

The Way of Truth

Vol. 76

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

No. 10

OCTOBER
2018

**"Living Godly in
This Present World"**

Message begins on page 6.

FRUSTRATING THE GRACE OF GOD

THERE IS a text in the Bible that caught my attention for this editorial: Galatians 2:20, 21. It reads thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." It is this phrase, "I do not frustrate the grace of God," that I want to emphasize to my readers.

We have all experienced frustration at one time or another. Frustration is, "To make efforts worthless or of no avail; to disappoint or thwart someone; to foil or circumvent an effort." There has to be an expectation of success before frustration can result. Have you ever tried to put something together or get something done that should have been easy, but you just could not do it? It's frustrating! Either the directions are confusing or a part is missing or you don't have the tools you need to get the desired result. But our text is dealing with God's frustration. Can you imagine the great God of the universe being frustrated?

I believe the Lord is frustrated at times when humanity rejects His proffered grace. I Timothy 2:4-6 reads, "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." God wills that all be saved. Jesus died for every man. Yet the multitudes reject Him. What more could He do? It is frustrating to God.

When people think they can continue in sin after salvation has been experienced also frustrates the grace of God. Is not Romans 6:1, 2, plain for all to understand? "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we who are dead to sin live any longer therein?" Jesus died to set men free from the power and bondage of sin, and it frustrates God that people want to continue in such bondage when Christ paid the price for deliverance. The grace of God is greater than any temptation. It empowers the believer to live holy. As our pilot scripture for the theme of our recent convention declares, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). Paul did not frustrate the grace of God. He preached a powerful gospel which did not include sinning every day in word, deed, and thought.

Something else that frustrates God is when people neglect their salvation. After all He has done, the sacrifice of His Son, and the gift of salvation to the family of man, for recipients of so great salvation to neglect their daily walk with God and lose out surely disappoints the Lord to no end. Hebrews 2:1-3 says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should

let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation ..."

Let God's grace work for you! "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10).

The grace of God also gets frustrated when believers don't take advantage of His full plan of justification AND sanctification. Some deny that there is a second work of grace for man to experience, by so doing, they frustrate His sanctifying grace. Romans 5:1, 2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Standing grace is available to all who are justified.

Failure to bring forth fruit also frustrates the grace of God. We are saved to serve. The parable in Luke 13:6-9 reveals the Master's frustration: "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down."

Christ is also frustrated when preachers (or anyone else, for that matter) become puffed up and forget that the grace of God only enables us to be what we ought to be. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3). God is offended when men take the place of Christ as head of the church, usurping power. 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 ensamples to the flock."

It frustrates God when His children can't get along with one another. As our regular readers have read in this periodical through the years, Christ wants His converts to be one. St. John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

God's grace is in abundant supply to solve every issue that might arise in

ABOUT THE COVER

Arches National Park is a national park in eastern Utah, United States. The park is adjacent to the Colorado River, four miles north of Moab, Utah. More than 2,000 natural sandstone arches are located in the park, as well as a variety of unique geological resources and formations. The park contains the highest density of natural arches in the world.

THE WAY OF TRUTH

(Registered Trademark)

Vol. 76 October 2018 No. 10

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

the church. If we have the same Spirit and desire fellowship with all God's children, the Lord will bring us together. Otherwise, if we resist His will and turn our backs on the brethren, God will be greatly frustrated.

Paul did not frustrate the grace of God. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Corinthians 15:10).

Before Paul's conversion on the road to Damascus, this was his reputation—"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Galatians 1:13).

But after Paul's conversion this was his testimony—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God ..." (Galatians 2:20, 21a).

How about you? Are you knowingly or unwittingly frustrating what God is trying to do in your life? He wants you to be saved, sanctified, and living above sin. He wants you to be humble and willing to fellowship every other child of God. So will we work with Him or frustrate Him? "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Corinthians 6:1).

The good news is you don't have to fail! Let the grace of God rule in your life! "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8). ✠

OUR SERVICES ON CD'S

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

- ___ CD #922 Great Is Our God—Paul Wilson
- ___ CD #923 Stewards of the Mysteries of God—G. E. Tyler
- ___ CD #924 Repeat After Me—Rebecca Bland
- ___ CD #925 Halting Between Two Opinions—Doug Shenberger
- ___ CD #926 Being Born Again—Brian Richards
- ___ CD #927 The Evening Light—Jet Batalla
- ___ CD #928 Repentance—Donovan Darby
- ___ CD #944 Acceptable Worship—G. E. Tyler
- ___ CD #945 The Good Master—Rebecca Bland
- ___ CD #946 God Has a Sense of Smell—Doug Shenberger
- ___ CD #947 What Is Your Highest Aim in Life?—Brian Richards
- ___ CD #948 How an Individual Loses His Soul—G. E. Tyler
- ___ CD #949 Climb Every Mountain—Nancy Little
- ___ CD #950 Such as I Have—G. E. Tyler
- ___ CD #951 Unbroken—Paul Wilson
- ___ CD #952 The Beauty of Holiness—G. E. Tyler
- ___ CD #953 Discouragement—Doug Shenberger
- ___ CD #954 Christ's Burden Is Light—G. E. Tyler
- ___ CD #955 Connections—Rebecca Bland
- ___ CD #956 The Prodigal Son—Doug Shenberger
- ___ CD #957 Be an Example of the Believers—Brian Richards

IN THIS ISSUE:

Winning a Crown	Page 2
<i>Part IV of the book by the late C. W. Naylor</i>	
The Question Box	Page 3
<i>Our monthly feature</i>	
Bible Lesson of the Month	Page 4
<i>"The Future Results of Sin"</i>	
"Living Godly in This Present World"	Page 6
<i>Full-length sermon by G. E. Tyler</i>	
The Children's Corner	Page 10
<i>"Small but Mighty"</i>	
The Poetry Page	Page 12
<i>Expressions of truth in rhythmic form</i>	
The Young People's Page	Page 13
<i>"Lift Up Your Sorrows," By Lisa Sommers</i>	
Connections	Page 15
<i>Message by Rebecca Bland</i>	
Jesus, the River of Life	Page 19
<i>Radio message by David Shaw</i>	
Radio Log	Page 21
<i>Stations airing The Way of Truth Broadcast</i>	

WINNING A CROWN

By the late C. W. Naylor



Part IV

The Motive Purpose of Man's Life

MAN'S character is the opposite of God's. God is essentially benevolent; man is essentially selfish. The natural man does not inquire what is the will of God regarding him. He is not concerned in pleasing God. The thing that he desires most of all is to please himself. If he may do this, he asks nothing more. He lives for this alone. If he may but gratify all his own desires, he asks for nothing more. He does not believe that he is moved by such a motive; he does not stop to consider it. In fact, he is likely to suppose that he is moved by very different considerations. God says, "Yea, they have chosen their own ways, and their soul delighteth in their abominations" (Isaiah 66:3). Again He says, "They hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof" (Proverbs 1:29, 30).

His Attitude Toward God

Man ordinarily supposes that he is on quite friendly terms with God, at least so far as his own feelings are concerned. He looks upon the law of God and recognizes it as a very high and worthy law. He assents that man should give to it a ready obedience. Very often he is pleased to see others turn from sin to righteousness. Like Paul, he may delight in the law of God after the inward man. He may approve of it as being most excellent. He may even praise it most highly. He may sit in the congregation of the righteous and find much pleasure in listening to the Word of God. There may be many things in it that he is glad to see reflected in his own life; but when it comes to submitting himself to this law and making it the law of his life and conforming himself to it in detail, another element immediately asserts itself. He finds at once a great reluctance, and if pressed, this reluctance shows itself in rebellion. So long as he can do just as he likes and still fulfill the Word of God, he is pleased to do so. As long as his desires run parallel with the desires of God, he delights in that law; but when his desires are crossed, when he is required to forego them, he at once rebels. And the more God's claims are pressed upon him, the more determined does his rebellion become.

His obedience, so far as he does obey, is essentially selfish. He obeys only because it pleases him to obey. Paul, speaking to the Colossians, tells them their former state, saying, "You ... were sometime alienated and enemies in your mind by wicked works" (Colossians 1:21). To the Romans he says, "We were enemies" (Romans 5:10). Speaking of the unregenerate, he says that they are "haters of God" (Romans 1:30). This is the verdict of God. He knows the true state of their hearts. His verdict is true and it is final. There is no element in the sinful man that is truly friendly toward God, at least before his heart begins to yield to God.

He is everywhere pictured as a rebel, one who has defied the authority of God and is standing in open hostility to Him. And this, unless he repents, will be his attitude through life, and through the ceaseless ages of eternity. The best unsaved man is not at heart better than this.

God's Attitude Toward the Sinner

But what is God's attitude toward unregenerate man? It has been said that God hates sin, but he loves the sinner. Is this true? Let us hear the voice of inspiration, "Thou hatest all the workers of iniquity. ... The Lord will abhor the bloody and deceitful man" (Psalm 5:5, 6). Does that express an attitude of affection? Again, we read, "The wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness" (Psalm 11:5-7). Read also the following texts: Leviticus 20:23; 26:30; Deuteronomy 32:19. We read further, "God is angry with the wicked every day" (Psalm 7:11). God is not so meek and indulgent that nothing will arouse his indignation. He hates all that is hateful. He could not love righteousness without hating iniquity. He could not love the righteous without hating the wicked. To love both would be to abolish all moral distinctions. Of the impenitent sinner it is said, "The wrath of God abideth on him" (John 3:36). We are not to understand that God hates the sinner as an individual apart from his sins and his sinful disposition. It is only sin that renders him hateful, but man is responsible for his state of sinfulness and chooses to be what he knows he ought not to be; therefore, to deal with the sin God must deal with the man.

Not only does God hate man's sin, every sinful word, thought, and deed, but he also hates every evil desire. The natural man loves evil. That love of evil, which is a part of his nature, God abhors. All desire that runs out after impurity or for that which is unholy merits and excites God's indignation and abhorrence. Every evil ambition that arises in his soul repels God. Every evil disposition, every evil feeling, hatred, envy, malice, revenge, selfishness, pride, jealousy, deceit, hypocrisy, and all the long catalog of evil things, of which man's heart is the source, are obnoxious to God. All tendency to resist the Holy Spirit, or to array oneself against the will of God, all rebellion at his providences, can excite in God only hatred. How often man rejects his own reason and stifles his conscience! How often he hardens his heart! Can God love the thing in him that causes him to do this? He can love only what is lovable; and only what is pure and holy can appear lovable to a holy God. All else he hates and must hate with all the strength of his character.

Sinner, look this squarely in the face. Your self-complacency may suffer, your conscience may be troubled, your fears may be aroused, but the picture is not overdrawn. Look over it again carefully. Look at yourself in the mirror of God's Word, and think what it means to have God for your enemy. Think what it will mean before the great judgment seat, think what it will mean in eternity, and turn from your sins before the day of wrath.

