *All scripture!* I don’t believe there’s anything in the Bible that is not important. From Genesis to Revelation, it is inspired by God. II Peter 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” Praise the Lord! What we have to preach from is not by the will of man. It is not authored by

man. The Bible is authored by God. Through the generations, men of God spoke as they were moved by the Holy Ghost. The Bible is 100% true. Thank God for the Word! Preach the Word, the whole Word, and nothing but the Word.

I'm going to give some advice to the ministers and deacons here:

(1) *Don't try to impress your audience, as a minister, with your own depth of knowledge.* It's not about us. We do wrong when we try to impress our audience with our depth of knowledge. I Corinthians 4:6: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." Let none of you be puffed up for one against another. The ministry of the Word is important. It's a calling. We need, as ministers and as leaders of the congregations of the Church of God, to be careful not to be puffed up, or think of ourselves more highly than we ought. Don't try to impress your audience with your depth of knowledge or your understanding. It takes a humble man to be a Church of God minister. The devil is always on the job trying to puff up and to get the man of God to fall.

(2) *Don't preach above people's heads.* Using the volume of the Bible, preach down where people live that they can use what you're teaching from the Word of God. There's such a thing as true holiness as the Bible teaches. Don't preach high up in the clouds where people can't live what you're preaching. The Bible is a liveable volume. The precepts of the Bible are very practical, very helpful to the family of man.

(3) *Don't let people sway you.* Isaiah 30:8-11: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things [Think of that!], speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

Can you imagine a people coming to the place where they would tell the ministry, "Don't prophesy unto us things that are right; prophesy lies to us, smooth things, prophesy deceits"? What kind of people is that? I'm not saying that this congregation is that way. I think this congregation desires the truth of the Word of God. Can you imagine being part of a people who would say "cause the Holy One of Israel to cease from before us"? We want the Holy One of Israel to be in our midst. We want the Holy Spirit to have His way. We need to ever keep our hearts open to the Word of God. So, as ministers, we should not let people sway us from preaching the Word, the whole Word, and nothing but the Word. I believe this congregation wants Bro. Greg to preach the truth to you, don't you? "Tell us what the Bible says. Whatever it is, I want to live it, do it, and make heaven my home." This congregation should say unto the preachers, "Prophecy unto us right things; tell us the truth. Preach the Word, the whole Word, and nothing but the Word."

That being said, we need to:

(4) *Speak the truth in love.* Ephesians 4:11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 15: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." So, even though we're not to let people sway us, we're to preach the truth in love. Preach it with a passion; preach it with a desire for people to accept it. We should not use the pulpit as a place to use the Word of God as a club in trying to beat the truth into people. I respect this office of pastorship, and I respect this place of the ministry. I also want to be careful to respect the congregation in the messages that I bring that they might receive the Word of God.

(5) *Not as lords over God's people.* I Peter 5:1-3: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 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." The pastor has a responsibility, and he has some authority in the congregation, but he does not have all authority. He shouldn't be a lord over God's heritage. He should lead the people tenderly and with passion. He must have a heart full of love for the people. There are some people who believe that pastors have authority to do things that they don't. "I'm not the head of your home," as you've heard Bro. Alvin say many times through the years. The father, the husband, is the head of the home. So, I have some authority in the Word of God, but I'm not to be a lord over God's heritage.

PREACH THE WHOLE WORD

The Old Testament as well as the New Testament. I Corinthians 10:6-11: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted [speaking of the children of Israel]. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

The Old Testament is just as much part of the Bible as the New Testament. I know the Old Covenant expired at the crucifixion of Christ, but there is still plenty of truth in the Old Testament that needs to be preached. Preach about our creation from the book of Genesis, about the children of Israel in the book of Exodus, about Daniel in the lions' den, David and Goliath, the three Hebrew boys standing before that golden image. Preach the whole Word.

To preach the whole Word is to preach Christ indeed! Christ is the Centerpiece of our preaching. He is the

Son of God, the Head of the church. We can't preach the whole Word without preaching Christ. Romans 16:25-27: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen." Paul was speaking about the preaching of Jesus Christ. The early morning church preached Christ. They not only preached Christ, but they preached the whole Word of God.

But not just the words of Jesus, rather all the New Testament. I had a conversation with a pastor here recently who said that he felt the words of Christ were more important than the words of Paul and Peter. But let's see what the Bible says in II Peter 3:15, 16. I know the words that are written in red mean a lot to us because they were spoken by Christ, but all the Word of God is really the teachings of Christ. Peter says, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Did you hear what Peter was speaking of there? The words of the apostle Paul—the letters that he had written were considered as part of the Scriptures—"that the unlearned and unstable wrest, as they do the other scriptures." So, the teachings of Paul, even in the early morning church, were considered part of the Scriptures, part of the Word of God. So, when we preach the Word, we preach the whole Word—the Old and the New Testaments, the teachings of Jesus and the disciples. The 66 books of the Bible ought to be preached from and expounded on.