God is just and can treat sin and the sinner only as justice demands, or at least cannot go contrary to those demands. He is also merciful and loving. And His attitude toward the sinner, an attitude different from that just considered, is expressed thus: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17). Again, we read, "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Thou art ... a God full of compassion, and gracious, longsuffering, and plenteous in mercy" (Psalm 86:5, 15). God is so full of love that John calls Him love. He is "our Father which art in heaven." His mercy endureth forever. He loves the sinner. "While we were yet sinners, Christ died for us." God loves men because they are His sons, the work of His own creative power, even though they have gone astray. He loves them because of His own benevolence; He loves them because of the sacrifice He has made for them. He loves all the lovable qualities that He sees in them. He loves all the possibilities for good and nobility and holiness, and He pities them as "a father pitieth his children." And so God's hand of mercy is outstretched toward sinners. His heart yearns over them. He invites them to come back from their wanderings, to turn away from their sins, and holds out to them the promise of a full pardon and a glorious reconciliation.

These two widely different attitudes God holds toward every sinner. So long as the sinner is impenitent, love cannot reach him, and mercy cannot save; but as soon as the heart is softened into penitence and turns away from self to God, a welcome awaits him, the arms of love enfold him, and the past is all forgiven. God does not desire to hate the sinner. He is compelled to do so. But as soon as the sinner gives Him opportunity by changing his attitude toward God from rebellion to submission, God changes His attitude toward him into one of tenderest love and pity. †



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



QUESTION: Please explain what John the Baptist meant when he said that Jesus would baptize with the Holy Ghost and with fire. What is the fire and when does it come?

ANSWER: The word *baptize* means, "to immerse or hide from sight." So when anyone is baptized with the Holy Spirit, he (spiritually) is hidden from sight and all of his ambitions, desires, and activities are woven into the will and wishes of the Spirit of God. Thus when you deal with a person who is truly baptized with the Spirit, in reality you are dealing with the Holy Spirit.

The fire spoken of symbolizes the cleansing power of the Spirit, which occurs when the Holy Spirit comes into the heart to destroy the degenerated nature or the natural tendency to sin.

QUESTION: Accusing spirits. How can one long accused know the difference between conviction and accusations?

ANSWER: There is no simple, easy answer to your question! The Spirit of God convicts; the devil accuses.

The Spirit of God convicts a sinner of his sinful ways with the purpose in mind of leading the sinner to repent of and forsake his sins. The devil would never do that. The devil will accuse a Christian of sin, to discourage him, to get him to turn away from following the Lord. The devil will press down, confuse, and discourage. God will point out our failure, even chasten us, because He loves us and wants to correct us and help us to do right.

D. O. Teasley, in his book, *The Holy Spirit and Other Spirits*, wrote:

"Of all persons in this world that need the encouragement and prayers of God's people, those who are tormented with accusing spirits need them most. I say tormented, because to be accused by the devil is the purest type of torment, and akin to the torment of hell. None but those who have felt the living torment of accusation can realize the depth of suffering inflicted thereby. And what is more cruel, the devil invariably imposes the accusing spirits on the most conscientious persons he can find. ...

"There is one rule by which you may always detect the spirit of the devil and distinguish it from the Spirit of God. When the Spirit of God is convicting you of sin, it will point out the wrong so clearly that you will not be left in doubt; but when the devil is accusing, he can never tell what is wrong. You will feel very bad, and in every way you may feel like a sinner; but if you do not know you have transgressed God's written law, stand your grounds and defy the devil."

QUESTION: Please go into as much detail as you can regarding Matthew 12:36, where it speaks of idle words. What all does this involve?

ANSWER: According to the dictionary, the word *idle* means, "empty; vain; base; having no value, use, or significance; worthless; useless; futile; pointless; baseless; unfounded."

Adam Clarke comments:

"The word signifies not only vain or empty, but also wicked and injurious, such as false testimony against a neighbor—Our Lord must be understood here as condemning all false and injurious words ..."

QUESTION: Faith, according to the Word, is the substance of things hoped for. How can one acquire faith and develop?

ANSWER: First of all, faith is a gift from God, and faith comes by getting close to God, believing His Word, and using the faith we have. God allows our faith to be tested, not that we lose it, but by our faith being tried we gain more. The better we come to understand the

greatness of God, the more faith we should have in Him.

QUESTION: Explain Ecclesiastes 5:2b: "... therefore let thy words be few." Is it in time of prayer or in time of talking anywhere?

ANSWER: Be not rash with thy mouth; do not be hasty with your words; weigh your words; let them be seasoned with salt; do not be guilty of idle speaking; think, consider and let your words be few.

This does not mean you have to keep still all the time. Christians are to be friendly, but it does mean you should not be talking all the time—have something to say when you speak!

QUESTION: Why were the ideas of Jesus Christ and all those of the Pharisees so different?

ANSWER: Why is there a difference between truth and error? I would not call Christ's teachings His "ideas"! He had the truth, He was the truth, and He taught nothing but truth. The Pharisees had hundreds, if not thousands, of their fathers' "traditions," and Jesus said that they set aside the Word of God with their traditions.

QUESTION: Should believers take oaths, vows?

ANSWER: As to vows, the Bible does not forbid it, but teaches we need to be careful about taking them and keeping them. You don't need to take an "oath" to speak the truth, just do it! If required to appear in court as a witness, it is better to say, "I affirm" rather than "I swear." †

BIBLE LESSON OF THE MONTH

SIN, MAN'S GREATEST ENEMY

THE FUTURE RESULTS OF SIN

Scriptures: Luke 16:19-26; Galatians 6:7, 8; Matthew 13:41, 42.

Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 And Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Matthew 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Memory Verse: And whosoever was not found written in the book of life was cast into the lake of fire.

—Revelation 20:15.

Aim: To show the final results of a life of sin.

INTRODUCTION

JESUS CHRIST declared, "I will come again" (John 14:3). However, He is not coming to set up a literal kingdom, for the kingdom of God is already a present reality. Paul informs us that God has 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" (Acts 17:31). John tells us that when Christ comes, the earth and heaven will flee from His presence, "and there was found no place for them" (Revelation 20:11).

John also informs us that Christ will sit upon a "great white throne" and the "books" shall be opened and mankind will be judged. As many as are not found written in "the book of life" will be "cast into the lake of fire."

We are not to understand this to be speaking of a literal lake of fire, for all literal things will pass away. There will be no wood, coal, or oil to keep a literal fire burning. But Jude speaks of Sodom and Gomorrah "suffering the vengeance of eternal fire" (Jude 7).

Many have labored themselves very strenuously trying to prove to the quieting of their own and others' consciences that there is no such thing as a place for the punishment of disobedient men and women, however, agreeably consenting that there is a righteous reward for the obedient. We wish to impress the student with the fact that in every human being is a never-ending soul that must spend eternity somewhere; and since there shall be but two places in eternity, of necessity it will be one or the other. In this lesson we are to show that the final results of sin is to be doomed to an everlasting hell. Jesus said considerable about this awful place, and that should be enough to convince any man who will be honest.

MEDITATIONS

BUILDING A REWARD—Luke 16:19—Fared sumptuously—It is so easy to set the affections upon the things of the world and neglect the weighty matters of the Spirit. This was done by the man in our lesson to an exaggerated degree, because great wealth had fallen into his hands. Riches carry with them great snares, and few people can be trusted with them. Some declare this to be a parable, but that is of little importance, for even if it is, it portrays an actual Bible truth. We conclude that since Jesus said there was a certain rich man, he actually existed, and every one who goes to hell will find him there upon arrival.

THE MERCILESS GRIP OF POVERTY—Luke 16:20—Certain beggar—Lazarus by name. Poverty has dealt much suffering to humanity through the centuries and could all have been avoided if man had

humbly obeyed the voice of God. Improper and insufficient nourishment had ravished the body of Lazarus until he was full of sores. **Verse 21—Fed with the crumbs**—This was an extreme case of poverty which the rich man could have relieved with little effort. One of the characteristics of Christianity is that of charity, caring for the unfortunate and needy. No man with the love of Christ in his heart can witness a case like this without helping if it is within his power to do so. This sin was helping to fix the eternal destiny of the unwise rich man.

POVERTY DEFEATED—Luke 16:22—Beggar died—Relieved from the cloak of flesh, the beggar departed for the land of the never-setting sun, where true riches never fade or deceive. “Abraham’s bosom” was a title used by the Jews to signify heaven.

THE RICH MAN TORMENTED IN HELL—Luke 16:23—In hell—The rich man had now reached his destiny. A similar fate awaits everyone who serves sin to the end. **Verse 24—I am tormented**—Note he did not say he was tormented by the flame (which, of course, he was), but in it, which reveals there was a tormentor there who was the devil. No doubt, in life the rich man drank wine and strong drink, but in hell he asked for water, the creation of God for quenching thirst.

MEMORY QUICKENED—Luke 16:25—Son, remember—One of the awful punishments of the lost in hell will be the memory of wasted opportunities. It is not wrong to have good things, but it is decidedly wrong to make improper use of them. For this, every man shall be properly rewarded. Lazarus stayed true to God in the great trial of poverty; the rich man failed in the midst of riches.

HELL OFFERS NO ESCAPE—Luke 16:26—Neither can they pass—Let every man ponder well that the man who dies in his sins has forever settled his bed in hell. While we have life is the time to change our lives and charter our course on the sea of holiness. The rich man offered no argument, for he knew that he had received his just reward.

REAPING ACCORDING TO SOWING—Galatians 6:7, 8—Whatsoever a man soweth—In the material world we plant corn, and we expect to and do harvest corn. It is just as true in the spirit world. If we sow to the flesh, we shall reap of the flesh corruption. God’s Word cannot be changed. The great need is that men change their lives to conform to the Word!

INIQUITY’S REWARD—Matthew 13:41—Which do iniquity—All creation belongs to God and composes the universal kingdom of God. In the end, all who have sinned must be gathered out of His universal kingdom and delegated to their proper place. God is not mocked; therefore, not one unjust soul shall be able to escape.

ANGUISH IN THE MIDST OF FIRE—Matthew 13:42—A furnace of fire—All things are possible with God. To describe the true nature of the place of torment is beyond us, but from the revelation this scripture gives we know it is terrible. Everyone should put forth every effort in making sure he avoids such a place. Weeping and wailing will be profuse but of no avail.

CONCLUSION

D. L. Moody is supposed to have said that if men were permitted to know the full extent of the suffering of a lost soul in hell, the frail house of clay would not stand the shock.

Russell Byrum, in his book, *Christian Theology*, said:

“To shrink from the idea of future punishment because of its fearful character is human. But to deny the reality of future punishment because of the awfulness is as unreasonable as to shut one’s eyes to the realities of sin, oppression, pain, and misery of this world because of their terribleness ... The doctrine of future punishment is supported by both Scriptural and rational proofs.

“The wicked will be punished after the final judgment. ‘Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels’ (Matthew 25:41). ‘And these shall go away into everlasting punishment’ (verse 46).

“Future punishment is to be regarded in three aspects: (1) the loss of infinite good; (2) the suffering naturally resulting from sin; and (3) positive penal infliction. The loss of good includes the loss of all the good things of the present life, exclusion from the presence of God and the possibility of His spiritual blessings now possible, the withdrawal of the Spirit of God, through whose agency alone salvation is possible, consequent utter reprobation and hopelessness of all good, and especially the loss of the eternal blessedness of heaven. If future punishment consisted only in this loss, it would be infinite. But it also includes positive suffering. The finally lost will be the slave of his unrestrained sinful passions, will be tormented by the malignity and selfishness of evil associates totally abandoned to wickedness, will suffer the remorse of a guilty conscience, and will be tormented by endless despair.”

Surely no one with any understanding of the gospel would want to go to a place of everlasting punishment, and thank God it is not necessary. Jesus tasted death for everyone, and through Him you can be saved and avoid the future results of sin. If you be unsaved, let us encourage you to surrender your heart and life to Him NOW.

FOR YOUR CONSIDERATION

1. Recall some of the words that Jesus used in regard to eternal punishment.
2. What are the dangers of setting one’s affections on the things of earth?
3. Name two sins that appeared in the life of the rich man, contributing to his eternal punishment.
4. What are the duties of a Christian toward the poor?
5. How was poverty defeated for Lazarus?
6. What part will memory play in the reward of the wicked?
7. Why did the rich man ask for water rather than wine?
8. By what was the rich man tormented in the flame? †

"Living Godly in This Present World"

2018 Hagerstown Convention Message by Bro. Gregory E. Tyler



IT IS wonderful to be here this morning. It's so good to be a part of the family of God. It's a joy to look and see this full congregation of visitors. There's a welcome here for each and for everyone. We hope you do feel the welcome from the local congregation and our love and concern for each one. God is working! God is bringing His people together. We give Him all honor, glory, and praise.

Well, as I told the ministry this morning, through the years I've been a proponent of the host pastor leading off the convention since he was the one who was inspired by the theme, etc., but it looks different this year. I'm the one now that it falls upon. I was praying for a theme for the convention, and this thought came to me from Titus 2:11, 12: "Living Godly in This Present World." This is something we don't hear of every day. It seems to be a lost doctrine, but not in the Church of God. It's not only a good theme for a convention, but a good theme for Christianity.

Titus 2:11, 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." There it is in black and white! Who can deny it? Who can take issue with it? It is God's will that we live godly in this time world. "For the grace of God that bringeth salvation ..." You know, a lot of people use the grace of God in the wrong way. They use it as a doctrine to teach that people can continue in sin and the grace of God would just overlook all those sins. But the true grace of God brings salvation. *Salvation* is deliverance. This salvation has appeared unto all men. Thank God! It's universal. It's good for all ages and people.

The grace of God teaches us some things: "denying ungodliness and worldly lusts." There's a principle of denial in the gospel of Christ. In fact, when Jesus called His disciples, He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That's why the true gospel is not that popular today; but it's still true that part of the principles of Christianity is self-denial. Paul said, "I die daily," so there's a sacrifice that we must make. The grace of God teaches us that. The grace of God not only teaches us to deny ungodliness and worldly lusts, but it tells us what we should do: "we should live soberly, righteously, and godly, in this present world."

WHAT DOES GODLY MEAN?

Now, *godly* means, "Godlike." We are to live Godlike, but we need to properly understand it. The Bible tells us things about God; for instance: God is Omnipotent. He has all power in heaven and in earth. We have heard through song, "There's nothing, no nothing, that my God can't do." He's Omnipotent. He put the stars in the sky. He made the earth, the moon, and everything that there is.

God is Omnipresent. That means He's everywhere. He can be here, in California, in Mississippi, and in Louisiana at the same time. We can't be in those places at the same time.

God is Omniscient. He knows everything. There's nothing hidden from Him. Who here among us is omniscient? So it's not talking about that. Those are powers that are limited to God. Only God can do them.

But this we can do: to live godly in this present world. To do that one must be godly. You can't live godly unless you're godly. I'd like to ask the question: Am I a godly person? If you are a Christian, you should be a godly person, for the Bible teaches us that we should live godly in this present world; not in heaven alone. Some people think that they change from this world to heaven, and that they have to live in sin while in this world, but when they go to heaven, they're going to automatically be able to live godly. That is not true. We won't get to heaven unless we live godly *in this present world*. This is what the Bible says: "... we should live soberly, righteously, and godly, in this present world." Right here and now; while we're living!

We need to display divine character. II Peter 1:4, "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." Praise the Lord for the Word of God! We can be partakers of the divine nature. The only way to do this is to escape "the corruption that is in the world through lust." God is able to save us and to sanctify us. So if living godly doesn't mean omnipresent, omnipotent, or omniscient, what does it mean? It means, "having the attributes of God; being like God in a moral way, in a spiritual way." We all can be "little God's" in that sense. Hallelujah! We can manifest the attributes of God Almighty.

GOD IS HOLY

The first one I'd like to mention is: *God is holy*. I Peter 1:15, 16: "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." The Bible says, "Be ye holy; for I am holy," and "in this present world." I'm talking about living a life free from sin. We can't do that in our own power and strength. This can only be done through the power of God. When God saves us, He gives us power over all the power of the enemy. He gives us power to resist temptation and to live holy. That's not self-exultation, or looking down on people and thinking we're holier than they are. That's just a fact, because the Bible requires us to be holy *in this present world*, for He is holy. This means, "without committing sin." *Sin* as used here means, "imputed sin." You know when you sin in this respect. You can't accidentally sin against God. You have to have your

will involved in it. “Be ye holy; for I am holy.” The saints of God are holy. Saints of God live godly in this present world. Thank God for it!

GOD IS LOVE

Another attribute that we are to display as children of the most high God is found in I John 4:8: “*He that loveth not knoweth not God; for God is love.*” There’s no way around it. “God is love.” They who are servants of God are filled with the love of God. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5). This means to love even our enemies. To love your friends is nothing, or no proof of anything. Everyone can do that; but to love your enemies, it takes the grace of God—the grace of God that teaches us. That’s a picture of those who are loving God and their fellowman—even those who spitefully use us, or even those who speak about us in a detrimental way. We’re to love them. That’s living godly in this present world. I John 4:16: “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” God is love. If we dwell in love, we dwell in God, and God in us.

I Corinthians 13:1-7: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly [true love; not selfish], seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.” That’s living godly in this present world. I know we can stress the outward man, and there’s a dress code for the saints of God, but it starts within and works out. The love of God has to be in the heart. Verses 8-13: “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

Are you manifesting love in your life? “God is love.” If we’re going to live godly, we must manifest love in our life; not only for our wife and our family, not only for our friends and the saints, but love for everyone—love for the lost souls of the world, love for our enemies. That’s the true test of being godly in this time world.

GOD IS GRACIOUS

The Lord is gracious. Psalm 145:8: “The Lord is gracious, and full of compassion; slow to anger, and of great mercy.” This tells us something about God; this tells us something about being godly. If we’re going to be godly, we’re going to be like God. The Bible says, “The Lord is gracious”; that means, we as children of God must be gracious as well. *Gracious* means, “pleasant; kind; benevolent; courteous.” Are you living godly in this present world? Then you will meet these conditions: being pleasant, kind, benevolent, and courteous.

I Peter 3:8: “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.” I think Christians ought to be polite and courteous to one another and to everyone. If my enemy came my way, I need to be courteous to him. That’s part of being godly, being gracious. Are you gracious? Do you have the grace of God in your soul? If so, you’re going to be pleasant. I’ve been told that it takes more muscles on the face to frown than it does to smile. So give your face a rest. Let your lips turn upward. I’m happy in the Lord this morning. “Finally, be ye all of one mind, having compassion one of another, love as brethren.” Brethren have a special love, a special cord that binds our hearts together. “No pow’r of earth or hell, withal, can rend us from each other.” That’s part of a song that we sing. That should be our theme as children of the most high God. “The Lord is gracious, and full of compassion.” So if we’re going to live godly, we must be full of compassion.

We have a parable that Jesus gave us of the good Samaritan. You know the story of how a Jewish man was traveling toward Jerusalem. He was robbed, beaten up, and left for dead. A certain priest came along who saw him there, but he didn’t do anything for him. He just passed by on the other side. Then came a Levite. Levites were supposed to be spiritual leaders in Israel. He saw up front how bad the Jewish man was wounded. Did he do anything? No, he looked on him, and passed by on the other side. Next came a hated Samaritan. There was no friendliness between the Jews and the Samaritans, but he went to him, bound up his wounds, put him up on his own donkey, and took him to an inn. He took money out of his own pocket and paid for his care. That’s compassion!

We’re children of the most high God. We’re to live godly in this present world. We’re to have compassion on our fellowman. We need to care for our fellowman. That’s God’s will. “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.” God is compassionate. The scripture says that He’s slow to anger and plenteous in mercy.

We have another parable that Jesus gave us in Matthew about a man who owed a great debt (ten thousand talents) to someone. He and his family were going to be sold so the debt could be paid. This man got on his knees and begged for mercy. He received it. The one to whom the debt was owed wiped the debt away completely. This same man who was forgiven went to another man who owed him a hundred pence. Nothing

in comparison to the debt he was forgiven of, but what did he do? Did he forgive the debt? No, he demanded repayment. The man begged for mercy, but he took him by the throat, saying, "Pay me that thou owest." He was going to cast him into prison until the debt was paid. His lord said unto him, "O thou wicked servant." The Bible says, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." We're talking about living godly in this present world. A part of being godly is having forgiveness. Don't harbor ill-feelings. If you're going to be like God, you're going to be of great mercy toward all men.

GOD IS FAITHFUL

God is faithful. Lamentations 3:22, 23: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." If we're going to be children of the most high God and live godly in this time world, we're going to be faithful.

*"Great is Thy faithfulness," O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.*

God is faithful to the family of man. If we're going to be godly, if we're going to be like God, we're going to be faithful to our companion, faithful to our family, faithful to one another, and faithful to God.

GOD IS PASSIONATE

God is passionate. Hebrews 12:29: "For our God is a consuming fire." Here we have a picture of God as a consuming fire. If we're living for God in this time world, we have a fire within us, a zeal within us, a desire to please God. Revelation 3:14-16: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." That's the Word of God! Some people talk about lukewarm Christians. There's no such thing as lukewarm Christians, because if we become lukewarm, He will spue us out of His mouth. God wants us hot. He wants us passionate. If anything deserves our passion, it is the work of God. So if we're going to live godly in this time world, we're going to be passionate about the things of God.