Don't limit your preaching to one aspect of the gospel. Did you hear what I said? For instance: love. I love to preach about "love." It's probably my favorite subject. The love of God makes me feel good. But we can't just make a hobby out of love. We have to preach the whole Word. The Bible also says, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." There are two sides to God, so we need to preach the whole Word.

Or even only a few subjects. Someone might say, "Well, I don't just preach about love, I preach about peace, too." Notice what Paul said in Acts 20:26, 27: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." *All the counsel of God!* Paul didn't just have a couple of favorite subjects. He preached "all the counsel of God." We should endeavor to do the same. There is so much in the Word of God that we can preach about. There are so many different subjects, so many different portions of scripture to apply to our lives.

Some preachers are stuck on preaching one message in one form or another. I'm not going to mention the name, but there's one brother that I knew years ago. I admired him and loved him as a brother in Christ, but it didn't matter what his text was, you knew he was going to preach about Babylon. He was always going to thrash Babylon. I don't think a person should do that. I think we should preach a well-rounded gospel and deal with different subjects.

The Bible deals with every aspect of human life. It deals with our conduct, our speech, our attitudes, our affections. It deals with romance and marriage. It has instructions for children; for all mankind.

We need to feed the flock of God on well-balanced meals. Acts 20:28: "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." We, as ministers, are to feed the Church of God on well-balanced meals. We need to preach a well-balanced diet to the congregation.

Ellen was telling me about a sister years ago who got on a carrot juice kick. Carrot juice in the morning; carrot juice in the afternoon; carrot juice at night. Her skin soon was turning orange. Now, I'm sure carrot juice is good for you—but come on! We need a balance. Preach the whole Word.

PREACH NOTHING BUT THE WORD

Not our own ideas or preferences. We are to stay on the Word of God. Ezekiel 13:1-5: "And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord."

Ezekiel is preaching the Word of the Lord to the false prophets who follow their own spirit, and prophesy out of their own hearts. It's okay to have preferences and personal convictions, but we're not to preach those to the congregation. We're to preach the Word, the whole Word, and nothing but the Word. We're to stand in the gap and make a hedge for the house of Israel so when the battle comes, we will have the help of the Lord in that day. Preaching our own ideas causes strife. We're to preach nothing but the Word of God.

Not the commandments of men. Matthew 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men." I don't want to ever be guilty of preaching for doctrines the commandments of men. If we're teaching for doctrines the commandments of men, we're worshiping in vain. I don't believe we're doing that, but this is the message to be heard that we won't fall into the trap.

Not just because our forefathers taught it. We're not to preach things just because our forefathers taught it. That's not biblical. Colossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world,

and not after Christ.” This is not a place where we preach the traditions of men. I’m not saying we are. I’m just saying we need to guard against it. We’re to preach the Word, the whole Word, and nothing but the Word. I have a high regard for Bro. Alvin, our former pastor. It’s been a year since he’s been gone. I miss him, but this is not the church of Alvin A. Craig, not the church of Ollen O. Craig, not the church of Gregory E. Tyler. It’s God’s church; therefore, we need to be aware that we teach not the traditions of men. Ellen G. White had her teachings which produced the Seventh-day Adventist Church. Joseph Smith had his teachings that produced the Mormon Church, but these are not God’s church. God’s church is supported and fed by the Word of God only. Preach the Word, the whole Word, and nothing but the Word.

Not adding or subtracting anything—preach nothing but the Word of God. Revelation 22:17-19: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” So there is a curse to adding to the Word of God and taking from the Word of God. We can’t do either one. There’s a ditch on both sides of the road. We need to preach the Word, the whole Word, and nothing but the Word. It will lead us to heaven.

WHAT PREACHING THE UNADULTERATED WORD OF GOD DOES

Hebrews 4:12: “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The Word of God is alive. It’s quick and powerful and real. It will change lives.

Let me close with mentioning some things that the preaching of the Word of God does. The preaching of the Word, the whole Word, and nothing but the Word—

(a) *brings conviction upon souls.* Thank God for it. Without conviction, no one can be saved. The Bible tells us that it pleased God by the foolishness of preaching to save them that believe.

(b) *instructs humanity how to get right in the sight of God.* Don’t you want to know how to get right in the sight of God? This comes through the preaching of the Word of God.

(c) *instructs humanity how to keep right in the sight of God.* It’s one thing to get right, but it’s another thing to stay right in the sight of God. It teaches us how to live and to please God.