GOD IS WISE

God is wise. We need to be wise like God. James 3:13-18: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without

hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Here we have a picture of someone who is living godly. He has the wisdom from above. He's peaceable, gentle, easy to be entreated. Are you easy to be entreated this morning? Can your faults be pointed out to you without you flying off the handle? "... full of mercy and good fruits, without partiality, and without hypocrisy." I'm talking about living godly in this time world.

TO BE GODLY IS TO BE CHRISTLIKE

I'll be remiss if I didn't mention something about Jesus Christ. He is God incarnate. I'll read part of John, chapter 1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. ... He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." We need to be like Jesus. Living godly in this present world is to walk in the footsteps of Christ. He is God incarnate. We need to pattern our life after Christ.

Someone has said—

To be like Christ, that is our goal, plain and simple. It sounds like a peaceful, relaxing, easy objective, but stop and think. He learned obedience through the things He suffered. So must we. It is neither easy, or quick, or natural. It's impossible in the flesh. Slow in coming and supernatural in scope. Only Christ can accomplish this within us.

To live godly is to pattern our life after Christ. He is our example. He came for a two-fold purpose, to die for our sins on Calvary. He was faithful in doing that, but He also came to give us an example that we could walk in His steps.

To become a Christian and to be like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievement is vain. Those only who make this quest their supreme desire and passion of their lives can even begin to hope to reach it.

Are we desiring to be like Christ? Are we desiring to walk in His footsteps, to love as Christ loved, to do as Christ did? We need to allow ourselves to be conformed to the image of Christ if we're going to live godly in this time world.

Colossians 1:12-15: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is

the image of the invisible God, the firstborn of every creature.”

Christ is the image of the invisible God. You can read in the Bible how Jesus Christ treated people and how He conducted Himself. That’s the way we should be. We should follow in His steps. If we want to live godly in this present world, we must allow Him to form us in the image of Himself. Our hearts must become like Christ’s heart, which is full of love, compassion, and mercy. If we want to live godly in this world, our hearts should be like Christ’s heart. We should care for falling humanity and reach out to the lost. We have the example in the Bible of Stephen being stoned to death. He was like Christ. While he was being stoned, he cried out, “Lord, lay not this sin to their charge.” What an example! How would we respond? When Jesus was reviled, He reviled not again. When we are reviled, do we revile someone else, or do we take it?

HAVING THE MIND OF CHRIST

Also, our mind must become like the mind of Christ. I Corinthians 2:16: “For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.” What’s on your mind this morning? Is your mind clean and pure? Is it like the mind of Christ? This is how we live godly in this present world.

Our hands must reach out as His hands did. We need to allow our hands to reach out to help others. Galatians 6:1: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” We’re talking about living godly in this present world. When we find those who have been overtaken in a fault, we don’t kick them. We don’t push them down. We lift a hand to help them up, to encourage them. We want everybody to go to heaven. We don’t want one soul to be lost.

We want our feet to take us where Christ’s feet took Him: to Jerusalem as a place of worship, to the house of God to worship Him in Spirit and in truth. The woman at the well was ill-famed. No one seemed to care for her soul, but Jesus did. We need to be like Him. We don’t need to make judgments of people because of how they look or act. We need to see every individual we meet as a soul in need of help. Do our best to win them.

Our eyes need to see what Christ saw. John 4:35: “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” What are your eyes looking at? Look at the fields. They are white to harvest. That means they are ready to be saved if we can but reach them. God is counting on us to allow ourselves to be conformed to the image of Christ.

Our ears need to hear what Christ heard. The cries of the needs of humanity. Does it move us? Does it trouble us? Our world is in a terrible condition and we need to let our light shine through this world and be an influence for righteousness.

To live godly in this time world, we need to bear the fruit of the Spirit. Galatians 5:22, 23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance: against such there is no law.” Are you bearing the fruit of the Spirit? Notice that it says, “fruit”—singular. It doesn’t say fruits of the Spirit, but “fruit of the Spirit.” I liken it to an orange. An orange has a peel on it, seeds in it, pulp, and juice in it. All those things put together make up an orange. So it is with us. Not just love, but the fruit we are to bear is “love, joy, peace, longsuffering [Do you suffer long with your fellowman?], gentleness, goodness, faith, meekness, temperance.” All of those together you need to display as God’s child.

THE PROCESS OF BECOMING GODLY

There’s a process for us to be made godly. First, conversion. The sinner cannot live godly in this time world. It’s impossible. As hard as a sinner may try, he doesn’t have the power to live godly. He needs to be converted, born again of the Spirit of God. Then after conversion, he needs to be sanctified, filled with the Spirit. During the course of this meeting, I’m hoping that some believers who are not sanctified will come forward and yield themselves as a living sacrifice to God.

One songwriter said—

*Holy Spirit from above,
Fill my longing soul with love,
Till the Master’s image all in me may see;
Make me gentle, true and kind,
Meek of heart and humble mind,
Let the holy fire from heaven fall on me.*

Another songwriter spoke this way—

*Have thine own way, Lord! Have thine own way!
Hold o’er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, Living in me!*

There are other ways that we can be conformed to the image of Christ: by the study of the Word, accepting correction, developing a closer relationship with Him through prayer, spending time with those who are striving to be godly. These are all important.

THE RESULTS OF BEING GODLY

I want to close with the results of living godly in this present world. The results of living godly in this present world will astound you. You’ll be satisfied beyond your imagination. You’ll find yourself more and more with the mind of Christ. Loving like Jesus loved, doing as Jesus would, helping your fellowman as Jesus would. You’ll leave behind a legacy that will live on. God has a program of character development for each one of us. You’ll want others to look at your life and say, “He walks with God. He lives like Christ.” Saints of God, can people say that about you this morning? “He’s living godly in this present world.” Plus, you’ll make a difference in this world if you live godly.

Jude 1:20-25: “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present

you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Praise the Lord! Have compassion and make a difference. Are you living godly in this present world?

CONCLUSION

Finally, only if you live godly in this present world, you will gain a prize that in heaven waits. Why? Because in this present life you endeavored to live godly. You lived to be like Jesus. You patterned after Him. You influenced others for righteousness. You were like Jesus, "Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:22, 23).

Why not endeavor to live godly in this present world? It's not optional. It's a requirement. If you're going to heaven, you must live godly in this present world.

We're going to have a song. We invite anyone to come who has a need. †

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 Lusto—Doug 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

Titus 2:11, 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."

THE CHILDREN'S CORNER



SMALL BUT MIGHTY

A Bible Lesson by Sis. Rebecca Bland

"Why don't you and Twila go out and play for a little while?" my mother said one afternoon. My three-year-old sister, Twila, didn't like to go outside by herself, and so she was happy whenever I offered to play in the yard with her.

"Maybe we could play inside today," I said to my mother.

"Why would you want to stay inside on a beautiful day like this?" my mother asked in surprise. "Get out there in the fresh air. It will be good for you."

Still I hesitated. "I'm scared to go out," I finally admitted.

"Scared!" my mother exclaimed. "What in the world are you scared of in the broad daylight?"

"I'm scared of the banty rooster," I said.

"That little thing?" my mother scoffed. "You're a great big girl—almost six years old! If you sat on the rooster there'd be nothing left of him but a grease spot." She nodded toward the door in her no-nonsense way. "Go on out there and play. If the rooster tries to bother you, just shoo him away."

Reluctantly, I headed for the porch that led from the kitchen door to the back yard. Twila followed slowly behind me. If I was scared, then she was going to be scared, too.

"Will the rooster get us?" she asked as the screen door slammed shut behind her.

"We'll just shoo him away if he does," I said. "That's what Mommy said to do."

"What will we shoo him away with?" Twila asked.

"I don't know," I said. "I guess with our arms."

We started across the yard to the swingset my dad had put up for us. The banty rooster was nowhere in sight. I drew a sigh of relief. Perhaps the rooster would leave us alone today.

My mother was right when she had said he was little. Bantams (or "banties," as we called them) are only about half the size of other chickens. Almost everything about them is small. Bantam hens lay little eggs. From those eggs come tiny bantam chicks. Bantams have smaller appetites and don't take up as much space as regular-size chickens. The only thing not little about a bantam is its attitude. A bantam rooster is small but mighty. It is not afraid to attack something many times its size, a fact I had learned only too well.

We had nearly reached the swingset when Twila cried out. I whirled around just in time to see the banty rooster coming toward us. The feathers on his neck were ruffled, and he walked with a jerky, belligerent stride. As he neared us, he lowered his head and began

to run. An instant later he was in my face and beating my body with his wings. I held up an arm to protect myself. "Run!" I screamed to Twila.

She did not have to run far. My mother had been watching from the kitchen window, and in no time at all she was at my side, a broom in her hand.

"Get out of here!" she shrieked at the banty. The flailing broom had no effect on the bantam rooster at first. His eyes glowed a fierce red as he charged at my mother. "Get out of here!" she shouted again and swung the broom even more wildly. At last the rooster realized he had met his match. He turned and made angrily for the chicken yard.

"We've got to get rid of the banty rooster!" my mother said to my father at the dinner table that evening. "You should have seen him this afternoon! He gave Rebecca a good flogging. It's a wonder he didn't rake her in the face with his spurs!"

"How did he get out?" my father asked. "I thought he was shut up in the chicken yard."

"Those little banties escape through the tiniest holes," said my mother. "You wouldn't believe how small they can make themselves when they want to get out!" She paused. "And you'd never believe how big they can make themselves look when they're attacking!"

"What are spurs?" Twila wanted to know.

"They're like fingernails," explained my mother. Hens have small ones—one on the inside of each leg. But roosters' spurs are much longer and sharper. If they rake you with their spurs, you'll feel it. That's for sure."

"Well, what do you want me to do with the banty rooster?" my dad asked my mother.

"I don't care what you do with him as long as he's gone," she replied.

Neither Twila nor I ever saw the banty rooster again. Our parents took care of the problem, and then we could play in the backyard once again without fear of an angry little rooster lurking around every corner.

When I think back to that long ago time, I realize that the bantam rooster could not help being the way he was. His job was to protect his flock of hens, and he somehow got the idea that my sister and I were a threat to their safety, even though we never went near the chicken yard. Each time he saw us, he became angry enough to attack. Though he was small, he became mighty in his anger.

Our wise saying this month comes from Proverbs 16:32 which says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Children, we are not like the animals God created. They can't help the way they behave, but we are responsible for our behavior. We have an understanding, and God expects us to use it. Unlike the bantam rooster, we can control the feelings of anger that try to rise up inside of us.

Angry people often lash out at others in a way that is frightening. Their voices may become loud. They may say hurtful, ugly words. They may even use their fists, feet, or weapons to hurt those with whom they are angry.

Angry people may appear mighty, but this kind of power does not please God. He wants His children to be slow to anger. He wants them to be kind, even to those who do not treat them with kindness. He wants His children to be peacemakers.

It takes a special kind of power to be a peacemaker. It takes a special kind of strength to treat even one's enemies with kindness. God will give us that strength if we trust in Him.

Activity

Can you find another proverb in the Bible that tells us how to handle a situation where someone is angry with us? (HINT: Another word for "anger" is "wrath.")

Answer to Last Month's Activity

PRAYER involves ...

Petitioning God for His help in our daily lives (I John 5:15).

Requesting God to have mercy upon others who are in need (Philippians 4:6).

Asking God to make us a blessing to others (Ephesians 3:20).

Yielding ourselves to the will of God (Romans 6:13).

Examining ourselves to make sure we have obedient hearts (II Corinthians 13:5).

Remembering God's blessings and praising Him (Psalm 25:6). †

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 U.S. 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.*

VIEW OUR WORSHIP SERVICES LIVE!

As many of our readers know, we can be found on the internet at **www.wayoftruth.org** where in addition to reading past issues and other information, you can view our general services every Sunday LIVE at 10:40 A.M. and 6:00 P.M. E.D.T. Enjoy Spirit-filled singing and preaching. Also, our mid-week service at 7:00 P.M. Wednesdays is aired live. There is a chatroom where you can interact with us and share your prayer requests. Tune in and worship with us!

THE POETRY PAGE

LIFE

Anna K. Thomas

Time's the stream on which we sail,
Swept by every passing gale,
And our body is the bark
Floating on its waters dark,
But the soul the cargo is,
Steer it to the port of bliss.
Ply the oars of faith and love,
If you'd reach the shore above.

On this placid stream of life
Or amid its surging strife,
We may cull the blossoms rare
Which our Father planted there;
Form a crown, all roseate,
From Love's flowerets while we wait,
Thus to count hope's pleasures o'er,
As we near the other shore.

But our faith must active be—
Living for eternity—
For these treasures hidden lie
And evade the human eye.
Keep, then, Jesus, close in view,
Give to Him all honor due;
Then He'll kindly help you find
Every truth He left behind.



TRUTH

Anonymous

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

WHAT IS HEAVEN?

Anonymous

"What is heaven?" I asked a little child;
"All joy!" and in her innocence she smiled.

I asked the aged, with her care oppressed;
"All suffering o'er, oh! heaven, at last, is rest!"

I asked the maiden, meek and tender-eyed;
"It must be love!" she modestly replied.

I asked the artist, who adored his art;
"Heaven is all beauty!" spoke his raptured heart.

I asked the poet, with his soul afire;
"'Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release;
A halo round her, low she murmured, "Peace!"

So all may look with hopeful eyes above;
'Tis beauty, glory, joy, rest, peace, and love!



TWENTY-THIRD PSALM

Georgia C. Elliott

I shall not want, for Christ the Lord
My Shepherd is become;
By waters still, in pastures green,
He maketh me lie down.

And He restores my soul today,
My straying feet doth make
To walk in paths of righteousness,
Just for His own name's sake.

Yea, though I walk the vale of death,
No evil will I fear;
Thy rod and staff, they comfort me,
And thou, O Lord, art near.

A table thou preparest me
Before my very foes;
My head with oil thou dost anoint,
My cup of joy o'erflows.

Yes, surely mercy, peace, and love
Shall ever follow me,
And I shall dwell with God above
Through all eternity. †



Dear Young People,

This month, I would like you to remember that you are precious to our Lord. Your adversary would have you forget or doubt this fact. Don't let him succeed! Think of all the Lord has done to show His great love for you.

You are precious to me, as well, dear one. I pray for you often throughout the month. Please pray for me, too.

This month, we have an article written by Sis. Lisa Sommers from Maine. She is a hardworking mother of five. I am very thankful she took the time to bless us with some of her thoughts. May the Lord bless her and her husband as they raise their family and reach out to their community.

Lean on His unfailing arms, dear one!

With love,

Sis. Crystal Gossard

LIFT UP YOUR SORROWS

By Sis. Lisa M. Sommers

PART OF the human condition is suffering. We lose people by death whom we love, financial disasters strike, bodies are ravaged by illnesses, and relationships disintegrate. For all these circumstances, countless books have been written to help us navigate loss and grief, and counselors have been trained to tell us what to expect and how to work through the difficulties.



Disappointment, though, is one kind of suffering that seems so small compared to the tragedies that befall many, that it seems inappropriate, even selfish and weak, to voice our struggle with it. Most of the time we understand that disappointment is a part of life, and we can move on and do the next best thing. But sometimes, disappointment is heavier than having to choose another ice cream flavor when the grocery store is out of our favorite kind, or not being able to wear the shoes that match an outfit because the dog chewed one beyond recognition. Disappointment comes in many forms. The betrayals of friends, the result of bad choices, and life's circumstances can become staggeringly heavy burdens if we allow them.

There has been a movement over the last several years to practice gratitude as a means to happiness and contentment and as a way to be thankful in the face of disappointment. Books have been written, special journals designed, and guided thankfulness lists created. Gratitude is always appropriate. Indeed, it is biblical to give thanks. However, what do we do when disappointment leaves a deep gash in our soul, when we cannot "get over" or recover from the bitter sting of reversals, even while knowing we are blessed in more

ways than we can count? We can wallow in our disappointment, become paralyzed in our situation, and lose our vision for doing and being better, or we can lift up our sorrow to Jesus and offer our disappointment as a sacrifice.

Human relationships are some of the most beautiful gifts God has given us. After creating the world, one of the first things God did was to make a companion for the man He had made. We were created to crave companionship, and we open our hearts, become vulnerable, and share the better and worse sides of ourselves to those closest to us. Sometimes something goes wrong, and through careless or deliberate ways, friends betray us, wound us, and shatter our trust. People in authority, whom we admire and aspire to emulate, can turn out to have feet of clay and cause us to become disillusioned with their failures. The human response to these circumstances is often distrust and closing our hearts to new relationships. But what if we just lift up the hurt to Jesus? Jesus certainly knows what it is like to be disappointed by friends. They could not even stay awake with Him during some of the hardest moments of His life. One betrayed Him. One denied Him. He was misunderstood and rejected. Having been wounded in the same ways, and worse, who better to comfort us in our hurt than Jesus? When we offer our wounds to Him, He can heal us and enable us to be tenderhearted and open to others instead of building a wall around our hurt feelings.

At times, we are the authors of our own heartache. Our disappointment can be the result of unwise choices. Even Christians make bad decisions. God's Word has many guidelines for living our lives in a way that is holy and pleasing to Him; however, God gave us a free-will and a lot of latitude within those guidelines. While the choices we make may not be sinful, or go against biblical instruction in any way, they can cause problems later in our lives. Simple ignorance or lack of experience can lead to nearly insurmountable obstacles, especially in financial decisions. Some Christians have even married the wrong person, not out of willfulness, but by letting emotions get in the way of hearing cautions or the still, small Voice. When we are forced to make a fast decision without the benefit of all the details, or time to pray and seek counsel, we can make the wrong choice just because we are human and flawed and not all-knowing. Sometimes, an erroneous decision is not easy to correct. All actions have consequences, but some last much longer than others. Many bad choices haunt us throughout our lives and influence future decisions. We can be ashamed of these mistakes, become immobilized by regret and fear of making other unwise choices, or we can offer up our shame and regret and fear to Jesus. While Jesus never made a wrong choice or rash decision, He certainly suffered because other people did, and the scripture tells us that "we have not an high priest which cannot be touched with the feeling of our infirmities" (Hebrews 4:15 a). If we experience the grace and mercy that Jesus gives us, even when we cause our own suffering, we can extend that grace, sympathy, and understanding to those around us who make foolish choices as well.

Finally, sometimes we are disappointed by the way our lives turn out. We may wake up one morning and suddenly realize that nothing worked out the way we had hoped or planned. We longed to be married, but the right person never came across our path. We desperately wanted children but were never able to have any, or the ones we had did not turn out the way we expected. The “starter house” we bought with high hopes for bigger and better things became the middle and ending house. The financial stability we struggled for never came. We never got to visit the far-off places we wanted to visit, or study music, or write a book. Physical limitations prevented us from doing more and being more. The dreams we dreamed never came true. The disappointment that follows such realizations can cause real sorrow and isolation. But we can lift up our sorrow to Jesus, because the scripture tells us that He is “a man of sorrows, and acquainted with grief” (Isaiah 53:3). While the disappointments in our life may seem small if we compare them to all the serious and horrible woes that happen all over the world, II Corinthians 1:3, 4 says, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble.” This verse does not say that God comforts us only in huge, devastating problems. It says “in ALL our tribulation.” God knew that we would need His aid in big and small things, and if we allow Him to comfort us in our disappointment, we can, in turn, comfort others who need it.

Author, John Piper, says: “Occasionally, weep deeply over the life you hoped would be, grieve the losses, then wash your face, trust God, and embrace the life you have.” Disappointment is a wound that can fester and poison us with bitterness, anger, and envy, but if we offer up our sorrow to Jesus as a sacrifice, He can take our wounds and heal us, and redeem our sorrow by giving us empathy for those around us who are suffering. “He heals the brokenhearted, and binds up their wounds” (Psalm 147:3).

*If you are wounded,
If you are alone,
If you are angry,
If your heart is cold as stone,
If you have fallen
And if you are weak,
Come find the worth of God
That only the suffering seek.
Come lift up your sorrows
And offer your pain;
Come make a sacrifice
Of all your shame;
There in your wilderness
He’s waiting for you
To worship Him with your wounds,
For He’s wounded, too.

He has not stuttered,
And He has not lied,
When He said, “Come unto me,
You’re not disqualified.”*

*When you’re heavy laden,
You may want to depart,
But those who know sorrow
They’re closest to His heart.*

*In this most Holy Place
He’s made a sacred space
For those who will enter in
And trust to cry out to Him;
You’ll find no curtain there,
No reason left for fear;
There’s perfect freedom here
To weep every unwept tear.