(d) *unifies believers.* The Word of God does unify us. The preaching of the Word, the whole Word, and nothing but the Word calls God’s people to be one.

(e) *inspires faith.* Romans 10:17: “So then faith cometh by hearing, and hearing by the word of God.”

It brings faith to the soul of man. Preach the Word, the whole Word, and nothing but the Word.

(f) *produces godly love toward all men.* This godly love even produces love toward our enemies and those who hate and despise us.

(g) *Reveals God’s will.* In preaching the Word of God, it will reveal God’s will to the family of man. Here’s how we know what God’s will is and how we know how to live by the Word of God.

(h) *brings harmony to the family of man;*

(i) *restores relationships.* It brings husbands and wives back together again. It restores families.

(j) *exposes sin and Satan;*

(k) *points the way to heaven.* This is done by preaching the Word, the whole Word, and nothing but the Word. It tells us how we are to get to our eternal home. Aren’t you interested in that? There’s only one thing that will get us there—the whole Word of God.

(l) *establishes the family unit.* Teaches us how husbands and wives are to treat one another and how children are to respect their parents and vice-versa.

(m) *warns us of a pending judgment.* There’s coming a time where we’re going to be judged for the lives that we’ve lived.

(n) *shows a picture of hell.* We don’t hear much about hell any more, do we? Hell is a place, and the whole Word will expose that to us and show us that we need to prepare so we will not go there.

(o) *draws us closer to God.* The preaching of the Word of God draws us closer to Him.

(p) *builds up the Church of the living God.* The Church of God is the pillar and ground of the truth.

Those are only a few things that the preaching of the Word of God does. I trust that we will always preach the Word, the whole Word, and nothing but the Word. †

O PRECIOUS BIBLE!

Daniel S. Warner

*O precious Bible! burning words from heaven,
We’ll ever cherish thee in our heart:
Sweet is the counsel by thy pages given:
On life’s dark ocean, our only chart.*

Chorus:

*Blessed Bible! blessed Bible!
Joyful tidings from our home!
Thou art the rock of everlasting ages;
Hope of eternal bliss at heaven’s throne.*

*O precious volume! only in thy pages
We read the duty of all our race;
Only thy sunbeams, shining through the ages,
Reveal the wonders of saving grace.*

*This Book of heaven shall endure forever,
And from its wisdom we’ll never turn;
Weighed in its balance, all the creeds that sever
Are only stubble, ere long to burn.*

*Dear Book of mercy, on thy sure foundation
We build a dwelling-place for the soul,
Hearing and doing all thy revelation:
It stands unshaken, though billows roll. †*

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

Non-Profit Organization
U. S. POSTAGE PAID
Mercersburg, PA
Permit No. 15

COMING MEETING
2019 INTERNATIONAL
CHURCH OF GOD CONVENTION
12819 Point Salem Rd.
Hagerstown, Maryland U.S.A.
July 2-7, 2019, Lord willing
Bro. Gregory E. Tyler, Host Pastor

REMINDER TO OUR READERS

We DO NOT publish, produce nor send out the following:
The Holy Bible (Old and New Testaments)
Bible concordances, dictionaries, atlases, commentaries, pictures, calendars etc., nor offer correspondence courses
Hymnals nor other religious songs
Names of persons for pen pal correspondence
Cassettes or CD's unless paid for in advance in US currency
Videos, cassette tape and video recorders
Scholarships for the training of students in the United States or any other country
Financial support for individuals
Tracts to foreign countries due to high postage rates
We want to hear from you but keep this in mind.

ADD A NAME TO OUR MAILING LIST

If you know of someone you feel would appreciate this magazine, feel free to send us the name. Please make sure he/she wants it and it won't be refused.

NAME _____
ADDRESS _____

CITY _____
STATE _____ ZIP _____

REVIVAL SERVICES

Hagerstown, Maryland
April 2-7, 2019, Lord willing
Bro. Doug Koerner, Evangelist
Bro. Greg Tyler, Pastor

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Flowers Bay, Roatan, Honduras
April 2-7, 2019, Lord willing
Bro. David Shaw, Evangelist
Bro. Aldrin McLaughlin, Pastor

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Deville, Louisiana
April 28-May 1, 2019, Lord willing
Bro. Greg Tyler, Evangelist
Bro. Terry Deville, Pastor

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Jonesville, Louisiana
May 2-May 5, 2019, Lord willing
Bro. Greg Tyler, Evangelist
Bro. Marion Trisler, Jr., Pastor

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Craigsville, West Virginia
May 2-May 5, 2019, Lord willing
Bro. Mick Akers, Evangelist
Bro. Harley McClung, Pastor