Come lift up your sorrows
And offer your pain;
Come make a sacrifice
Of all your shame;
There in your wilderness
He’s waiting for you
To worship Him with your wounds,
For He’s wounded, too.*

—Michael Card and Vance Taylor †

Literature Available			
<i>Cut out this order blank:</i>	Qty.	Each	Total
Messages From Revelation	.... X	\$4.00	.....
By Alvin A. Craig; 312 pages			
Messages From Daniel	.... X	\$3.00	.....
By Alvin A. Craig; 128 pages			
Look Into Sermon on the Mount	.... X	\$2.00	.....
By Gregory E. Tyler; 136 pages			
Look Into the Parables of Jesus	.... X	\$2.00	.....
By Gregory E. Tyler; 104 pages			
The Sabbath and the Lord’s Day	... X	\$2.00	.....
By H. M. Riggles; 96 pages			
Messages by Evelyn Colberg	.... X	\$1.00	.....
Various subjects; 46 pages			
Why the Millennial Doctrine Is Not Biblical	.... X	\$0.50	.....
By Albert J. Kempin; 32 pages			
The Tongues Question	.... X	\$0.35	.....
Various Authors; 16 pages			
The Marriage Relationship	.... X	\$0.25	.....
By G. E. Tyler; 24 pages			
Bound Volumes of The Way of Truth			
(Circle the years) X \$3.00			
2001, 02, 03, 04, 05, 06, 07, 08, 09, 10, 11, 12, 13, 14, 15, 16, 17			
Subtotal:			.....
POSTAGE: (Add 30% to subtotal; \$3.00 minimum)		+	.....
Submit with order:		Total \$	.....

CONNECTIONS

Message by Sis. Rebecca Bland

delivered 08/19/18 at Hagerstown, MD

I WOULD like to read from St. John, chapter 15, beginning with the first verse: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”



A few weeks ago, Barry and I went out for lunch after the morning service to a fast food restaurant, where you place your order, and then you go and sit down and wait for the food to be brought to you. So we placed our order and sat down at a table and placed our number on it. As I sat down at the table, I looked around. You know, I think I always do that, in case there's someone I know. I smile and wave at the person. I looked around as I sat down at the table, and do you know—I did not make eye contact with one person! I looked around at that little area of tables and everybody was using cell phones. Even the people who were at the table with other people were using theirs! A sudden thought came to my mind (because I had just come from church): *There are people here who are desperate to be connected. If everybody was as desperate to be connected to Jesus as they are to be connected with somebody on their phones, oh, what a different world we would have!* People desire to be connected, don't they? I'd like to entitle my thoughts tonight, “Connections.”

I know we always talk about young people being on their phones, but they weren't all young people that I saw there at the restaurant that day. I work with a young team at school, and if I want to ask a question, I just text them, and they answer right away. I think they live on those phones. If I called them, they probably wouldn't answer, but if I text something, I'm immediately connected to them.

I'm not throwing off on the young people today, because when I was a young person, I wanted to be connected, too. We didn't have cell phones. We had phones that were attached to the wall. When I was a teenager, we didn't even have portable phones. They were attached to the wall. Some of them had really long cords, and my mother could keep working while someone talked to her for a long time.

Sometimes I would say to my mom, “Can I call my friend?” I had just gotten off the bus, talking to her.

“What for?” Mom would ask.

I answered, “I want to ask my friend something about spelling class.”

Mom asked, “Why didn't you ask her when you were on the bus?”

I answered, “I didn't think about it.”

Mom said, “Well, I don't think you need to call. You've talked to her every night this week, and I don't think you need to talk to her now. If it's important enough, she'll probably call you.”

I would look at that phone, just wanting it to ring, because I wanted to be connected to someone who I had just talked to. Sometimes it would ring and I would answer it, hoping it was someone who wanted to call me. “Hello, this is the Castangs' residence, Rebecca speaking,” and sometimes it was my friend. “I just called to ask you about algebra.” Well, we mostly talked about random things, things that weren't even important, because we wanted to feel connected.

Today, the chance of being connected is exponentially greater: Twitter, Facebook, Snapchat, Instagram. When you think about those, the average person spends two hours a day connected to others on social media. Now, I'd imagine that they consider all of us and then divide it out for the average, because I imagine that there are people who spend longer than two hours. But the average person spends two hours a day connected to others on some form of social media.

I was at the doctor's office not too long ago, and the doctor, herself, who is significantly younger than I am, said to me, “I feel for the young people today because this constant connection is stressful for them.” And I thought, *Stressful?* And then she said, “Because they have this drive to always know in real time, up to the second, what's happening with everybody that they know, and it stresses them out.” I never thought about that before, but it makes sense, doesn't it?

THE NEED FOR AFFIRMATION

When you think about these connections, they are all to other people. Why is there such a great need to be connected to other people? I had to think about that for a while, and I don't know if I'm right, but I'll tell you that I came up with two reasons that made sense to me: one reason is for *affirmation*; and the other, *companionship*. I think that's why people want to be connected with other people. *Affirmation* means, “agreement, encouragement, and support.”

Did you ever see people taking a picture of their plate of food at the restaurant? Now, why were they taking a picture of their food? Is it because they were afraid that they might forget tomorrow what they had at the restaurant the day before? Maybe it was so fine that they want to make a print from it and hang on their wall, or put it on their desk. Why were they taking a picture? They wanted to text it to someone, right? “Look what I'm eating.” It seems funny, but we do it, don't we? At least some people do it. I've done it. “Look what I'm eating.” We feel like someone's going to be interested in seeing what we're eating. It's done for affirmation. I think in the back of our minds we hope they think, *Look what good taste they have! Look what restaurant they went to! They must have really good*

taste to order such fine food at such a fine restaurant. Do we expect a response? Of course, we expect a response. Someone's going to send a little emoji with little hearts where the eyes are supposed to be, saying, "Nice! I like that food that you're having at that restaurant today!"

People take selfies of their activities. They went on a hike. They take a selfie with a city in the background. "Look at the city I'm visiting." Shopping—"Look at the store I'm shopping in." Or, "I'm having lunch with this person." Affirmation. We want a response saying, "Oh, you're visiting that city? You're hiking that trail? You must have a lot of energy. You're having lunch with that person? You must be special for that person to have lunch with you." You know, I think I'm exaggerating just a little bit, but we do send our activities to people because we want to hear back from them that they're encouraging and they're supporting what we're doing. They're thinking, *That's something fine and good that you are doing. You're having a good life.* We want people to respond to us so that we know that they feel that we're having a good life, I think. I don't know if I'm right. I just thought of myself as an example. Why do I show people where I'm visiting? I want affirmation.

Back when I was a child, we posted things, too. When we did activities, or we went somewhere, we posted them on things called "postcards," and we put them in the "snail mail," as it is called. Through the mail it went! Sometimes it got to the people on time, and other times when it got to them, we were already home from our vacation. Here came the posting you had done. I can remember my mother going to the mailbox, and saying, "Oh, look here! My sister went to Florida! I wonder how she's liking the sun and the sand there?" It was the same kind of thing. You sent a postcard. It's not because you were afraid that they didn't know that you were out of town, or what had happened to you. They wanted you to share with them in what you were doing, and say, "That's a good life you have. You're visiting places. You're shopping and you're at that restaurant." Affirmation. We're people. We're human beings. That's just how we are.

THE NEED FOR COMPANIONSHIP

The other reason I thought of was *companionship*. Sometimes we want to be connected with someone just so that we feel that we have companionship. People who post things want to be "followed." They want their social media post to be "liked." They want people to share in their activities, whether it's a family vacation, or ... I've been told that sometimes they share that they're at the grocery store. I've heard that's true. Companionship. This being true, no wonder when people get to a restaurant and sit down, they hop on their phones because that need of companionship with whoever it is on their phone supercedes even the companionship with the people at the table with them. No wonder—because those people are on their phones, too. Companionship.

Now, to be fair, not everyone you see on their phone is on social media. Sometimes they're checking the weather, reading the news, checking the stock market. I know that's true, but I did look it up: *Research shows*

that the greatest allocation of time spent on electronic devices goes to social platforms, a connection to other people. Again, it's human, it's natural. There's nothing wrong with wanting companionship.

We find examples in the Bible, not of people being on their phones, but of people desiring to be connected to other people for companionship. I'd like to look at I Samuel, chapter 17. This happened just after the familiar story we know about how David, the shepherd boy, killed Goliath. Beginning with verse 57: "And as David returned from the slaughter of the Philistine, Abner [King Saul's general] took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite."

Going on into I Samuel, chapter 18: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul." This was a strong connection between Jonathan and David—the connection of best friends—and Jonathan was loyal to David. He knew (I don't know if he knew at this point in time, but eventually, Jonathan came to know) that David would have his position. He would not be the next king of Israel just because his father was. David would be the king; and yet, Jonathan supported him. He helped him. He was loyal to him until Jonathan's death. That connection of a best friend—a very strong connection. It's a normal, natural connection for humans to have good, close friends.

MOTHER-DAUGHTER CONNECTION

There's another connection that's spoken about in the Bible. If you will, turn with me, please, to the book of Ruth. Ruth 1:8, 9: "And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead [speaking of her sons there who had died, that her daughters-in-law had been married to], and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept." Verses 14-17: "And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." That's another strong bond, isn't it? A mother-daughter type of connection. It's such a strong bond; a normal, human bond blessed by God. Human connection.

HUSBAND-WIFE CONNECTION

One more example, another from the Old Testament. This is speaking about a man named Elkanah who had two wives. One was named Peninnah, and the other,

Hannah. I Samuel, chapter 1, beginning with verse 4: "And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?" That's another connection, right? A husband-wife connection blessed by God. So real. Human—a connection.

These connections: mother-daughter, husband-wife, best friends—God expects us to have those connections. He has given us those connections while we're here on this earth, but connections with human beings are tenuous. Do you know what *tenuous* means? It means, "fragile; easily broken." Connections with other people are tenuous. We humans are fragile, and so our connections with each other are fragile, too. How? Well, I might feel that I am a strong, loyal friend, loving wife, supportive sister, but I'm human. I'm not even sure of my next breath, so can I promise to be connected to you forever? No.

I'm sad tonight. I'm missing Sister Jean Marquiss. We had a connection. A lot of us had connections with Sister Jean. Anyone who knew her had a connection with her. The last time she was here sitting in church was the evening that I last spoke. When I came down from the platform, she came up to me. She always did, and she always had something to tell me—a word, or a sentence from the message that she had taken to herself that she felt like she had to work on. I would think, *Sister Jean, to me, you are so beautiful and perfect, what do you need to work on?* But she so honestly and humbly came up to me every time and she would say, "Oh, when you said ... 'I'm thinking about that, I'm going to work on that.' " I don't have that connection with Sister Jean any more. It's gone, because she was a human being, and humans are fragile, and those connections are broken when we die. When I thought about getting up tonight to speak, that was one of my struggles. *Sister Jean is not going to be here.* I don't want you to think that I depend upon someone telling me that they hear something I say. But it's a connection. It's just an illustration of the point. Human connections are broken, aren't they?

My mother has been gone for six years, but sometimes I have an impulse to pick up the phone to tell her something. No, I can't. That connection was broken, because it was a human connection. As important, real, and vital as it is, it's human, it's fragile, it's tenuous. It can be broken.

PEOPLE ARE FICKLE

Here's another word: *fickle*. It means "changeable." Sometimes human connections are fickle. Now, I don't know this firsthand, but I've heard that people can "like" one of your posts on Facebook one day, and the next day, they "unfriend" you. Fickle: sounds like out on the playground at school where I teach. Someone

comes up, and she's so upset at a person, and there's a big long story about what happened, and I will say, "I thought that person was your friend." "Well, we're not friends now." Fickle. Human connections don't stay the same all the time, do they? Because we're people. Humans are sometimes fickle. Since human connections are tenuous and fickle, it's foolish to place all of our best hopes on human connections.

A RELATIONSHIP WITH JESUS CHRIST

Jesus said, in our text, John 15:5: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Now, that was an analogy. Jesus used a lot of analogies, didn't He? He wanted people to have a picture in their minds. A lot of times when the children's lesson is going on, someone has an object to show, because an analogy can put a picture in your mind. Jesus was using a picture of a grapevine and leaves and branches hooked on to it, because a lot of people in Jesus' audience did work around grapevines. Most of them had them at their houses. But, you know, that analogy doesn't work as well today for us, does it? Not a lot of us work around grapevines. We don't spend a lot of time around them. So if Jesus were talking to people today in the flesh, He might not talk about grapevines and branches. He might say, "I am the Tower, and you are the cell phone. Without me, you can do nothing." Isn't that true? Have you ever tried to be connected to someone and you had no signal? How does that work for you? Doesn't work, does it? You have to have a signal.

If we think of Jesus as our Signal Tower, how important is that? It's all-important, and for those same two reasons: *affirmation* and *companionship*. Affirmation of humans is based on beliefs and opinions of whomever it is that you're talking to, right? There are a lot of people that I would never go up to and say, "How do I look?" Depending on who they are, they might question my style sense, the way my hair is fixed, or my weight, but I can be sure that as long as I did my best to serve the Lord, I can say to Him, "How do I look?" and He will say, "I have beautified you with salvation." Always; and that connection is never, ever broken. Unless I break it, it won't be broken, will it? No.

Companionship. What about this question: Will you go with me? Now, we can ask human beings that question, and sometimes the answer is "yes," and sometimes it's "no." Sometimes they don't want to go with us, or sometimes they have an appointment, or a scheduling conflict and they can't go with us. But if you ask Jesus, "Will you go with me," what is the answer? "I will never leave you nor forsake you. You are beautiful, and I will never leave you. In fact, your name is written on my hand." Does He say that? It was sung tonight. The mixed quartet sang, "Your name in golden letters is graven on His hand." Was that someone's imagination? No.

Turn with me to Isaiah, chapter 49, if you will. Verse 14: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Verse 16: "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." I thought of that tonight when Brother Mike was showing that container of sand for

the children's lesson, and saying, "That is the number of thoughts the Lord has toward us." Isn't that wonderful? There's no counting the thoughts He has toward us, but we have to want to be connected, and we have to work to keep that connection strong and true. That is something we have to do. If we've noticed that we've lost the signal, then it's time to troubleshoot.

LOSING OUR CONNECTION

If you lose a signal on your phone, you get started troubleshooting right away, "Oh, what's the problem? I don't have a signal." Have you ever heard people say that? They sound a little frantic. "I don't have a signal. I've lost my signal." They don't say, "Maybe tomorrow. I'll check it later." Do you know, I never hear anyone say, "I don't have a signal. I need to get down and check that tower right now." Does anyone ever think it's the tower? No. If we have lost the signal between us and God, it's not going to be Jesus' fault. We don't have to go down and check the Tower. It's something with us. If we don't want to lose that connection, and want to keep it strong and true, we have to do some troubleshooting. I'm going to continue with that analogy, because we understand a little more about cell phones and towers than we do grapevines and leaves.

One of the first things people do is to check their battery to see if they have it charged. Maybe they lost their charge, and so they check that first. Sometimes we need to check our spiritual charge. Do you know one of the best places to keep your battery charged? It's where we are right now. The assembling of ourselves together, which we are told not to neglect. Jesus expected us to gather together for charging up our batteries, because He said, "Where two or three are gathered together in my name, there am I in the midst of them." The charge is right here when we gather together. Even if it's only two or three people, He expected us to gather together or He never would have said that. So this is really an important reason for us to come together: to keep our charge going.

Well, maybe it's not the charge. We look, and our phone is sitting at 80%. It should be good. So what's the next thing? We start checking signal bars. "How many bars do I have? Oh, I only have one bar. Well, no wonder I don't have a signal." People always talk about how many signal bars they have, right? Sometimes we get too far from the tower, in a dead spot. If you're too far from the Tower, from Jesus, you're going to lose that signal. You're going to lose that connection. We can't let that happen.

I thought of three ways that we can keep our signal strong—keep plenty of signal bars. Now, they're not going to be a surprise to you at all, I'm sure: 1) Bible reading and study, 2) prayer, and 3) meditation. That's real easy to say. Even a little child would know. I probably learned that when I was little. How do you stay close to Jesus? You pray and read the Bible. When I was a little older I learned the word *meditation*. But it's so true that we need those things. II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

As I was studying for this message, I thought to myself, *Bible reading and studying are very important,*

but there was another facet of their importance that I hadn't thought of before, and that is: *I want to go to heaven one day, don't you? We all want to go to heaven. When we get to heaven, don't we want to just walk right into God's arms like we're coming home? We know Him. We walk right into His arms, because we've been close to Him during our lives on earth.* We don't just want to think, *I just want to get to heaven. I don't want to go to hell*, but rather, we should think about *we're going to heaven to be the guest of God, and we want to know all about Him, to be close to Him, so there's a smooth transition from the earth to heaven, where we know God here, and we walk into His arms there, and that the connection just carries us right across from earth to heaven.* That's why we need to study His Word. To know all about Him, and to ask Him every day, "Help me to please you; help me to be more like you so when I come to live with you one day, I will be immediately at home."

It is the same way with praying. It's not just saying words. There are several places you can read in the book of Psalms, "Lord, I lift my soul unto you." Sometimes when we have prayer meeting here, and I'm kneeling there, thoughts come to my mind that have nothing to do with prayer. We're human. It's going to happen. We have to put them out of our minds, don't we? I remember when those thoughts would come, I'd say, "Lord, Lord, I lift my soul to you. I want to be connected to you right now in prayer, because that's what prayer is."

I feel I need to learn much more about meditation. Meditation is a popular word these days, but I'm not talking about the kind of meditation that is popular, where you sit and empty your mind of everything so you can center in on who you really are. I'm not talking about that kind of meditation. I'm talking about meditating on God's Word. Psalm 104:34: "My meditation of him shall be sweet: I will be glad in the Lord."

HE IS NOT FAR FROM ANY ONE OF US

I read recently from the apostle Paul's sermon on Mars' Hill in Athens where he said something that struck me: *God is not far from us. It's not impossible to be connected to Him. You don't have to yell up to the sky for Him to hear you.* In verse 27 of Acts 17, Paul said, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." We can reach out to Him. We can meditate on Him, pray to Him, study His Word, and we can reach out and find Him. And there's a scripture in Isaiah that I thought of in connection with this. Isaiah 58:9: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He's waiting for us to feel after Him. He's not far from every one of us, so we have to do what it takes to make that connection. We have to want to be connected, and we need to work to keep that connection strong. It's a connection that's a forever connection. It's not tenuous or fickle. It's a forever connection. How much is it worth—the connection with Jesus?

I know people feel like their cell phone connections are very important. I see very few people without them. It's almost like part of a uniform, isn't it? It's in their pocket or in their hand as they walk along. There's a

little knob on the back of it to make sure they don't drop it or lose it. I looked up the average cell phone bill. It's just under \$1,000 per year, and people gladly pay it to be connected.

CONCLUSION

I recently read a little from a post written by a girl who was telling anybody who wanted to listen (and I guess that included me) how terrible it was that she dropped her cell phone. She was standing on a balcony talking to her friends and she dropped her cell phone, and it went down to the next balcony. She went running down after it, and these are her exact words: "The impact of falling from one floor was hard on my phone, and a lot more on me. I won't bother explaining how disturbing it was for me for a month till it got fixed. Finally, I got a new original screen and my life was back to normal. With a screen guard, and a shock resistant cover, and lots and lots of caution, care, and protection." This is a young person talking about her phone.

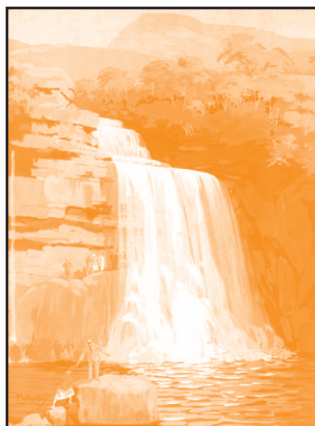
Due to a lack of "caution, care, and protection," many people have lost their connection with Jesus for a lot longer than a month, and they're not even worried.

"Oh, Lord, please let me be connected to you. Please help me to take the care and the caution and the protection that it takes to be connected to you because, in the final analysis, that's the connection that really matters." †

JESUS, THE RIVER OF LIFE

Radio Message by
Bro. David Shaw

(aired in Jamaica)



ONCE AGAIN it is a privilege of mine to come to you by radio. I take this opportunity to greet you in the wonderful name of Jesus. I want to remind you that we're not here forever. We are just strangers and pilgrims passing through this world day by day.

I want to bring to you the Word of the Lord taken from St. John 7:37, 38: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." My meditation will be, "Jesus, the River of Life."

I just want to inform you of the privilege we have in God. Although we are unworthy of His blessings, He extended His love towards us, and gave Christ as our Savior and Redeemer.

Jesus Christ came as the living water. He intended that each one who finds Him would be privileged to enjoy that living water. The living water here is the Word of God. Once His Word gets into your heart and finds lodgement, there and then you are able to enjoy the presence of God, His favor and grace, and to find an opportunity in having that close relationship with Him.

When you received that living water, it brought about a transformation. Jesus said, "He that believeth on me, out of his belly shall flow rivers of living water." The belly spoken of here does not mean your physical belly. It means *out of your soul*, because it is in your soul that Jesus lives, and you can have His continual association. You can find a place in Him that no one can take from you.

Jesus Christ met a woman at the well. She came to draw water. Jesus said unto her, "Give me to drink." She refused because she knew that the Jews had nothing to do with the Samaritans. Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. You will never thirst again." She thought it was something unusual, and she desired to have this water. What was Jesus saying? It takes the act of repentance to receive this water. You are privileged indeed to receive it if you are willing to be submissive and to acknowledge that you are unworthy in God's sight.

When Christ came as that living water, He came to all people. He came to all nations throughout the entire world. None is in a position where they're not privileged to have this living water. When Christ came, He came that the world through Him might be saved. For us to understand the mystery, He used the term *water*. Every individual knows the worth of water. When you are thirsty, nothing quenches your thirst like water. Water is required and is needed. You have to find yourself today needing the Word of the God, the living water, so you can live. God intended that as humans we be drawn closer to Him.

The songwriter says—

*There's a fountain opened in the house of God,
Where the vilest of sinners may go,
And all test the power of the crimson flood,
Of the blood that makes whiter than snow.*

*Praise the Lord, I am washed
In the all-cleansing blood of the Lamb,
And my robes are whiter than the driven snow,
I am washed in the blood of the Lamb.*

When you come to Christ, repenting of your sins, you will be privileged to be forgiven and have the assurance in your heart that you have become a child of God.

In Psalm 46:4, the Psalmist said, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Yes, in God, there is a dwelling place. Man lost his privilege because of sin, but the act of forgiveness can restore to him the blessings of God.

God provided a river that flows constantly. Down through the years of time, all generations are privileged

to come to this river and find that eternal blessing. The Psalmist said, "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." Your soul can be restored today. Are you conscious that you are lost in sin, that you are dead in sin, and God wants to make you alive? That fountain that is flowing today is for your cleansing, your healing, and your sustenance. When the Psalmist found the relationship that he had in God, he said, "He restoreth my soul." What a blessing to have a knowledge of restoration!

When you have lost a relationship with a family member, and you have regained it by asking forgiveness, what a blessing it brings to you and your family! God, in His love, accepts all who come to Him, once they determine to give their lives to Him. If you will come, you will find the privilege to enjoy the blessings and presence of God in the fullness of His grace. He supplies every need according to His riches in glory. When Isaiah spoke, he gave a worldwide invitation. Isaiah 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The Word of God is given to us in the form of milk. Milk is something that is enjoyable. It is filled with nourishment. When you come as a weakling to God, being a sinner, He cleanses you from your sins and gives to you new vigor, new energy, new strength to face your daily tasks. When you are thirsty, as it were, you are at the point of fainting. You will not faint with the sufficiency of God's grace. "Ho, every one that thirsteth." Will you accept this universal call and be in a position to obtain that which God has for you? What a blessing it was to have had God's grace poured out to us in such a loving and kind manner! We were not worthy of such, but God made us worthy, because of the extraordinary love He has for us. Someone said, "Tho' we have sinned, he has mercy and pardon, Pardon for you and for me."

The call is to come to Christ. Come to the River of life. Jesus Christ, the Redeemer of all mankind, calls us and desires that we be blessed and find grace in the time of need. Yes, Jesus said, "If any man thirst, let him come." Those words, *any man*, takes in all nations. Don't allow yourself to be left out. If you do, you are doing yourself a displeasure. God is desiring that out of your heart will flow His praise, His honor, His glory and adoration. You will be able to tell somebody about the God you have found. You can say with assurance, "I have found it, Lord, in thee, An everlasting store, Of comfort, joy, and bliss to me: How can I wish for more?" When you find Christ in the depth there is, there is no lacking, no wanting in Him. There is always full satisfaction.

Who will make Christ their final choice? Who desires to make Him their personal Savior and Lord? Knowing this, the opportunity is now given. Time is fleeting and moments are passing. You don't know the length of days you will have on this earth; therefore, make your calling and election sure. As you linger in your thoughts, come to the top of the mountain, where you will be able to see clearly what I'm trying to say to you, and find a

reason to give Christ your life today. It's not late yet, but tomorrow can be too late. Such is not promised to anyone, so today is the day of salvation. "Today if ye will hear his voice, harden not your hearts" (Hebrews 3:15). As individuals, we must be conscious that our days and years are passing. We have not long to stay here.

As John looked at the beautiful picture being shown to him by the angel, he said in Revelation 22:1, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." You see, salvation's picture is painted so clear and plain that human hearts can grasp and understand what God is trying to say to us, but in most cases, we blind our eyes to the truth of God's Word. We harden our hearts and stiffen our necks, and we're not willing to be submissive to God's call and command. This leaves us in a dangerous position.

No matter how long we think we have to live, the writer says: "The days of our years are threescore years and ten," and we could live beyond that time, but in all of this we are told to "teach us to number our days, that we may apply our hearts unto wisdom." Our nations live too vile, too careless, too unconcerned. We need to recognize that we need to live a life now to please God, so that when He comes, we can hear from His tender voice, "Well done, thou good and faithful servant."

We don't have to live daily in an unconscious state. People are living unconsciously. The apostle Paul, Peter, John, and all the other prophets down through the ages desired that each one would see clearly what God has for them. Why then harden your heart? Why stiffen your neck? Why not be submissive to God's will and way?

We are told in Isaiah 55:6, 7, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Sometimes you may think of yourself as being young, strong and healthy, but you know that you don't have to be ill to die. You need to understand that your days are limited. Your time on earth has a span; therefore, you must come now and ask the Lord to help you.

Our thoughts, at times, are not God's thoughts. Isaiah 55:8, 9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We can think like God, but we must think righteously. We need to understand that God loves us beyond measure. We can't compare any love to God's love. That's why His love is called "the agape love"—the outstanding love that covers all human wrong.

No matter how evil you are, as long as you come and ask God to forgive you, He's willing to forgive. There are some people who actually condemn themselves. They think they cannot be forgiven of the things they have done. But, My Friend, I have good news for you. The Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a blessing indeed to know

that God is extraordinary in His love and compassion toward the human family!

In Psalm 1:3, the Psalmist tells us, “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” When you make the transformation in your heart to be a servant of His, you “shall be like a tree planted by the rivers of water.”

Beloved, evil prevails so much around us that men have now become so cruel that they commit murder. Now, your life can be hid with Christ in God. You can live in a fearful world without fear, because if you are hidden in God, the devil cannot find you. You need to find a security in God today by making Him your personal Savior and Lord. Give your life to Jesus, ask Him to keep and to sustain you so that you can be a tree planted by the rivers of water. There is an additional lesson to this: You will always allow your fruit to be seen in its season. You will always find virtue in God’s people, and they will find virtue in your life.

The Psalmist says in Psalm 1:4, 5, “The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.” These verses mention the ungodly and the righteous. Which side are you on? Are you on the righteous side or the ungodly side? If you are on the righteous side, keep on the righteous side; if you are on the ungodly side, it’s time to make a change to go on the righteous side. May God help you to find a reason to serve Him so that out of your belly can flow rivers of water.

The hymn I quoted earlier on continues to say—
*When that fount was opened in the Savior’s side,
How the thief did rejoice in that day!
And when dying, “Lord, remember me,” he cried,
O the blood washed his sins all away.*

Would you ask God today, out of a prayerful heart, “Lord, remember me”? You never know when God will call you from this world; therefore, the important thing is that you be washed and cleansed in the soul-cleansing fountain. You need to make a decision that is very important and very vital. Turn your life over to God and live beside the rivers of water. Make the run successful. May God help you to be transformed in your heart and mind and find in God a relationship that will take you to heaven when time will be no more.

May the Lord bless your heart is my prayer. †

RADIO LOG

The Way of Truth Broadcast

Alvin A. Craig, Radio Minister

(Aired on Sundays unless otherwise noted.)

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

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

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

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

Listen live—Go to www.kmtl760am.com

Georgia, Augusta, WFAM 1050, 8:00 P.M. Wednesday & 11:30 A.M. Sun.
5,000 Watts—Heard in part of GA and SC

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

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

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

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

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

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

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

1,000 Watts—Heard in part of NC

Listen live—tunein.com/radio/whip-1350-s29320/

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

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

Listen live—Go to www.kfxi.com

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

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

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

1,000 Watts—Heard in part of PA *Listen live—Go to www.wjsm.com*

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

1,460 Watts—Heard in part of PA *Listen live—Go to www.wjsm.com*

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

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

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

Heard in part of TN, GA and AL

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

3,000 Watts—Heard in part of VA

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

3,000 Watts—Heard in part of VA

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

3,000 Watts—Heard in part of VA

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

4,700 Watts—Heard in part of VA

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

250 Watts—Heard in part of VA

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

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

Listen live—Go to www.wkbaradio.com

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

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

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

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

INTERNATIONAL

PHILIPPINES, Malaybalay, Valencia, Bukidnon, Mindanao

DXWS-105.3 FM, Saturdays at 1:30 P.M. & Sundays at 2:30 P.M.

JAMAICA, MELLO-FM, 88.1, 88.3, 88.5, 7:00 A.M. Sundays

Heard throughout Jamaica; *Listen live—Go to www.mellofmjamaica.com*

SHORTWAVE

WWCR, Nashville, Tennessee 4.840 on SW band

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

Listen live—Go to www.wwcr.com

WINB, Red Lion, Pennsylvania 9.320 on SW band

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

Listen live—Go to www.winb.com

THE BIBLE STANDARD BROADCAST

Church of God (Universal)

Radio Cayman

1:30 P.M. Sun.

James Arch, Pastor

Grand Cayman

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

THE CHURCH OF GOD STANDS FOR

An eternal God	Psalm 90:2
A divine Christ	John 1:1, 14
An infallibly inspired Bible	II Timothy 3:16
Salvation from sin	Matthew 1:21
The new birth	John 3:1-7
Entire Sanctification	Ephesians 5:25, 26
A holy life	Titus 2:11, 12
	Hebrews 12:10-14
Unity of God's people	John 17:21
	I Corinthians 12:13
Divine Healing	James 5:14, 15
The ordinances	Matthew 28:19, 20
Eternal life	Matthew 25:46
	John 3:15; 6:54; 10:28
Eternal punishment	Mark 9:43-46
	Revelation 20:15

YOU SHOULD KNOW MORE ABOUT THE CHURCH OF GOD

Jesus bought it with His own blood	Acts 20:28
It has a good foundation	Ephesians 2:20
	I Corinthians 3:11
Christ is the Head	Ephesians 1:22; 5:23
	Isaiah 9:6
Christ is the Door	John 10:9
	John 10:1
	Acts 2:47
Only the saved are members	John 15:2-6
	I John 3:8, 9
Membership is offered to all	II Peter 3:9
	Revelation 22:17
Membership is rewarded	John 14:2, 3

COMING MEETINGS

2018 PHILIPPINE CONVENTION

Lacayanga Subdivision

Paniqui, Tarlac, Philippines

December 26-30, 2018, Lord willing

Bro. Reynaldo Fabian, Host Pastor

0-0-0-0-0-0-0-0-0-0

2019 JAMAICA CONVENTION

Cornwall Mountain, Westmoreland

March 5-10, 2019, Lord willing

Sis. Ruth Cummings, Host Pastor

0-0

REVIVAL SERVICES

ESSEX, MARYLAND

October 2-7, 2018, Lord willing

Bro. Harley McClung, Evangelist

Bro. Doug Koerner, Pastor

0-0-0-0-0-0-0-0-0-0

GEORGE TOWN, GRAND CAYMAN

November 20-25, 2018, Lord willing

Bro. Harley McClung, Evangelist

Bro. James Arch, Pastor